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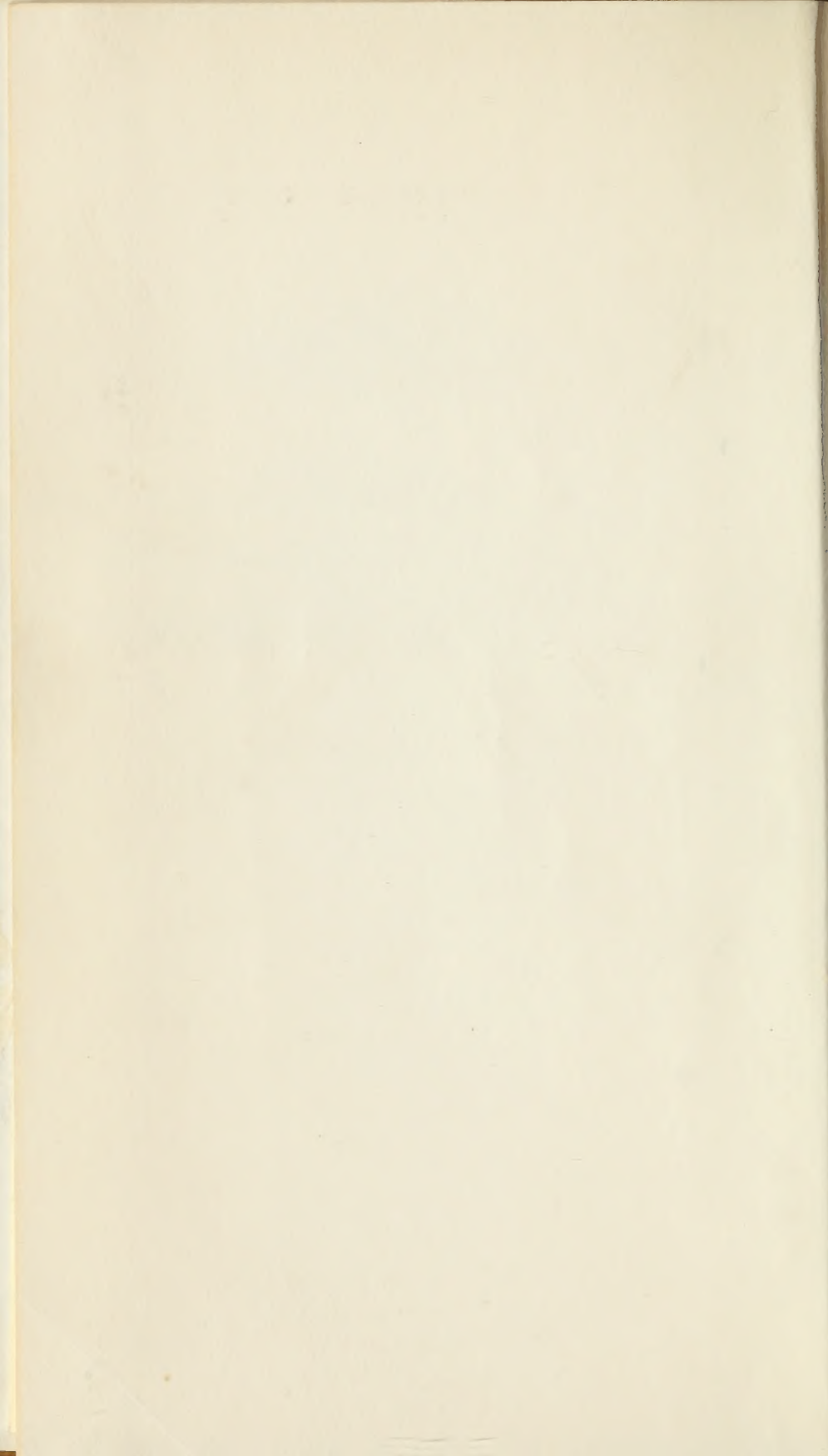
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THE FIRST SIX
BOOKS OF HOMER'S ILIAD

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY,
A METRICAL INDEX,
AND HOMERIC GLOSSARY.

BY

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TO

THE HON JAMES HARPER,

LATE MAYOR OF THE CITY OF NEW YORK,

This Work is Dedicated,

AS A TRIBUTE OF RESPECT FOR THE FAITHFUL DISCHARGE
OF PUBLIC DUTIES,

A TOKEN OF SINCERE REGARD FOR THE MANY EXCELLENT QUAL-
ITIES THAT ADORN HIS PRIVATE CHARACTER,

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.

THE NEW YORK PUBLIC LIBRARY

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PREFACE.

THE present volume contains six books of the Iliad. The previous edition comprised merely the portion that is usually read at our classical schools in this quarter, as preparatory to a collegiate course; and along with this was given the regular text, with the Digamma restored, according to the views of Richard Payne Knight. At the request, however, of many instructors, the editor has been induced to add to the present edition the fourth, fifth, and sixth books of the poem, with a commentary on precisely the same plan as the previous one; and, in order to make room for this, he has omitted the digammated text. The editor is happy to learn, from numerous quarters, that his labors have been not unsuccessful in rendering the study of Homer less difficult and repulsive to the young student than it formerly was, and he indulges the hope that the present volume will be found equally useful in this respect.

If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.

Every thing has been done, therefore, to make the work a useful manual to the young student, in furthering his acquaintance with the language and poetry of Homer, and introducing him into the opening scenes of a poem, which has justly been regarded as the noblest attempt made by the epic spirit in the most imaginative nation of which we have any record.

The text of the present edition is substantially that of Spitzner, which is now generally regarded as the best. On some occasions, however, where the sense or metre seemed to require it, alterations have been adopted from other and high authorities; but in no instance has this been done without mention being made of it in the notes.

The commentary is a full one, as every commentary ought undoubtedly to be that professes to give the student a first acquaintance with the language of the Homeric poems. The materials have been drawn from numerous sources, but more especially from the learned labors of Wolf, Heyne, Buttmann, Nägelsbach, and Stadelmann, and contain all that is valuable in the works of these eminent scholars for the elucidation of the Homeric text. No notes, it will be perceived, have been given on the Catalogue of the Forces, since this is never read at schools, and any commentary on it would have swelled the volume to too large a size. The arrangement, moreover, by which the Glossary is separated from the notes, can not but prove satisfactory, since a union of translation and parsing in the compass of one and the same note would have proved both tedious and repulsive to the learner. In framing the Glossary, care has been taken to give the latest views, as entertained by the best

German scholars, relative to Homeric analysis, or, to speak more plainly, the parsing of Homeric Greek, and a great deal of old rubbish has accordingly been discarded. The *Lexilogus* of Buttmann, and his grammatical labors generally, together with those of Kühner and others, have here proved of peculiar value: very important aid, also, has been obtained from the excellent Greek and English *Lexicon* of Liddell and Scott, just published in this country, under the editorial care of an excellent American scholar, Professor Drisler. One feature in this Glossary will, it is conceived, serve to distinguish it in a very marked degree from every Homeric *Lexicon* that has preceded it in the English language, the introduction, namely, of Sanscrit and Linguistic etymologies, the application of which to the Homeric text becomes doubly interesting in consequence of the ancient forms of the language which here continually present themselves. In order to render the Glossary useful to those, also, who may wish to pursue their reading beyond the portion of the *Iliad* contained in this volume, a full and accurate Index has been subjoined to it.

The Metrical Index has been carefully constructed, and with especial reference to the doctrine of the *digamma*, and its bearing on Homeric versification. It has been extended, however, no further than to the end of the third book, since after this the student will be able to proceed without needing such a guide, or else, whenever any serious metrical difficulty arises (and this occurs very seldom), will find it explained in the commentary.

As regards typographical appearance and accuracy, the editor thinks he may confidently assert, that

the present volume is fully equal to any thing of the kind that has ever issued from the American press. For this accuracy, as well as for other important aids, he is mainly indebted to his friend and colleague, Professor Drisler, to whom he has so often had occasion to express his obligations, and who, he is happy to say, is about to add to his already well-earned reputation, by a Greek-English and English-Greek Lexicon for the use of schools, which will prove of incalculable benefit to the young student, and will put him in possession of a manual which has long been, and is still so much, wanted.

Columbia College, N. Y., October 26th, 1846.

HOMER'S ILLAD

BOOK I.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
 Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἑρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
Οἶωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

5

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς νιός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
Οὔνεκα τὸν Χρῦσην ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

10

15

Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι,
Ἀζόμενοι Διὸς νιὸν ἐκηβόλον Ἀπόλλωνα.

20

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
Αἰδεῖσθαι θ' ἱερῇα, καὶ ἀγλαὰ δέχθαι ἄποινα·

Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
Ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν · 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἥ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
Τῇν δ' ἐγὼ οὐ λύσω · πρίν μιν καὶ γῆρας ἔπεισιν
Ἥμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
Ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσαν ·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι.

Ὡς ἔφατ' · ἔδδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾷθ' ὁ γεραῖος 35
Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ ·

Κλῦθί μεν, Ἀργυρότοξ', ὅς Χρῦσῃν ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ · εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἥ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα 40
Ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὡς ἔφατ' εὐχόμενος · τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην · 45
Ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινήθεντος · ὁ δ' ἦϊε νυκτὶ ἐοικώς ·
Ἐξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν ·
Λεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς · 50
Αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις,
Βάλλ' · αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς ·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη · 55
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀρᾷτο.

Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἄτρεϊδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς·
Ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
Ἥ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ ἧς ἐστίν—
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἴτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
Αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.

Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἶωνοπόλων ὄχ' ἄριστος,
Ὅς ἤδη τὰ τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων
Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μνθήσασθαι
Μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἀνακτος. 75
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον
Ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη· 80
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
Ἀλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
Ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα. 85
Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σύ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
Σοὶ κοίλῃ, παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

Συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἵπης, 90
 Ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσυνε καὶ ἡὔδα μάντις ἀμύμων·
 Οὐτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 Ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,
 Οὐδ' ἀπέλυσε θυγάτρε, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἡδ' ἔτι δώσει
 Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 Ἴπρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 Ἀπριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 Εἰς Χρῦσῃν· τότε κέν μιν ἱλασάμενοι πεπίθωμεν. 100

Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 Ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 Ἀχιρῦμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγνυν εἶπες·
 Διεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
 Ἑσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας·
 Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 Ὡς δὴ τουδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
 Οὔνεκ' ἐγὼ κούρης Χρυσῆϊδος ἀγλά' ἄποινα
 Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 Κουριδίης ἀλόχον· ἐπεὶ οὐ ἐθέν ἐστι χερείων,
 Οὐδέμας οὐδὲ φυην, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 Ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
 Βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι.
 Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν·
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Τόν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

Πως γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 Οὐδέ τί πον ἴδμεν ξυνήϊα κείμενα πολλά ·

Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125
 Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες · αὐτὰρ Ἀχαιοὶ
 Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130
 Μὴ δ' οὕτως, ἀγαθός περ ἐὼν, θεοεῖκελ' Ἀχιλλεῦ,
 Κλέπτε νόφ' · ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 "Ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 Ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;

Ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ 135
 Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται, —
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 "Ἢ τεὸν ἢ Λῆϊτος ἰὼν γέρας, ἢ Ὀδυσῆος

Λξω ἐλών · ὁ δέ κεν κεχολώσεται, ὅν κεν ἴκωμαι
 Ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὗτις · 140
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 Ες δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 Βῆσομεν · εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 "Ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145
 Ἢὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 "Ὅφρ' ἡμῖν Ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 "Ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 Δεῦρο μαχησόμενος · ἐπεὶ οὔτι μοι αἵτιοί εἰσιν.
 Οὐ γὰρ πῶποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
 Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 Καρπὸν ἐδηλήσαντ' · ἐπεὶ ἢ μάλα πολλὰ μεταξὺ

Οὐκὰ τε σκιοεντα, θάλασσά τε ἠχήμεσσα·
 Ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαιρῃς,
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,
 Πρὸς Τρώων· — τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὅτι ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
 Ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 Χεῖρες ἐμαὶ διέποισ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
 Νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν
 Οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἶω 170
 Ἐνθάδ', ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυνται· οὐδὲ σ' ἔγωγε
 Λίσσομαι εἴνεκ' ἐμεῖο μένειν· πᾶρ' ἔμοιγε καὶ ἄλλοι,
 Οἳ κ' με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 Ἐχθιστος δέ μοι ἐσσι Διοτρεφέων βασιλῆων·
 Αἰεὶ γὰρ τοι ἔρις τε φίλη πολέμοί τε μάχαι τε.
 Εἰ μάλ' αὖ καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
 Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισιν,
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 Οὐδ' ὄθεμαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 Ὅς ἐμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 Τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 Πέμπω, ἐγὼ δὲ κ' ἄγω Βρισηίδα καλλιπάρηον,
 Αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς, 185
 Ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθῆμεναι ἄντην.

Ὅς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 Στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
 Ἴδ' ὅγε φάσανον ὅζ' ἐρυσσάμενος παρὰ μηροῦ 190

Τοὺς μὲν ἀναστήσειεν. ὁ δ' Ἀτρεΐδῃ ἐπαοίζοι,
 > Πὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 Ἔως ὅγε ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθῆνῃ
 Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 Οἷω φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.
 Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινῷ δέ οἱ ὅσσε φάανθεν. 200
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 Ἥ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
 Ἄλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι ὅτω,
 Ἦις ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν ὀλέσσω. 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθῆνῃ·
 Ἥλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 Οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 Ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσον, ὥς ἔσεται περ.
 Ὡς γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
 Καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 Ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεὺς 215
 Χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσασθαι,
 Καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 Ὃς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.

Ἥ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·
 Ἀψ' δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 Μύθῳ Ἀθηναίης· ἥ δ' Οὐλυμπόνδε βεβήκει
 Δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε καὶ οὔπω λῆγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
 Οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 Τετληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 Ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπη. 230
 Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 Ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωθήσαιο.
 Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,
 Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 Φύσει, ἐπειδὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
 Οὐδ' ἀναθελήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 Φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 Ἐν παλαμῆς φορέουσι δικάσπόλοι, οἷτε θέμιστας
 Πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος.
 Ἦ ποτ' Ἀχιλλῆος ποθὴ ἵζεται νῖας Ἀχαιῶν 240
 Σύμπαντας· τότε δ' οὔτι δυνήσσαι, ἀχινύμενός περ,
 Χραιομεῖν, εὖτ' ἄν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνιοιο
 Θυήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
 Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 Χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 Ἦδυστῆς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ.
 Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 Ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασθεν.
 Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὡ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει.
 Ἦ κεν γηθῆσαι Πρίαμος, Πριάμοιό τε παῖδες 255
 Ἀλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
 Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι

Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤεπερ ὑμῖν 260
 Ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷγ' ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 Δῖον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
 [Οησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν
 Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὁοεσκῶοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 Καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔ τις
 Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 Καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 Ἀλλὰ πίθεσθε καὶ ὑμῖς· ἐπεὶ πείθεσθαι ἄμεινον.
 Μήτε σὺ τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην, 275
 Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 Μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 Ἀντιβίῃν· ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτοῦχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.
 Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 Ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 Ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 Πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
 Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
 Τοῦνεκά οἱ προθέουσιν ἠνεΐδεα μυθήσασθαι ;

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς

Ἦ γὰρ κει δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 Εἰ δὴ σοὶ κᾶν ἔργον ὑπείξομαι, ὅττι κεν εἵπῃς·
 Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
 Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω.
 Ἄλλο δέ τοι ἑρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
 Οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες
 Τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηϊ μελαίνῃ,
 Τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 Αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.

295

300

Ὡς τῶγ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν
 Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας
 Ἴηε σὺν τε Μενοιτιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 Ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἔς δ' ἐκατόμβην
 Βῆσε θεῶ· ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον
 Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

305

310

Οἳ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
 Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἳ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
 Ἐρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
 Ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλδος ἀτρυγέτοιο·
 Κνίσῃ δ' οὐρανὸν ἵκεν ἐλίσσομένη περὶ καπνῷ.

315

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
 Ἄλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῷ θεράποντε·

320

Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 Χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον·
 Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 Ἐλθὼν σὺν πλεόνεσσι, τὴ οἱ καὶ ῥίγιον ἔσται.

325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 Τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἥμενον · οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 Τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 Στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἥσιν ἐνὶ φρεσὶ, φώνησέν τε ·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 Ἄσσον ἔτ' · οὔτι μοι ὕμεις ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 Ὅ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἕξαγε κούρην,
 Καὶ σφῶϊν δὸς ἄγειν. Τῷ δ' αὐτῷ μάρτυροι ἔστων
 Πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε 340
 Χρειῷ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
 Τοῖς ἄλλοις. Ἡ γὰρ ὄγ' ὀλοῇσι φρεσὶ θύει ·
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 Ὅππως οἱ παρὰ νηυσὶ σοοὶ μαχέωνται Ἀχαιοί.

Ὡς φάτο · Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἐταίρῳ · 345
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 Δῶκε δ' ἄγειν · τῷ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν ·
 Ἴδ' ἀέκουσ' ἅμα τοισι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς
 Δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 Θῖν' ἐφ' ἀλὸς πολιῆς, ὁρώων ἐπὶ οἴνοπα πόντον. 350
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς ·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης · νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 Ἡ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὡς φάτο δακρυχέων · τοῦ δ' ἔκλυε πότνια μήτηρ
 Ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
 Καοπαλίμως δ' ἀνέδυν πολιῆς ἀλὸς, ἥ ὑτ' ὁμίχλη ·

Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
Ἐξαύδα, μὴ κεῖθε νόω, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὦκὺς Ἀχιλλεύς 365
Οἶσθα· τίη τοι ταῦτ' εἰδύιη πάντ' ἄγορεύω ;

Ωιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
Τὴν δὲ διεπράθομέν τε, καὶ ἥγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἔλυν Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.
Χρύσης δ' αὖθ', ἱερεὺς ἐκατηβόλου Ἀπόλλωνος, 370

Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα
Στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
Χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380
Εὐξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνησκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο· 385

Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι.
Ἀτρεΐωνα δ' ἔπειτα χόλῳ λάβεν· αἶψα δ' ἀναστὰς
Ἠπείλῃσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτ'· 390

Τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
Κούρην Βρισηῖος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἑῆος

Ἐλθοῦς' Οὐλύμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 Ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395
 Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 Εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεΐ Κρονίωνι
 Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 Ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 Ἀλλὰ σὺ τόνγ' ἔλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 Ὡχ' ἑκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 Ὅν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὖτε βίη οὗ πατρὸς ἀμείνων·
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων· 405
 Τὸν καὶ ὑπέδδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 Αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς,
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 Αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 Ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνννθά περ, οὔτι μάλα δῆν·
 Νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 Ἐπλεο· τῷ σε κακῇ αἶσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 Εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 Μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 Δωδεκάτη δέ τοι αὖτις ἐλεύσεται Οὐλύμπόνδε. 425
 Καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 Καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω.

"Ὡς ἄρα φωνήσας ἀπελήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 Χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,
 Τὴν ῥα βίη ἀέκοντος ἀπήύρων.—Αὐτὰρ Ὀδυσσεὺς 430
 Ἔς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
 Οἷ δ' ὅτε δὴ λιμένος πολυθενθέος ἐντὸς ἵκοντο,
 Ἴστιά μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 Ἴστον δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 Καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσσαν ἑρετμοῖς. 435
 Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 Ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 Γῆν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

ὦ Χρύση, προῦ μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἰαῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην·
 Ρέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
 Ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

"Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 Παῖδα φίλην· τοῖ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 Ἐξεῖλς ἔστησαν ἐϋδμητον περὶ βωμόν·
 Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 Γοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450

Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφι ἀνάσσεις·
 Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 Γίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 Ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 Ἦδη νῦν Δαναοῖσιν ἀεικέα λoιγὸν ἄμυνον·

"Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
 Αὐτὰρ ἐπεὶ ῥ' εὕξαντο, καὶ οὐλοχύτας προβάλοντο,
 Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

Διπτύχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καίῃ δ' ἐπὶ σχίζῃ· ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχυν' ἐπασαντο,
 Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 Οἷ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο
 Καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν,
 Μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἥμος δ' ἡέλιος κατέδν, καὶ ἐπὶ κνέφας ἦλθεν, 475
 Δῇ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν
 Τοῖσιν δ' ἔκμενον οὔρον ἔει ἐκάεργος Ἀπόλλων.
 Οἷ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
 Ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 Στεῖρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 Ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ' ἔκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οὔγε μέλαιναν ἐπ' ἡπείριοι ἔρυσσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

Αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 Οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ
 Αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δῇ ῥ' ἐκ τεῖο δυωδεκάτῃ γένητ' ἡώς,
 Καὶ τότε δῇ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες

Πάντες ἄμα, Ζεὺς δ' ἤρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,
 Ἑρίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε ·
 Εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 Σκαιῇ · δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 Ἥ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ ·
 Τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
 Ἐπλετ' · ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἡτίμησεν · ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
 Ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ ·
 Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 Ἀλλ' ἀκέων δὴν ἦστο · Θέτις δ' ὥς ἤψατο γούνων,
 Ὡς ἔχετ' ἐμπεφυῖα, καὶ εἴρετο δεύτερον αὐτὶς ·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 Ἥ ἀποίειπ' · ἐπεὶ οὐ τοι ἔπι δέος · ὄφρ' εὖ εἰδῶ, 515
 Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·
 Ἥ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 Ἥ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 Νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 Ἀλλὰ σὺ μὲν νῦν αὐτὶς ἀπόστιχε, μὴ σε νοήσῃ
 Ἥρη · ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς ·
 Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 Τέκμωρ · οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 Οὐδ' ἀτελεστέητον, ὅτι κεν κεφαλῇ κατανεύσω

Ἡ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων •
 Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 Κρατὸς ἀπ' ἀθανάτοιο • μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530

Τῶγ' ὥς βουλευσάντε διέτμαγεν • ἥ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 Ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον • οὐδέ τις ἔτλη
 μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον • οὐδέ μιν Ἥρη
 Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 Ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσήνδα •

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540
 Αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα
 Κρυπτάδια φρονέοντα δικαζέμεν • οὐδέ τί πώ μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε •
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 Εἰδῆσιν • χαλεποί τοι ἔσονται, ἀλόχῳ περ ἐούσῃ.
 Ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔ τις ἔπειτα
 Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων •
 Ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 Μήτι σὺ ταῦτα ἕκαστα διείρειο, μηδὲ μετὰλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη •
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ •
 Ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσσοι ἐθέλῃσθα.
 Νῦν δ' αἰνῶς δείδουκα κατὰ φρένα, μή σε παρείπη 555
 Ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
 Ἡερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων •
 Τῇ σ' οἴω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
 Τιμῆσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

Δαιμονίη, αἰεὶ μεν οἶεαι, οὐδέ σε λήθω·

Πρῆξαι δ' ἔμπης οὔτι δυνήσσαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.

Εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

Ἄλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·

565

Μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,

Ἄσπον ἰόνθ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·

Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·

Ὠχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.

570

Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν

Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρη·

Ἥ δὴ λoίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,

Εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὧδε,

Ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς

575

Ἑσθλῆς ἔσσεται ἡδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,

Πατρὶ φίλῳ ἐπίηρα φέρειν Διὶ, ὅφρα μὴ αὐτε

Νεικεῖσι πατήρ, σὺν δ' ἥμιν δαῖτα ταραῶξῃ.

Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς

580

Ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.

Ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

Αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

Ὡς ἄρ' ἔφη· καὶ ἀναΐζας δέπας ἀμφικύπελλον

Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·

585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,

Μή σε, φίλην περ εἰούσαν, ἐν ὀφθαλμοῖσιν ἰδωμαι

Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,

Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

Ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα

590

Ῥῖψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίοιο.

Πᾶν δ' ἡμάρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι

Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·

Ἐνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα

οἷς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595

Μειδήσασα δὲ παῖδός ἐδέξατο χειρὶ κύπελλον.

Λύτάρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν

Οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.

Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,

ᾧς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ᾧς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα

Δαίνυντ', οὐδέ τι θυμὸς ἐδένετο δαιτὸς εἵσης,

Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,

Μουσάων θ', αἷ ἀειδον ἀμειβόμεναι ὅπῃ καλῇ.

Λύτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605

Οἷ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

Ἥχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις

Ἥφαιστος ποίησεν ἰδνίησι πραπίδεςσιν.

Ζεὺς δὲ πρὸς ὃν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,

Ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610

Ἐνθα καθεῖδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

HOMER'S ILLIAD.

BOOK II.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται
Εὐδὸν παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος
Ἀλλ' ὄγε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκ' ἴθι, οὐλὲ ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαιο
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
Θωρήξαι ἔκτελε καρηκομόωντας Ἀχαιοὺς
Πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγχιαν
Τρώων· οὐ γάρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται. 15

Ὡς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν
Καρπαλίῳως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
Βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦν οἰκῶς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
Τῷ μιν ἐεισάμενος προσηφώνεε θεῖος ὄνειρος·

Εὐδεις, Ἀτρέος υἱέ, δαΐφρονος, ἵπποδάμοιο;
Οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,

ὦ λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25
 Νῦν δ' ἐμέθεν ξύνες ὦκα · Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 Πανσυδίῃ · νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 Ἀθάνατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη · Τρώεσσι δὲ κήδε' ἐφήπται
 Ἐκ Διός. Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 Αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.

Ὡς ἄρα φωνήσας ἀπεβήσετο · τὸν δ' ἔλιπ' αὐτοῦ 35
 Τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 Φῆ γὰρ ὅγ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,
 Νήπιος · οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 Ἐγρετο δ' ἐξ ὕπνου · θεΐη δέ μιν ἀμφέχυντ' ὀμφή.
 Ἐξετο δ' ὀρθωθείς · μαλακὸν δ' ἔνδυνε χιτῶνα,
 Καλόν, νηγάτεον · περὶ δὲ μέγα βάλλετο φᾶρος ·
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα ·
 Ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 Εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἡὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φώς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν ·
 Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν 50
 Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιοὺς ·
 Οἳ μὲν ἐκέρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων
 Νεστορέη παρὰ νηῖ Πυλοιγενέος βασιλῆος ·
 Τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν. 55

Κλῦτε, φίλοι · θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 Ἀμβροσίην διὰ νύκτα μάλιστα δὲ Νέστορι δίω

Εἰδός τε μέγεθός τε, φνὴν τ' ἄγχιστα ἑώκει.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν
 Εὐδεις, Ἀτρέος νιῆ, δαΐφρονος, ἵπποδάμοιο ; 60
 Οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,
 Ὅμι λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ζύνες ὦκα · Διὸς δέ τοι ἄγγελός εἰμι,
 Ὅς σεῦ ἀνενθεν ἐὼν μέγα κήδεταί ἡδ' ἐλεαίρει.
 Θωρῆξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς 65
 Πανσυνδίῃ · νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται
 Ἑκ Διός · ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. — "Ὡς ὁ μὲν εἰπὼν 70
 "Οἶχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν νῆας Ἀχαιῶν.
 Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω ·
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσιν. 75

"Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. Τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος ·
 "Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·

Ὡ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 Ψευδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον ·
 Νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν νῆας Ἀχαιῶν.

"Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
 Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, 85
 Σκηπτοῦχοι βασιλῆες · ἐπεσσεύοντο δὲ λαοί.
 Ἥνυτε ἔθνεα εἴσι μελίσσάων ἀδινάων,
 Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων ·
 Βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν ·
 Αἶ μὲν τ' ἐνθα ἄλις πεποτήγεται αἶ δέ τε ἐνθα · 90
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

Ἡϊόνος προπάροιθε βαθείης ἐστιχοῦντο
 Ἴλαδὸν εἰς ἀγορήν · μετὰ δὲ σφίσιν Ὅσσα δεδήει
 Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος · οἳ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν · ἐννέα δὲ σφεας
 Κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 Σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 Σπονδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 Πανσάμενοι κλαγγῆς · ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἠφαιστος κάμε τεύχων,
 Ἠφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι ·
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ ·
 Αὐτὰρ ὁ αὐτε Πέλοψ δῶκε Ἀτρεΐ, ποιμένι λαῶν · 105
 Ατρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ ·
 Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 Πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 Τῷ ὅγ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα ·

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ ·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι ·
 Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 Δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 Οὕτω πον Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 Ὅς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 Ἥδ' ἔτι καὶ λύσει · τοῦ γὰρ κράτος ἐστὶ μέγιστον
 Αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 Μὰς οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 Ἀπρηκτον πόλεμον πολεμίζειν, ἡδὲ μάχεσθαι
 Ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 Εἴπερ γάρ κ' ἐθέλομεν Ἀχαιοί τε Τρῶές τε
 Ὅρκια πιστὰ ταμόντες ἀριθμηθῆμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125

Ἕμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν.
 Πολλαί κεν δεκάδες δενοίατο οἶνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναιέουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 Οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται 135
 Ἀλλ' ὅτε πον ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 Εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 Αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.
 Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 Φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν· 140
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δῖονεν
 Πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 Κινήθη δ' ἀγορῇ, ὥς κύματα μακρὰ θαλάσσης,
 Πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 Ὠρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελάων.
 Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 Λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύνει ἀσταχύεσσιν·
 Ὡς τῶν πᾶσ' ἀγορῇ κινήθη. Τοῖ δ' ἀλαλητῶ
 Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 Ἰστατ' ἀειρομένη· τοῖ δ' ἀλλήλοισι κέλενον
 Ἀπτεσθαι νηῶν, ἥδ' ἐλκέμεν εἰς ἄλα δῖαν·
 Οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἵκεν
 Οἴκαδε ἰεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

Ὡ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 Οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;

Κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μηδ' εἶα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 [Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·]
 Εὖρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 Ἔσταότ'· οὐδ' ὄγε νῆος εὐσσέλμοιο μελαίνης 170
 Ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε
 Ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 Κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδ' ἔτ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μηδ' εἶα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 Δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὗ σε ἔοικε, κακὸν ὧς, δειδίσσεσθαι· 190
 Ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρνε λαούς.
 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·

Νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος.
 Γιμῇ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.

Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἔφευροι,
 Γὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 Οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
 Οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
 Εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205
 [Σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

Ὡς ὅγε κοιρανέων δῖεπε στρατόν· οἷ δ' ἀγορήνδε
 Αὐτίς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 Ἥχῃ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας.
 Θερσίτης δ' ἔτι μοῦνος ἀμετροεπῆς ἐκολῶα,
 Ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,
 Μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 Ἄλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

Ἑμμεναι. Αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 Φολκὸς ἔην, χῶλός δ' ἕτερον πόδα· τῷ δέ οἱ ὦμῳ
 Κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
 Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220

Τῷ γὰρ νεικεῖσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
 Ὁξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.

Ἀτρεΐδῃ, τέο δ' αὖτ' ἐπιμέμφει ἡδὲ χατίζεις; 225

Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις υἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 Ἦὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 Ἦντ' αὐτὸς ἀπονόσφι κατίσχεαι;—οὐ μὲν ἔοικεν
 Ἀρχὸν ἐόντα κακῶν ἐπιθασκόμεν υἱας Ἀχαιῶν.
 Ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 Οἴκαδὲ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 Ἦ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἦὲ καὶ οὐκί·
 Ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 Ἦτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων
 Ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωθήσαιο.

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεὺς,
 Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἰσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 Οὐ γὰρ ἐγὼ σέο φημὶ χερεϊότερον βροτὸν ἄλλον
 Ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 Καί σφιν ὄνειδεά τε προφέροις, νόστον τε φυλάσσοις.
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 Ἦ εὖ ἦὲ κακῶς νοστήσομεν υἴες Ἀχαιῶν.
 [Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 Ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
 Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 Χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 Πεπληγῶς ἀγορῇθεν ἀεικέσσι πληγῇσιν.

Ὡς ἄρ' ἔφη · σκήπτρῳ δὲ μετὰφρενον ἠδὲ καὶ ὦμῳ 265
 Πλῆξεν ὁ δ' ἰδυνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδις δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
 Σκήπτρου ὕπο χρυσέου · ὁ δ' ἄρ' ἔξετο, τάρβησέν τε
 Ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχρύνενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασσαν · 270
 Ὡδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον ·

Ὡ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων ·
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 Ὃς τὸν λωβητῆρα ἐπεσδόλον ἔσχ' ἀγοράων. 275
 Οὗ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 Νεικεῖειν βασιλῆας ὀνειδείους ἐπέεσσιν

Ὡς φάσαν ἡ πληθὺς · ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 Ἔστη σκήπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη
 Εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 Ὡς ἄμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλὴν—
 Ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·

Ἀτρεΐδην, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν · 285
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦν περ ὑπέσταν
 Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἱπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 Ὡς τε γὰρ ἡ παῖδες νεαρὸι χῆραί τε γυναιῖκες,
 Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 Ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 Καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

Ἀσχαλάα σὺν ἱῆ πολυζύγῳ, ὅνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 Ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295
 Ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπηγ
 Λίσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
 Τλήητε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,
 Ἡ ἔτεδὸν Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300
 Εὐ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
 Χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 Ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 Ἐρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 Ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωςδε,
 Βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὕρουσεν. 310
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 Ὅζῳ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
 Ὅκτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 Ἐνθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 Τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅςπερ ἔφηνεν·
 Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω
 Ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰςῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.
 Ἰίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
 Ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς
 Ὅψιμον, ὀψιτέλεστον, ὅου κλέος οὐποτ' ὀλεῖται 325
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Ὅκτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·

Ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,
 Τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρνώγυιαν
 Κεῖνός θ' ὧς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 Ἄλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον—ἀμφὶ δὲ νῆες
 Σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 Μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο. 335
 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 Πῇ δὴ συνθεσῆαι τε καὶ ὕρκια βήσεται ἡμῖν;
 Ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν, 340
 Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·

Λύτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 Εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλὴν
 Ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345

Τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 Νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
 Πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 Γνώμεναι εἶτε ψεῦδος ὑπόσχεσις, ἥ ἐ καὶ οὐκί. 350

Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 Ἥματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τίνα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Γίσασθαι δ' Ἐλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

Ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 Ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 Ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ· 360
 Οἷτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω·

Κριν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον,
 Ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 Εἰ δέ κεν ὥς ἔρξης, καὶ τοὶ πείθονται Ἀχαιοί,
 Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς· ὅς τέ νυ λαῶν, 365
 Ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται
 Γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 Ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ἥ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, νῆας Ἀχαιῶν. 370
 Αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 Τοιοῦτοί δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 Χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
 Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἤρχον χαλεπαίνων·
 Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
 Εὐ μὲν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,
 Εὐ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσιν,
 Εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
 Ὡς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385
 Οὐ γὰρ πανσωλή γε μετέσσεται, οὐδ' ἡβαιόν.
 Εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
 Ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390
 Ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 Ἄρκιον ἔσσειται φυγέειν κύνας ἥδ' οἰωνούς.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱάχον, ὥς ὅτε κῦμα
 Ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395

Προβλήτι σκοπέλα· τὸν δ' οὔποτε κιματα λείπει
 Παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται
 Ἄνσταντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

Ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετάων,
 Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 Αὐτὰρ ὃ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Πίονα, πενταέτηρον, ὑπερμενέϊ Κροονίῳ·

400

Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα,
 Αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδεὸς υἱόν,

405

Ἔκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·

Ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 Βοῦν δὲ περιστήσαντο, καὶ οὔλοχύτας ἀνέλοντο·
 Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

410

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 Μὴ πρὶν ἐπ' ἡέλιον δύναι, καὶ ἐπὶ κνέφας ἔλθειν,
 Πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρος
 Λίθαλον, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 Χαλχῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 Πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.

415

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίων·
 Ἀλλ' ὅγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ἤφελλεν·
 Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὔλοχύτας προβάλοντο,
 Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυνψαν
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον·
 Σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοισι.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχν' ἐπάσαντο,
 Μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 Ωπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα

420

425

Ἀντὰρ ἐπεὶ παῦσαντο πόνου, τετύκοντό τε δαῖτα, 430
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 Ἀντὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς ἄρα μύθων ἤρχε Γεῆνιος ἱππότα Νέστωρ·

Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 435
 Μηκέτι δὴ νῦν αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἴομεν, ὅφρα κε θάσσοι ἐγειρόμεν ὅξυν Ἀρηα. 440

Ὡς ἔφατ'· οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 Κηρύσσειν πόλεμόνδε κερηκουόωντας Ἀχαιοὺς.
 Οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὧκα.
 Οἱ δ' ἀμφ' Ἀτρεΐωνα Διοτρεφέες βασιλῆες 445
 Θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη
 Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 Τῆς ἑκατόν θύσανοι παγχρύσειο ἠερέθονται,
 Πάντες ἐϋπλεκέες, ἑκατόμβιοι δὲ ἕκαστος,
 Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω
 Καρδίῃ ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἥε νέεσθαι
 Ἴεν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἡῦτε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην 455
 Οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή·
 Ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 Αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀοίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,

Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 Αἴτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 Ὠρῇ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 Τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
 Ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 Ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 Ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 Ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
 Ομματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἦύτε βοῦς ἀγέληφι μέγ' ἔσχοτος ἔπλετο πάντων 480
 Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 Τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,
 Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔσχοτον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 Ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485
 Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 Οἷτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 Θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον,
 Ἀρκεσίλαός τε Προθλήνωρ τε Κλονίος τε· 495

Οἷ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῳλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 Οἷ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 Οἷ τ' Ἐλεῶν εἶχον ἥδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
 Κῳπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
 Οἷ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,
 Οἷ τε Πλάταιαν ἔχον, ἥδ' οἷ Γλίσαντ' ἐνέμοντο,
 Οἷ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ', ἱερὸν Ποσιδηῖον ἀγλαὸν ἄλσος,
 Οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν,
 Νῆσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν.
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἷ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 Τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρῃος,
 Οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειδαο,
 Παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρῃι κρατερῷ· ὁ δὲ οἷ παρελέξατο λάθρη· 515
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἥρχον,
 Τίεες Ἰφίτου μεγαθύμον Ναυβολίδαο·
 Οἷ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 Οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 Οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 Οἷ τε Αἰλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο·
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἷ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσουντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 Μείων, οὔτι τόσος γε ὅσος Τελαμωνίος Αἴας
 Ἀλλὰ πολὺ υείων· ὀλίγος μὲν ἦν, λινοθώρηξ,

Ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς · 530
 Οἷ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρων τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα ·
 Τῷ δ' ἄμα τεσσαράκοντα μέλαιnai νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀθαντες,
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαian,
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
 Οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον · 540
 Τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἀρηος,
 Χαλκωδεντιάδης, μεγαθύμων ἀρχὸς Ἀδάντων.
 Τῷ δ' ἄμ' Ἀθαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 Αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 Θώρηκας ῥήξιν δηῖων ἀμφὶ στήθεσσιν ·
 Τῷ δ' ἄμα τεσσαράκοντα μέλαιnai νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
 Δῆμον Ἐρεχθίδος μεγαλήτορος, ὅν ποτ' Ἀθήνη
 Θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζεῖδωρος Ἀρουρα—
 Καδ δ' ἐν Ἀθήνης εἶσεν, ἐφ' ἐν πίονι νηῷ ·
 Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
 Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν ·
 Τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 Κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
 Νέστωρ οἶος ἔριζεν · ὁ γὰρ προγενέστερος ἦεν— 555
 Τῷ δ' ἄμα πεντήκοντα μέλαιnai νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἳ δ' Ἀργος τ' εἶχον, Τίρυνθά τε τειχιόεσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροιζήν, Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 Οἳ τ' ἔχον Αἰγίναν Μάση-ά τε, κοῦροι Ἀχαιῶν·

Τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
 Καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 Τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
 Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 Τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, ἐϋκτίμενον πτολίεθρον,
 Αφνειὸν τε Κόρινθον, ἐϋκτιμένας τε Κλεωνάς, 570
 Ὀρινειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 Οἳ θ' Ὑπερησίνην τε καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
 Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεΐαν· 575
 Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
 Ἀτρεΐδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
 Λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 Κυδίοων, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,
 Οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Ἀλγείας ἐρατεινάς,
 Οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλος τ', ἔφαλον πτολίεθρον,
 Οἳ τε Λάαν εἶχον, ἥδ' Οἴτυλον ἀμφενέμοντο· 585
 Τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 Ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 Ἐν δ' αὐτὸς κίεν ἥσι προθυμίῃσι πεποιθώς,
 Ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔετο θυμῷ
 Τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,
 Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐϋκτιτον Αἶπν,
 Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 Καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον—ἔνθα τε Μοῦσαι
 Ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν αἰοιδῆς, 595
 Βίχαλῆθην ἰόντα παρ' Εὐρύτου Οἰχαλιῆος

Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο
 Αἶ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
 Θεσπεσίην ἀφέλοντο, καὶ ἐκκέλαθον κιθαριστύν— 600
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
 Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἄνδρες ἀγχιμαχηταί,
 Οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
 Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 Καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,
 Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
 Τῶν ἤρχ' Ἀγκαίοιο παῖς, κρείων Ἀγαπήνωρ,
 Ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάσθη 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας εὖσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
 Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
 Ὅσσον ἔφ' Ὑρμίνην καὶ Μύρσινος ἐσχατόωσα,
 Πέτρη τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἑέργει·
 Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστω
 Νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 Υἱες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 Τῶν δ' Ἀμαρυγκείδης ἤρχε κρατερὸς Διώρης·
 Τῶν δὲ τετάρτων ἤρχε Πολύξεινος θεοειδής,
 Υἱὸς Ἀγασθέneos Ἀνγηϊάδαο ἄνακτος.

Οἳ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 Νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἅντα·
 Τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
 Ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους,
 Οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 Οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο.
 Οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραι' ἐνέμοντο · 635
 Τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος ·
 Τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάρῃοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
 Οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἥδ' Πυλῆνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν— 640
 Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νῆες ἦσαν,
 Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
 Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεμένῳ Αἰτωλοῖσιν ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645
 Οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
 Ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 650
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ ·
 Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥνς τε μέγας τε,
 Ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων ·
 Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Αἶνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
 Ὃν τέκεν Ἀστυόχεια βίη Ἡρακλῆειη.
 Ἐὶν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
 Αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
 Ἦδη γηράσκοντα Δικύμνιον, ὅζον Ἄρηος.
 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας

Βῆ φεύγων ἐπὶ πόντον · ἀπείλησαν γάρ οἱ ἄλλοι 665
Υἱέες νύωνοί τε βίης Ἡρακληείης.

Αὐτὰρ ὃγ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων,
Τριχθὰ δὲ ῥκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
Ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
Νιρεὺς, Ἀγλαΐης νιὸς Χαρόποιό τ' ἀνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα ·
Ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας ·
Τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἠγησάσθην,
Θεσσαλοῦ νῆε δ' ὦν Ἡρακλείδαο ἀνακτος ·
Γοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
Οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν ἐνέμοντο,
Οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα ·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί ·
Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

Ἄλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνώνοντο ·
Οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιτο
Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς
Κούρης χῳόμενος Βρισηΐδος ἠϋκόμοιο,
Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690

Λυρνησσοῦν διαπορθήσας καὶ τείχεα Θήβης ·
Κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
Υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος ·
Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,
Αγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην

Των αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
 Ζωὸς ἑὼν · τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 Καὶ δόμος ἡμιτελής · τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 Νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ σφεας κόσμησε Ποδάρκης, ὕζος Ἄρης,
 Ἰφίκλου νιὸς πολυμήλου Φυλακίδαο, 705
 Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 Ὀπλότερος γενεῇ · ὃ δ' ἅμα πρότερος καὶ ἀρειων,
 Ἥρως Πρωτεσίλαος Ἀρήϊος · οὐδέ τε λαοὶ
 Δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεραῖς ἐνέμοντο παραὶ Βοιθηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν ·
 Τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
 Εὖμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
 Ἀλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο,
 Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν ·
 Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδώς,
 Ἐπτα νεῶν · ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 Ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου
 Ἐνθ' ὅγε κείτ' ἀχέων · τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος. 725
 Οὐδὲ υἱὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος νιός,
 Τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν
 Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος · 730
 Τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδες,

Ιητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων ·
Γοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
Οἳ τ' ἔχον Ἀστέριον, Τιτάνιοιό τε λευκὰ κάρηνα · 735
Τῶν ἤρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός ·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὅρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν · 740
Γῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
Τόν ῥ' ὑπὸ Πειριθῳ τέκετο κλυτὸς Ἴπποδάμεια
Ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
Τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσε—
Οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὅζος Ἀρης, 745
Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο ·
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας ·
Τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί, 750
Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
Οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο ·
Ὅς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ ·
Οὐδ' ὕγε Πηνειῷ συμμίσγεται ἀργυροδίνη,
Ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥ ῥ' ἔλαιον
Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ. 755

Μαγνήτων δ' ἤρχε Πρόθοος, Τενθρηδόνος υἱός,
Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
Ναῖεσκον · τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευεν ·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
Γίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
Αὐτῶν, ἥδ' ἱππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
Τὰς Εὐμηλος ἔλαννε, ποδώκεας, ὄρνιθας ὦς.

Ὀτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἵσας · 765

Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,

Ἀμφω θηλείας, φόβον Ἀρηος φορεούσας.

Ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,

Ὅφρ' Ἀχιλεὺς μήνιεν · ὃ γὰρ πολὺν φέρτατος ἦεν,

Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770

Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν

Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,

Ἀτρείδῃ · λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης

Δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες

Τόξοισιν θ' · Ἴπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775

Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,

Ἔστασαν · ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων

Ἐν κλισίῃς · οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες

Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἦσαν, ὥς εἰ τε πυρὶ χθὼν πᾶσα νέμοιτο · 780

Γαῖα δ' ὑπεστενάχιζε, Διὶ ὧς τερπικεραυνῶ

Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση

Εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς ·

Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα

Ἐρχομένων · μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Γρῶσιν δ' ἄγγελος ἦλθε ποδὴν ὠκέα Ἴρις

Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

Οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,

Πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.

Ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις · 790

Εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,

Ὅς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,

Γύνβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,

Δέγμενος, ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί ·

Γῶ μιν ἐισαμένη μετέφη πόδας ὠκέα Ἴρις · 795

Ὡ γέρον αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,

Ὡς ποτ' ἐπ' εἰρήνης · πόλεμος δ' ἀλίαςτος ὄρωρεν.

Ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,

Ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα
 Λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοις. 80c

Ἐρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι.
 Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων
 Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 80e
 Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
 Αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 Πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει. 81.

Ἔστι δέ τις προπάραιθε πόλιος αἰπεῖα κολώνη,
 Ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 Τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 Ἐνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 81f

Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαῖολος Ἐκτωρ.
 Πριαμίδης ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
 Λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἔς παῖς Ἀγχίσαιο,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 82
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
 Οἷε οἷος, ἅμα τῷγε δύω Ἀντήνορος νῆε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης

Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
 Ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 82
 Τρῳες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 Καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
 Τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ, 83a
 ὣς δὲ δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

Ἦιδεε μαντοσύνας, οὐδὲ οὖν παῖδας ἔασκεν
 Στείχειν ἐς πόλεμον φθισήνορα · τῷ δέ οἱ οὔτι
 Πειθέσθην · Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 Καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δι᾿ Ἀρίσβην ·
 Τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν.
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 Αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 Τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον
 Τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὅζος Ἀρης,
 Υἱε δύω Λήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
 Ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει. 845

Εὐφήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν.
 Υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
 Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυνρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
 Ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων ·
 Οἱ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰο Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 Τηλόθεν ἐξ Ἀλύθης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής ·
 Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 Ἐν ποταμῷ, ὅθι περ Τρῶας κεραίιζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής
 Τῇλ' ἐξ Ἀσκανίης · μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,
 Υἱέ Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 Οἷ καὶ Μήονας ἦγον ὑπὸ Τρώλῳ γεγαῶτας. 855

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 Οἷ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα ·
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν, ἡὔτε κούρη ·
 Νήπιος · οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον ·
 Ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 Τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

HOMER'S ILLIAD.

BOOK III.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὧς·
Ἦύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό·
Αἷτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,
Ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
Ἡέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
Οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
Ποιμέσιν οὐτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὠρνυτ' ἀελλῆς
Ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς
Παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

Τὸν δ' ὧς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος
Ἐρχόμενον προπάροιθεν ὀμίλον, μακρὰ βιβῶντα,
Ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύνρας,
Εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα

Πεινάων • μαλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
 Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί •
 Ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 Ὀφθαλμοῖσιν ἰδὼν • φάτο γὰρ τίσεσθαι ἀλείτην •
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ •
 Ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.
 Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίννοστος ἀπέστη
 Οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 Ἀψ τ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς • 35
 Ὡς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερώχων
 Δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.
 Γὸν δ' Ἐκτωρ νεῖκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν •

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 Αἶθ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40
 Καί κε τὸ βουλοίμην, καί κεν πολὺν κέρδιον ἦεν,
 Ἥ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 Ἥ που καγχαλώωσι καρηκομόωντες Ἀχαιοί,
 Φαντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 Εἶδος ἔπ' • ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδὲ τις ἀλκή. 45
 Ἥ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 Πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 Μιχθεῖς ἀλλοδαποῖσι, γυναικ' εὐειδέ' ἀνῆγες
 Εξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 Πατρί τε σῶ μέγα πημα πόλῃ τε παντί τε δήμῳ, 50
 Δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 Οὐκ ἂν δὴ μείνειας Ἀρηίφιλον Μενέλαον ;
 Γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 Οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,
 Ἥ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 Ἀλλὰ μάλα Τρῶες δειδῆμονες • ἧ τέ κεν ἤδη
 Λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδῆς •

Ἑκτορ· ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·
 Αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 Ὅστ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 Νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρώήν·
 Ὡς σοὶ ἐνὶ στήθεσιν ἀτάρβητος νόος ἐστίν.
 Μῆ μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 Ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 Αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηϊφίλον Μενέλαον
 Συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70
 Ὅπποτερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἳ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 Ναίοιτε Τροίην ἐριβώλακα· τοῖ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα. 75

Ὡς ἔφαθ'· Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας
 Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 Μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοί,
 Ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 Αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 Στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

Ὡς ἔφαθ'· οἳ δ' ἔσχοντο μάχης, ἀνέω τ' ἐγένοντο
 Ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
 Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὸν δ' ἐν μέσσω καὶ Ἀρηϊφίλον Μενέλαον 90
 Οἷους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·

Ὅππότερος δέ κε νικήσῃ κρείσσων τε γενηται,
 Κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἳ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο μάλιστα γὰρ ἄλγος ἰκάνει
 Θνυὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 Εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου, ἔνεκ' ἀρχῆς. 100
 Ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 Τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 Αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 Μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
 Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὕχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ'· οἳ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 Ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
 Καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
 Καρπαλίμως ἄρνας τε φέρειν, Πριάμόν τε καλέσσαι.
 Αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων
 Νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.— 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 Εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 Τῇν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην

Γῆν δ' εἶρ' ἐν μεγάρῳ · ἥ δὲ μέγαν ἱστὸν ὕφαινεν, 125
 Δίπλακα πορφυρέην · πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρης παλαμάτων.
 Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις ·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων ·
 Οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηά
 Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμῳ,
 Οἱ δὴ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπαυται—
 Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν 135
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 Μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείο ·
 Τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.

Ὡς εἰποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
 Ἀνδρός τε προτέρωιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 Αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
 Ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα
 Οὐκ οἶη, ἅμα τῇγε καὶ ἀμφίπολοι δὴ ἔποντο,
 Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἶψα δ' ἔπειθ' ἴκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίου θ', Ἰκετάονά τ', ὄζον Ἀρης,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶτατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν ·
 Γῆραϊ δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ 150
 Ἑσθλοί, τεττίγεσσιν ἐοικότες, οἷτε καθ' ὕλην
 Δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν ·
 Τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 155

Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
 Τοιῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν ·

Αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

Ἄλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

160

᾽Ως ἄρ' ἔφαν · Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ ·

Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,

Ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—

Οὐτι μοι αἰτὶν ἐσσί, θεοὶ νῦ μοι αἷτιοί εἰσιν,

Οἷ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—

165

᾽Ως μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

Ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὗς τε μέγας τε.

Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,

Καλὸν δ' οὕτω ἐγὼν οὐπω ἴδον ὀφθαλμοῖσιν,

Οὐδ' οὕτω γεγαρόν · βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.

170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν ·

Αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρέ, δεινός τε ·

᾽Ως ὅφελεν θάνατός μοι ἄδεῖν κακός, ὅππότε δεῦρο

Υἱέϊ σῶ ἐπέμην, θάλαμον γνωτούς τε λιποῦσα

Παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.

175

Ἄλλὰ τάγ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.

Τοῦτο φέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς ·

Οὐτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,

Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής ·

Δαῖτηρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

180

᾽Ως φάτο · τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε

Ω μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,

Ἡ ῥά νῦ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

Ἡδῃ καὶ Φρυγίην εἰσῆλθον ἀμπελόεσσαν,

Ἐνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,

185

Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,

Οἷ ῥα τότε ἔστρατόωντο παρ' ὅχθας Σαγγαρίοιο ·

Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην

Ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι ·

Ἀλλ' οὐδ' οἷ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.

190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραίός ·
 Εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν
 Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 Εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 Λύττος δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν.
 Ἄρνεϊῷ μιν ἔγωγε εἴσκω πηγεσιμάλλῳ,
 Ὅς τ' οἴων μέγα πῶν διέρχεται ἀργεννῶν.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγανῖα ·
 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 Ὅς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
 Εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα ·
 Ω γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς 205
 Σεῦ ἔνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ ·
 Τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 Ἀμφοτέρων δὲ φυτὴν ἐδάην καὶ μῆδεα πυκνά.
 Ἄλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 Ἀμφω δ' ἐξομένῳ, γεραρώτερος ἦεν Ὀδυσσεύς.
 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 Παῦρα μὲν, ἀλλὰ μάλα λιγέως · ἐπεὶ οὐ πολὺμυθος,
 Οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 Ἄλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 Στάσκειν, ὑπαὶ δὲ ἰδεσκε, κατὰ χθονὸς ὄμματα πῆξας,
 Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 Ἄλλ' ἀστεμφὲς ἔχεσκεν, αἶδρεῖ φωτὶ ἐοικώς ·
 Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὐτῶς · 220
 Ἄλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλῃν ἐκ στήθεος ἔει
 Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος ·
 Οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός · 225
Γίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἥϋς τε μέγας τε,
Εξοχος Ἀργείων κεφαλὴν ἥδ' εὐρέας ὤμους ;

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν ·
Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν ·
Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὧς 230
Ἔστηκε' · ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.

Πολλάκι μιν ξείνισσεν Ἀρηϊφίλος Μενέλαος
Οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἔκοιτο.
Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
Οὓς κεν ἐὺ γνοίην, καὶ τ' οὖνομα μυθησαίμην · 235

Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
Αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.

Ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς ;
Ἦ δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
Νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
Αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν ;

Ὡς φάτο · τοὺς δ' ἤδη κατέχεν φυνσίζοος αἶα
Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.—

Κήρυκες δ' ἀνὰ ἄστν θεῶν φέρον ὄρκια πιστά, 245
Ἄρνε δύῳ καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
Ἀσκῶ ἐν αἰγείῳ · φέρε δὲ κρητῆρα φαεινὸν
Κήρυξ Ἰδαῖος ἥδὲ χρύσεια κύπελλα ·
Ὡτρυνεν δὲ γέροντα παριστάμενος ἐπεεσσιν ·

Ὅρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
Ἐς πεδῖον καταβῆναι, ἰν' ὄρκια πιστὰ τάμητε :

Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηϊφίλος Μενέλαος
Μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί ·
Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο · 255
Οἳ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
Ναίοιμεν Τροίην ἐριβόλακα · τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα

Ὡς φάτω • ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 Ἴππους ζευγνύμεναι • τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω •
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυνότειραν 265
 Ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὡρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ἄν δ' Ὀδυσσεὺς πολύμητις • ἀτὰρ κήρυκες ἀγανοὶ
 Ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν • 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 Ἢ οἱ πὰρ ξίφος μέγα κουλεὸν αἰὲν ἄωρτο,
 Ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας • αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὖχετο χεῖρας ἀνασχών • 275

Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε, μέγιστε,
 Ἡέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,
 Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 Ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά • 280
 Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 Ἢμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν •
 Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' ἔοικεν,
 Ἢτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
 Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 Αὐτοὶ μένων, εἴως κε τέλος πολέμοιο κιχέει.

Ἢ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ,

Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαιροντας,
 Θυμοῦ δευομένους · ἀπὸ γὰρ μένος εἴλετο χαλκός.
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
 Ἐκχεον, ἥδ' εὖχοντο θεοῖς αἰειγενέτησιν ·
 Ὡδε δέ τις εἵπεσκεν Ἀχαιῶν τε Τρώων τε ·

295

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 Ὡδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς ὅδε οἶνος,
 Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

300

Ὡς ἔφαν · οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν ·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί ·
 Ἦτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
 Ἀψ, ἐπεὶ οὐπὼς τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
 Μαρνάμενον φίλον νῖδν Ἀρηϊφίλῳ Μενελάῳ ·
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

305

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς ·
 Ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τεῖνεν ὀπίσσω
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον ·
 Τῷ μὲν ἄρ' ἄψορβροι προτὶ Ἴλιον ἀπονέοντο.

310

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 Κλήρους ἐν κυνέῃ χαλκῆρεϊ βάλλον ἐλόντες,
 Ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 Ὡδε δέ τις εἵπεσκεν Ἀχαιῶν τε Τρώων τε ·

315

Ζεῦ πάτερ, Ἰδθηεν μεδέων, κύδιστε, μέγιστε,
 Ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀἶδος εἴσω,
 Ἥμῃν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

320

Ὡς ἄρ' ἔφαν · πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ

Ἄψ ὀρόων · Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν 325

Θί μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστῳ

Ἴπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.

Αὐτὰρ ὅγ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ

Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὺκόμοιο.

Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν, 330

Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας ·

Δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν

Οἷο κασιγνήτοιο Λυκάονος · ἤρμοσε δ' αὐτῷ.

Ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον,

Χάλκεον · αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν 335

Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὖτυκτον ἔθηκεν,

Ἴππουριν · δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

Εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρε

ᾧς δ' αὐτῶς Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρηχθησαν, 340

Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο

Δεινὸν δερκόμενοι · θάμβος δ' ἔχεν εἰσορόωντας

Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.

Καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,

Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

Πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος

Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἶσθην

Οὐδ' ἔρρηξεν χαλκόν · ἀνεγνάμφθη δέ οἱ αἰχμὴ

Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χιτῶν 350

Ἀτρεΐδης Μενέλαος ἐπενξάμενος Διὶ πατρί ·

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔσθ' ἔειπες

Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον

Ὅφρα τις ἐρρήγῃσι καὶ ὀψιγόνων ἀνθρώπων

Ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἥ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355

Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἶσθην.

Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,

Καὶ διὰ θώρηκος πολυδαιδάλου ῥοήρειστο ·

Ἄντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 Ἐγχοῦ · ὃ δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν. 360
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,
 Πλήξεν ἀνασχόμενος κόρυθος φάλον · ἀμφὶ δ' ἄρ' αὐτῷ
 Τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν ·

Ζεῦ πάτερ, οὐτίς σεῖο θεῶν ὀλοώτερος ἄλλος · 365
 Ἥ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος ·
 Νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος · ἐκ δέ μοι ἔγχοῦ
 Ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἥ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 Ἐλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοῦς · 370
 Ἀγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 Ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
 Καὶ νύ κεν εἵρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδος,
 Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Ἥ οἱ ῥῆξεν ἱμάντα βοῶς Ἴφι κταμένοιο · 375

Κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἦρως μετ' ἐϋκνήμιδας Ἀχαιοῦς
 Ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
 Αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων
 Ἐγχεῖ χαλκείῳ · τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 Ῥεῖα μάλ', ὥστε θεός · ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 Καὶ δ' εἶς ἐν θαλάμῳ εὐώδεϊ, κῆώνετι.

Αὐτὴ δ' αὖθ' Ἐλένην καλέουσ' ἴε · τὴν δ' ἐκίχανεν
 Πύργῳ ἐφ' ὑψηλῷ · περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα · 385
 Γρηῒ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 Εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
 Ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκεν ·
 Τῇ μιν εἰσαμένην προσεφώνεε δι' Ἀφροδίτη ·

Δεῦρ' ἴθ' · Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 Κάλλεϊ τε στίλβων καὶ εἵμασιν · οὐδέ κε φαίης

Ἀνδρὶ μαχεσσάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο · τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ὄρινεν · 395
Καί ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,
Στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;
Ἥ πῃ με προτέρω πολλίων εὐναιομενάων 400
Ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
Εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων ;
Οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
Ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου ·
Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
Ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε, καὶ ἐ φύλασσε,
Εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κε' εἴη— 410
Κείνου πορσννέουσα λέχος · Τρῳαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται · ἔχω δ' ἄχε' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη ·
Μὴ μ' ἔρεθε, ἔχετλῆη, μὴ χωσαμένη σε μεθεῖω,
Γῶς δέ σ' ἀπεχθάρω, ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
Μέσσω δ' ἀμφοτέρω· μητίσομαι ἔχθεα λυγρὰ,
Γρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

Ὡς ἔφατ' · ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγανῖα ·
Βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῶ
Σιγῇ · πάσας δὲ Τρῳᾶς λάθεν · ἦρχε δὲ δαίμων. 420

Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
Ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
Ἥ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν
Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη
Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα · 425
Ἐνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
Ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ ·

Ἦλνθες ἐκ πολέμου · ὥς ὤφελες αὐτόθι ὀλέσθαι
 Ἀνδρὶ δαμῆϊς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 Ἦ μὲν δὴ πρὶν γ' εὖχε' Ἀρηϊφίλου Μενελάου 430
 Σῆ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι ·
 Ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 Ἐξαῦτις μαχέσασθαι ἐναντίον. Ἀλλὰ σ' ἔγωγε
 Παύσασθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 Ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν ·
 Μῆ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ ·
 Κεῖνον δ' αὖτις ἐγώ · παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 Ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν ἐννηθέντε.
 Οὐ γὰρ πώποτέ μ' ὠδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν ·
 Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 Ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 Νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ ἐννῇ, 445
 Ὡς σεο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἶρεϊ.

Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών · ἅμα δ' εἶπετ' ἄκοιτις ·
 Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα, θηρὶ ἐοικώς,
 Εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 Ἀλλ' οὐτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 Δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
 Οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἷ τις ἴδοιτο ·
 Ἴσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων · 455

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι ·
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου ·
 Ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
 Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

Ὡς ἔφατ' Ἀτρεΐδης · ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί

HOMER'S I L I A D.

BOOK IV.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
Νέκταρ ἐωνοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσιν
Δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.
Ἀντίκ' ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἥρην
Κερτομίους ἐπέεσσι παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενηΐς Ἀθήνῃ.
Ἄλλ' ἦτοι ταῖ νόσφι καθήμεναι εἰσορόωσαι
Τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτη
Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
Καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.

Ἄλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
Ἡ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν
Ὅρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλλωμεν.
Εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
Ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
Αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

Ὡς ἔφαθ'· αὖ δ' ἐπέμνξαν Ἀθηναίῃ τε καὶ Ἥρῃ·
Πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἦτοι Ἀθηναίῃ ἀκέων ἦν, οὐδέ τι εἶπεν,
Σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδ' ἀτέλεστον,

Ἴδρῳ θ', ὃν ἰδρῳσα μόγῳ; καμέτην δέ μοι ἵπποι
 Λαὸν ἀγειρούση, Πριάμῳ κακὰ τοιοῦ τε παισίν.
 Ἑρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30
 Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 Τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις
 Ἰλίου ἐξαλαπάξαι εὐκτίενον πτολίεθρον;
 Εἰ δὲ σύγ', εἰσελθοῦσα πύλας καὶ τείχεα μακρά,
 Ὡμὸν βεβρωθὸς Πρίαμον Πριάμοιό τε παῖδας 35
 Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 Ἑρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 Σοὶ καὶ ἐμοὶ μεγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 Τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 Μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 Ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 Τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή,
 Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριαμοιο.
 Οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 Λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ· 50
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυνάγυια Μυκῆνη·
 Τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται πέρι κῆρι·
 Τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι, οὐδὲ μεγαίρω.
 Εἴπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 Οὐκ ἀνύω φθονέουσ', ἐπεὶ ἧ πολὺ φέρτερός ἐσσι.
 Ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί·
 Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομητης,
 Ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60

Κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 Ἄλλ' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 Σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 Ἀθάνατοι. Σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
 Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἀρξῶσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

“Ὡς ἔφατ'· οὐδ' ἀπίθουσε πατὴρ ἀνδρῶν τε θεῶν τε
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἔλθε μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἀρξῶσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

“Ὡς εἰπὼν ὦτρυνε πάρος μεμανῖαν Ἀθήνην·
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴζασα.
 Οἶον δ' ἀστέρ' ἔηκε Κρόνου παῖς ἀγκυλομήτεω,
 Ἦ ναύτησι τέρας, ἥ ἐστρατῶ εὐρέϊ λαῶν,
 Λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἴενται·
 Τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 Καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἱπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
 Ὡδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνή
 Ἔσσεται, ἥ φιλότῃτα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

“Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 Ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένῃ, εἴ πον ἐφεύροι.
 Εὖρε Λυκάονος υἱόν, ἀμύμονά τε κρατερόν τε,
 Ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 Λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσῆποιο ῥοάων.
 Ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρων;

Τλαίης κεν Μενέλαον ἱπποπόμον ταχύν ἰδὼ
 Πῆλοι δέ κε Τρώεσσι χάριν καὶ εἶδος ἄρσος,
 Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ
 Τυὸν κεν θῆ πάτερωτα παρ' ἀγλαῖα δῶρα φέροντι.
 Αἶ κεν ἰδῷ Μενέλαον Ἀρήιον, Ἀτρεὺς υἱόν,
 Σὺ μάλιν θαρβύκτα τυρὴν ἱπιδόντ' ἀλεγεινῆς.
 Ἄλλ' ὅγ' ὀσπεύουσιν Μενέλαον ἀνδάλισσον·
 Εἶχεν δ' Ἀτράλῳ Λαερτιάδι αἰαντοσίῳ,
 Ἀρεῖον πρωτογένετον μέγιστον κλειτὸν ἱκατομήδεα
 Οἴκαδε νοστήσας ἱερὴς εἰς ἄστυ Ζαλίων.

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Ὅς ὅσ' Ἀθηναίῃ· τῷ δὲ φέρωντες ἄρσος τιθεῖν·
 Αἰντία ἰστίλα τῶνδε εἴδωσαν ἰδάλων αἰγῆς
 Ἀγρόν, ὃν μὲν πατ' αἰνός ἐπὶ στέφανον ταχύντας,
 Πέτρῃς ἐκδιδόντα δοδερμαίνους ἐν προδυσήνῃ,
 Βοδύλῃσι πρὸς στήθος· ὃ δ' ἰστίαν ἱμῖσι πίπρη·
 Τυὸν αἶμα ἐκ κεφαλῆς ἱκαυδοκώδωρα πτόνῃσι·
 Καὶ τὰ μὲν ἀκέρως κερμαίνους ἔφαρε τραπίαν,
 Πῶν δ' εὖ λυγρὸς χρυσὸν ἀνίδῃσι κορώνῃ.
 Καὶ τὸ μὲν εὖ κατῆκεν τακτοσάμενος, πατὴρ γού
 Ἀγαλίων· πρὶοθεν δὲ σάκεα σχίζων ἰσθίαι ἑταίρων,
 Μὴ πρὶν ἀναλίσταν Ἀρήιον εἰς Ἀχαιοῖς.
 Πρὶν μὲν ἰδῆσθαι Μενέλαον Ἀρήιον, Ἀτρεὺς υἱόν,
 Αἰνός ὃ σόλα πῶμα φασίτρης, ἐκ δ' ἱλῶν ἰδῶ
 Ἀδλίητα, σπινθόντα, μελαινέων ἱμῶν ἰδενέων·
 Αἶψα δ' ἐπὶ νεμρῇ κατεκίοντο παρὸν ὀσπύν,
 Εἶχεν δ' Ἀτράλῳ Λαερτιάδι αἰαντοσίῳ,
 Ἀρεῖον πρωτογένετον μέγιστον κλειτὸν ἱκατομήδεα
 Οἴκαδε νοστήσας ἱερὴς εἰς ἄστυ Ζαλίων.
 Ἐλκε δ' ἱμῶν γλυκείας τε λαβὼν καὶ νεῖρα βίαια·
 Νευρῇ μὲν μετὶ πύλασσιν, τῶν δὲ σάκεσσιν,
 Αἰνός ἐπειδὴ ἐκλειστέρας μέγα τίξων ἰστικῆς,
 Αἰγῆ βούρ, νεμρῇ δὲ μὲν ἱαχῆν, ἄλτο δ' ἄστυ
 Ὀξυδάλλῳ κατ' ἱμάλιον ἐπὶ σπινθῶν μετὰδινον

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Οἶδ' αἶθεν, Μενέλαε, θεοὶ μέγας λαλῶντο

Ἀθήναται, πρῶτον δὲ Διὸς θυγάτηρ ἀγαυή,
 Ἥ τοι πρῶτον στήθεσσι μένος ἐχέμεναι δένειται.
 Ἡ δὲ τόσον μὲν ἔλθγει ἀπὸ χροός, ὡς ἔτε κούρη
 Παιδὸς ἱέρῃ μάϊα, ὅθ' ἦδ' ἰδὲ λείπεται ἔσπερ.
 Αὐτὴ δ' αἶν' ἴδμεν ὅθι ζωστήριος ὀχῆσσι
 Χρυσόοι σίνεχεν, καὶ διτλὸς φέρετο θώραξ·
 Ἦκε δ' ἴππεσσι ζωστήριον ἀμφότῃ παρὸς ὤστος·
 Διὰ γὰρ ἄρ' ζωστήριος ἐλθῆκεν δαυδαλόων,
 Καὶ δαὶ θώρακος πολυδαυδάλου ἱφθαίμστο,
 Μίτρησ' δ', ἣν ἱφθαίμῃ ἱμάς χροός, ἱμάς δαίνεσθαι,
 Ἥ αἰ παλίσταν ἱστα, διατρή δὲ εἴσατο καὶ τῆς.
 Ἀμφότῃσιν δ' ἄρ' ὤστος ἐπιγράψα χροὸ φάτος·
 Αὐτίκα δ' ἤφακε αἶμα κελαινεφές ἐξ ὤταλῃς.

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Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνή φοῖνικι μέγῃ
 Μυρτός ἢ Κούρη παρήκει ἱμνεῖναι ἵππων·
 Κεῖται δ' ἐν θαλάμῳ, πολέσσι τέ μιν ἠφύσαντο
 Ἵππῃς φορέειν· Βασιλῆϊ δὲ καίται ἀγῶμα,
 Ἀμφότῃσιν, αἶσμος δ' ἵππων, ἐλατῆρά τε κῆδος
 Τοιοῖ τοι, Μενέλαε, μάνθην αἶσρατι μῆροί
 Εἰφάεισ' κνήμαί τ' ἦδ' σφυρὰ καλ' ἐπέσφειθεν.

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Ῥίγησιν δ' ἄρ' ἵππεσσι ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Ὃς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὤταλῃς·
 Ῥίγησιν δὲ καὶ αὐτὸς Ἀμφίθελος Μενέλαος,
 Ὃς δὲ ἰδὲν κτερόν τε καὶ ὄγκους ἱκτός ἰόντας,
 Ἀμφότῃσιν αἰ θυρὰς ἐνὶ στήθεσσι ἀγέσθη,
 Τῶς δὲ βαρυστενάχων μετίφη κρείων Ἀγαμέμνων,
 Χειρὸς ἔχων Μενέλαον· ἐπιστενάχοντο δ' ἑταῖροι·

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Φίλε κασίγνητε, θάνατόν νῦ τοι ἔρκει ἑταίμονε,
 Οἷον πρωτόθους πρὸ Ἀχαιῶν Τρῳάσι μάχεσθαι.
 Ὃς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πατήσαν·
 Ὁ μὲν πῶς ἄλλιον πύλει ἔρκειον, αἷμά τε ἁρῶν,
 Σπονδαὶ τ' ἄκηστοι καὶ δεξιὴ ἥς ἐπιπίθμεν·
 Ἐπεὶ γὰρ τε καὶ αἰτίαι· Ὀλὶμπτος οὐκ ἐτίλεισεν,
 Ἐκ τε καὶ ὀφρὶ τέλει· σὺν τε μεγάλῳ ἀπέπεσαν,

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- Σὺν σφῆσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 163
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 Αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πᾶσιν,
 Γῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
 Ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 Αἶ κε θάνης, καὶ μοῖραν ἀναπλήσῃς βιότοιο· 170
 Καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.
 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·
 Κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίπομεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 Κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 Καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορεόντων,
 Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 Ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 Καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν, 180
 Σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 Ὡς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν · 185
 Εἰρύσατο ζωστήρ τε παναίολος, ἥδ' ὑπένερθεν
 Ζῶμά τε καὶ μήτρη, τὴν χαλκῆες κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 Ἔλκος δ' ἱητῆρ ἐπιμάσσεται, ἥδ' ἐπιθήσει· 190
 Φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυναων.
 Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅ ττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 Φῶτ', Ἀσκληπιοῦ νιόν, ἀμύμονος ἱητῆρος,
 Ὅφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 195

Ὅν τις οὔστεύσαι ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήονζ ἀπίθησεν ἀκούσας·
 Βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 Παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν 200
 Ἔσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν
 Λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποδότοιο.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Ὅρος, Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 Ὅφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205
 Ὅν τις οὔστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι θυρῖνεν
 Βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210
 Βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 Κυκλῶς, ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 Αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἔλκεν οὔστόν·
 Τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὀξέες ὄγκοι.
 Λῦσε δέ οἱ ζωστῆρα παναίολον, ἥδ' ὑπένερθεν 215
 Ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οὔστός,
 Αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 Πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοῖς ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
 Οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρις.

Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 Ἀλλὰ μάλα σπένδοντα μάχην ἐς κυδιάνειραν. 225
 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιύωντας
 Εὐρυνμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·

Τῷ μάλα πόλλ' ἐπέτελλε παρυσχέμεν, ὅπποτε κέν μιν
 Γυνῖα λάβῃ κάματος πολέας διακοιρανέοντα · 230
 Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν ·
 Καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν ·

Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς ·
 Οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός · 235
 Ἄλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 Τῶν ἦτοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται ·
 Ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 Ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν ·

Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὗ νυ σέβεσθε ;
 Τίφθ' οὕτως ἔστητε τεθηπότες, ἥντε νεβροί ;
 Αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 Ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκῇ · 245
 Ὡς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 Ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 Εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,
 Ὅφρα ἴδῃτ', αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων ;

Ὡς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν · 250
 Ἦλθε δ' ἐπὶ Κρήτεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.
 Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο ·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 Αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν ·

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων,
 Ἡμὲν ἐνὶ πτολέμῳ, ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ,
 Ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται. 260
 Εἴπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ

Ἑκτὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 Ἔστηχ', ὥςπερ ἐμοί, πίειν ὅτε θυμὸς ἀνώγοι.
 Ἀλλ' ὄρσεν πόλεμόνδ' οἷος πάρος εὔχεαι εἶναι.

Τον δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤνδα · 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἑταῖρος
 Ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα ·
 Ἀλλ' ἄλλους ὅτρυνε κερηκομόωντας Ἀχαιοὺς,
 Οφρα τάχιστα μαχώμεθ' · ἐπεὶ σύν γ' ὄρκι' ἔχευαν
 Γρῶες · τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω · 270
 Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

Ὡς ἔφατ' · Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ ·
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν ·
 Τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς ·
 Τῷ δέ τ' ἀνευθεν ἑόντι μελάντερον, ἥντε πίσσα,
 Φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν ·
 Ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα ·
 Γοῖαι ἅμ' Αἰάντεσσι Διοτρεφέων αἰζηῶν 280
 Δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 Κυνάεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα ·

Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 Σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὔτι κελεύω ·
 Αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶν,
 Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο ·
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290
 Χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους ·
 Ἐνθ' ὅγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 Οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

Ἄμφι μέγαν Πελάγοντα, Ἀλάστερά τε Χρυσίον τε, 295
 Αἶμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.

Ἴππηας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 Πεζοὺς δ' ἐξόπιθε στῆσεν, πολέας τε καὶ ἐσθλοὺς,
 Ἑρκος ἔμεν πολέμοιο · κακοὺς δ' ἐς μέσσον ἔλασσεν,
 Ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 Ἴππεῦσιν μὲν πρῶτ' ἐπετέλλετο · τοὺς γὰρ ἀνώγει
 Σφοῦς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ ·

Μηδέ τις, ἱπποσύνη τε καὶ ἡνωρέηφι πεποιθώς,
 Οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 Μηδ' ἀναχωρεῖτω · ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 Ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 Ἐγχει ὀρεξάσθω · ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
 Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

Ὡς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς. 310
 Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·

ὦ γέρον, εἶθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 Ὡς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἶη ·
 Ἀλλὰ σε γῆρας τείρει ὁμοῖον · ὥς ὄφελέν τις 315
 Ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ ·
 Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 Ὡς ἔμεν, ὥς ὅτε δῖον Ἑρηνθαλίωνα κατέκταν.
 Ἀλλ' οὐπῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν · 320
 Εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.
 Ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι, ἥδὲ κελεύσω
 Βουλῇ καὶ μύθοισι · τὸ γὰρ γέρας ἐστὶ γερόντων.
 Αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 Οπλότεροι γεγάασι, πεποίθασίν τε βίηφιν. 325

Ὡς ἔφατ' · Ἀτρεΐδης δὲ παρῶχετο γηθόεννος κῆρ
 Εὖρ' υἱὸν Πετεῶο, Μενεσθῆα πλήξιππον,

Ἑσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
 Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς·
 Πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 Ἑστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 Ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 Ἑστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο. 335
 Τοὺς δὲ ἰδὼν νεῖκεσσαν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νιὲ Πετεῶ, Διοτρεφέος βασιλῆος,
 Καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 Σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἑόντας
 Ἑστάμεν, ἡδὲ μάχης κανστειρῆς ἀντιβολῆσαι·
 Πρώτῳ γὰρ καὶ δαιτὸς ἀκονάζεσθον ἐμεῖο,
 Ὅππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
 Ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι, ἡδὲ κύπελλα 345
 Οἶνον πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 Νῦν δὲ φίλως χ' ὀρόφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 Ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῶ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 Πῶς δὴ φῆς πολέμοιο μεθιέμεν;—ὅππὸτ' Ἀχαιοὶ
 Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα,
 Οἴψαι, ἣν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδῆσας προσέφη κρείων Ἀγαμέμνων,
 ὣς γυνῶ χωρομένοιο· πάλιν δ' ὅγε λάζετο μῦθον·

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Οὔτε σε νεικεῖω περιώσιον, οὔτε κελεύω.
 Οἶδα γὰρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φιλοισιν 360
 Ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ' ἐγὼ περ.

Ἄλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
Εὖρε δὲ Τυδέος νιόν, ὑπέρθυμον Διομήδεα, 365
Ἑσταότ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
Πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανηῖος υἱός.
Καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ μοι, Τυδέος νιὲ δαΐφρονος, ἵπποδάμοιο, 370
Τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
Οὐ μὲν Τυδεῖ γ' ὥδε φίλον πτωσκαζέμεν ἦεν,
Ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηῖοισι μάχεσθαι·
Ὡς φάσαν οἷ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
Ἦντησ', οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
Ἦτοι μὲν γὰρ ἄτερ πολέμον εἰςῆλθε Μυκῆνας
Ξεῖνος ἄμ' ἀντιθέῳ Πολυνείκεϊ λαὸν ἀγείρων.
Οἷ ῥα τότε' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
Καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
Οἱ δ' ἔθελον δόμεναι, καὶ ἐπήνεον ὥς ἐκέλευον· 380
Ἀλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
Οἱ δ' ἐπεὶ οὖν ὥχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἄσωπὸν δ' ἵκοντο βαθύσχοινον, λεχεποῖην,
Ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
Δαινυμένους κατὰ δῶμα βίης Ἑτεοκληεῖς.
Ἐνθ' οὐδέ, ξεῖνός περ ἐὼν, ἱππηλάτα Τυδεὺς
Τάρβει, μῶνος ἐὼν πολέσιν μετὰ Καδμείοισιν·
Ἄλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
Ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. 390
Οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
Αὐτίς ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
Κούρους πεντήκοντα· δύο δ' ἡγήτορες ἦσαν,
Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
Υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395

Γυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν ·
 Πάντας ἔπεφν', ἓνα δ' οἶον ἔει οἰκόνδε νέεσθαι ·
 Μαῖον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 Γοῖος ἦν Τυδεὺς Αἰτώλιος · ἀλλὰ τὸν νῖον
 Γείνατο εἰο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω. 400

Ὡς φάτο · τὸν δ' οὗ τι προσέφη κρατερὸς Διομήδης,
 Αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 Γόν δ' νῖος Καπαῆος ἀμείψατο κυδαλίμοιο ·

Ἀτρεΐδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
 Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι · 405
 Ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
 Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
 Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ ·
 Κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ. 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης ·
 Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 Ὃν γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 Οτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς.
 Γούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Γρῶας δηώσωσιν, ἔλωσί τε Ἴλιον ἱρήν ·
 Τούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δηωθέντων.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε ·
 Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420
 Ὅρνυμένον · ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 Ὅρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος ·
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 Κυρτὸν ἐὼν κορυφοῦται, ἀποπτύει δ' ἄλδος ἄχνην
 Ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 Νωλεμέως πόλεμόνδε. Κέλενε δὲ οἷσιν ἕκαστος

Ηγεμόνων · οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
Γόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν— 430

Σιγῇ δειδιότες σημάντορας · ἀμφὶ δὲ πᾶσιν
Γεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
Τρῶες δ', ὥστ' ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
Μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
Ἄζηχῆς μεμακῦναι, ἀκούουσαι ὅπα ἀρνῶν · 435

ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρῶρει.
Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς,
Ἀλλὰ γλῶσσ' ἐυέμικτο · πολὺκλήτοι δ' ἔσαν ἄνδρες.
Ὀρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλανκῶπις Ἀθήνη,
Δεῖμός τ' ἡδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῦα, 440

Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε ·
Ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
Ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
Ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
Χαλκεοθωρήκων · ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
Ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὁρῶρει.
Ἐνθα δ' αἶμ' οἴμωγῇ τε καὶ εὐχλωῇ πέλεν ἀνδρῶν, 450
Ὀλλύντων τε καὶ ὀλλυμένων · ῥέε δ' αἷματι γαῖα.
Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
Ἐς μισγάγκειαν συμβάλλετον ὄθριμον ὕδωρ
Κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης ·
Τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν · 455
Ὡς τῶν μισγομένων γένετο ἰαχὴ τε φόβος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
Ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον ·
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
Αἰχμὴ χαλκείῃ · τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.

Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀδάντων ·
 Ἔλκε δ' ὑπ' ἐκ βελέων λελιημένος, ὄφρα τάχιστα 465
 Τεύχεα συλήσειε · μίνυνθα δέ οἱ γένεθ' ὀρμή.
 Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 Πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 Οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυνῖα.
 Ὡς τὸν μὲν λίπε θυμός · ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 Ἀργαλέον Τρώων καὶ Ἀχαιῶν · οἱ δέ, λύκοι ὥς,
 Ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος νιὸν Τελαμώνιος Αἴας,
 Ἡΐθεον θαλερόν, Σιμοείσιον · ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 Γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι ·
 Τοῦνεκά μιν κάλεον Σιμοείσιον · οὐδὲ τοκεῦσιν
 Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 Ἐπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480
 Δεξιόν · ἀντικρὺ δὲ δι' ὦμου χάλκεον ἔγχος
 Ἠλθεν. Ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγειρος ὥς,
 Ἡ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 Λεῖη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν ·
 Τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδῆρῳ 485
 Ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ ·
 Ἡ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας ·
 Γοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριζεν
 Αἴας Διογενής. Τοῦ δ' Ἀντιφος αἰολοθώρηξ,
 Πριαμίδης, καθ' ὅμιλον ἀκόντισεν ὀξεῖ δουρί. 490
 Τοῦ μὲν ἄμαρθ' · ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἐταῖρον.
 Βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα ·
 Ἡριπε δ' ἅμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 Στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,

Ἀμφὶ ἔπαπτήνας. Ὑπὸ δὲ Τρῶες κεκάδοντο,
 Ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 Ἀλλ' υἱὸν Πριάμοιο νόθον βάλε, Δημοκώοντα,
 Ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκείων. 500

Τὸν ῥ' Ὀδυσσεὺς ἐτάριοι χολωσάμενος βάλε δουρὶ
 Κόρσῃ· ἡ δ' ἐτέριοι διὰ κροτάφοιο πέρησεν
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ 505
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς·
 Ἴθυσαν δὲ πολὺν προτέρω.—Νεμέσῃσε δ' Ἀπόλλων,
 Περγάμου ἔκ κατιδών, Τρώεσσι δὲ κέκλετ' αὔσας.

Ὅρνυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργείοις· ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος, 510
 Χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 Οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡὔκόμοιο,
 Μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
 Ἐρχομένη καθ' ὅμιλον ὅθι μεθιέντας ἴδοιτο.

Ἔνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 Χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόνετι
 Κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 Ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 Ἀχρεὺς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάριοισι πετάσσας,
 Θυμὸν ἀποπνεύων. Ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν. 526

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
 Στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 Αἰγχιόμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχοσ

Ἑσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὄξυ
 Τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι,
 Ορήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 Οἳ ἔ, μέγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγανόν,
 Ὡσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη
 Ὡς τῶγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 Ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 Ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 Ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξεϊ χαλκῷ
 Δινεύοι κατὰ μέσσον, ἄγοι δέ εἰ Παλλὰς Ἀθήνη
 Χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 Πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

HOMER'S ILLIAD.

BOOK V.

Εὐθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἔν' ἔκδηλος μετὰ πᾶσιν
Αργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
Δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
'Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
Ἀσμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
Τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων
'Ωρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

5

Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
'Ιρεὺς Ἠφαίστοιο· δῦν δέ οἱ νιέες ἦστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
Τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
Γῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος·
Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἦλυθ' ἀκωκῇ
'Εγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
'Ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
'Ιδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
Οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
'Ἀλλ' Ἠφαιστος ἔρυντο, σάωσε δὲ νυκτὶ καλύψας,
'Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
'Ιππους δ' ἐξελάσας μεγαθύμον Τυδέος νιὸς
Δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

10

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25

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 Τὸν μιν ἀλυσάμενον, ὃν δὲ κτάμενον παρ' ὄχεσφιν
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλανκῶπις Ἀθηνη
 Χειρὸς ἐλοῦσ' ἐπέεσσι προσεγύδα θοῦρον Ἄρηα.

30

Ἄρες, Ἄρες, βροτολοιγέ, μ.α. φόνε, τειχεσιπλῆτα,
 Οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 Μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
 Νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;

Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.

Τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ.
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἔκαστος
 Ἱγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἄρχον Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου.
 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν

ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.

Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

35

40

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος νιόν,
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
 Νύξ' ἵππων ἐπιθησόμενον κατὰ δεξιὸν ὦμον·
 Ἦριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἰδομενεὺς ἐσύλευον θεράποντες.

45

Υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξύνοντι,

Ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 Βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
 Ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἀρτεμις ἰοχέαιρα,
 Οὐδὲ ἐκηβολίαι, ἥσιν τὸ πρὶν γ' ἐκέκαστο·
 Ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος

Πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Ἦριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

50

55

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος νιόν

Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 64
 Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
 Ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἶσας
 Ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
 Οἷ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἔκ θέσφατα ἦδη.
 Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 Βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 Ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἄκωκή.
 Γνῦξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν, 70
 Ὅς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανώ,
 Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
 Τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεῖ δουρί·
 Ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 Ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμονιδης Ὑψήνορα οἶον,
 Υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 Ἀρητήρ ἐτέτυκτο, θεὸς δ' ὧς τίετο δῆμῳ·
 Τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 Πρόσθεν ἔθεν φεύγοντα μεταδροσιάδην ἔλασ' ὦμον, 80
 Φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 Αἵματόεσσα δὲ χεῖρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
 Ἐλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη, 85
 Ἥε μετὰ Τρώεσσιν ὀμιλέοι, ἢ μετ' Ἀχαιοῖς.
 Θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἑοικῶς
 Χειυάρρῳ, ὅστ' ὥκα ῥέων ἐκέδασσε γεφύρας·
 Τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 Οὔτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
 Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
 Ὡς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες

Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἑόντες

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 Θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας
 Αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
 Καὶ βάλ' ἐπαῖσσοντα, τυχῶν κατὰ δεξιὸν ὦμον
 Θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 Αντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔφημι
 Δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν. 105

Ὦς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 Ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιν καὶ ὄχεσφιν
 Ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·

Ὅσοο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 Ὅφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν. 110

Ὦς ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 Πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον·
 Αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δῆ τότ' ἔπειτ' ἠρᾶτο βοῇν ἀγαθὸς Διομήδης.

Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη. 115
 Εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 Δηῖῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 Δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,
 Ὃς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησιν
 Δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 120

Ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη
 Γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν
 Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν, Διομήδης, ἐπὶ Τρώεσσι μάχεσθαι·
 Ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125

Ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς
 Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν
 Ὅφρ' εὖ γινώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 Μῆτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 Τοῖς ἄλλοις · ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 Ἐλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξέϊ χαλκῷ.

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη.
 Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη ·
 Καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 Δῆ τότε μιν τρις τόσσον ἔλεν μένος, ὥστε λέοντα,
 Ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὅτεσσιν
 Χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ ·
 Τοῦ μὲν τε σθένος ὥρσεν · ἔπειτα δέ τ' οὐν προσαμύνει,
 Ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται · 140
 Αἰ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 Αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς ·
 Ὡς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπεύρονα, ποιμένα λαῶν
 Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 Τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 Πλῆξ' · ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νωτον
 Τοὺς μὲν ἔασ', ὁ δ' Ἀθαντα μετώχετο καὶ Πολύϊδον,
 Υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος ·
 Τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 Ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος νῆε,
 Ἀμφω τηλυγέτω · ὁ δὲ τείρετο γήραϊ λυγρῷ,
 Υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι
 Ἐνθ' ὅγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
 Ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 Λεῖπ', ἐπεὶ οὐ ζῶντε μάχης ἔκ νοστήσαντε
 Δέξατο · χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἐνθ' νῆας Πριάμοιο δῶυ λάβε Δαρδανίδαο

Εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμονά τε Χρομίον τε. 160
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄσῃ
 Πόρτιος ἡδὲ βοδὸς ξύλοχον κάτα βοσκομενάων,
 Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος νιὸς
 Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 Ἴππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν·
 Βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 Εὗρε Λυκάονος νιόν, ἀμύμονά τε κρατερόν τε·
 Στῇ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἠΐδα· 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
 Καὶ κλέος; ὧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 Οὐδέ τις ἐν Λυκίῃ σέογ' εὐχεται εἶναι ἀμείνων.
 Ἄλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χειῖρας ἀνασχών,
 Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργεν 175
 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 Εἰ μὴ τις θεὸς ἐστί, κοτεσσάμενος Τρώεσσιν,
 Ἴρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς νιός·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἐῖσκω,
 Ἀσπίδι γινώσκων ἀνλώπιδί τε τρυφαλείῃ,
 Ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστίν
 Εἰ δ' ὄγ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος νιός,
 Οὐχ ὄγ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 Ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
 Ὅς τούτου βέλος ὦκν' κιχήμενον ἔτραπεν ἄλλῃ.
 Ἦδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλλον ὦμον
 Δεξιὸν ἀντικρὺ διὰ θώρηκος γνάλοιο·
 Καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐαψεν, 190
 Ἐμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστί κοτήεις.
 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 Ἀλλὰ που ἐν μεγάρουσι Λυκάονος ἔνδεκα δίφροι

Καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 Πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195
 Ἑστασι, κρὶ λευκὸν ἔρεπτόμενοι καὶ ὀλύρας.
 Ἦ μὲν μοι μάλα πολλὰ γέρων αἰχυητὰ Ἀνκάων
 Ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 Ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 Ἴππων φειδόμενος, μή μοι δευοίατο φορβῆς,
 Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 Ὡς λίπον, αὐτὰρ πεζὺς ἐς Ἴλιον εἰλήλουθα,
 Τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ· ἐκ δ' ἀμφοτέρουιν
 Ἀτρεκὲς αἶμ' ἔσσευα βαλῶν· ἦγεира δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 Ἦματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἑρατεινὴν 210
 Ἦγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.
 Εἰ δὲ κε νοστήσω, καὶ ἐξόψομαι ὀφθαλμοῖσιν
 Πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφῆς μέγα δῶμα,
 Αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 Εἰ μὴ ἐγὼ τάδε τόξα φαιινῷ ἐν πυρὶ θείην, 215
 Χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἦνδα·
 Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 Πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 Ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 Ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,
 Οἷοι Τρώοι ἵπποι, ἐπιστάμενοι πεδίοιο
 Κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι
 Τῷ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 Ἀλλ' ἄγε νῦν μάστιγα καὶ ἥνῖα σιγαλόεντα
 Δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι

Ἡὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ· 230

Μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
Οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
Μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
Ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε·
Νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235

Αὐτῷ τε κτείνῃ, καὶ ἐλάσσει μώνυχας ἵππους.
Ἀλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεῖ δουρί.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
Ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
Τοὺς δὲ ἶδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
Αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·

Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Ἄνδρ' ὀρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
Ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν, τόξων εὖ εἰδώς, 245
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο
Εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
Ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως
Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσεφθρα κρατερὸς Διομήδης·
Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω.
Οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
Ὅκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255
Ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
Τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποι
Ἀμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
Ἄϊ κέν μοι πολύβουλος Αθήνη κῦδος ὀρέξῃ 260

Ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας ·

Αἰνεῖαο δ' ἐπαῖξαι μεμνημένος ἵππων,

Ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.

Τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς
 Δῶχ', υἱὸς ποινὴν Γανυμήδεος · οὔνεκ' ἄριστοι

265

Ἴππων ὅσοι ἔασιν ὑπ' ἧῶ τ' ἡέλιόν τε.

Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,

Λάθρη Λαομέδοντος ὑποσχῶν θήλεας ἵππους ·

Τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη ·

270

Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,

Τῷ δὲ δὴν Αἰνεῖα δῶκεν, μῆστωρε φόβοιο ·

Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον ·

Τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.

275

Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός ·

Ἐαρτερόθυμε, daίφρον, ἀγανοῦ Τυδέος υἱέ,

Ἡ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οὔστός ·

Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.

Ἡ ῥα, καὶ ἀμπεπαλῶν προῖει δολιχόσκιον ἔγχος,

280

Καὶ βάλε Τυδείδαο κατ' ἀσπίδα · τῆς δὲ διαπρὸ

Αἰχμῇ χαλκεῖῃ πταμένη θώρηκι πελάσθη.

Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός ·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω

Δηρὸν ἔτ' ἀνσχήσεσθαι · ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.

285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης ·

Ἥμβροτες, οὐδ' ἔτυχες · ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω

Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα

Αἵματος ἄσαι Ἄρῃα, ταλαύρινον πολειμιστήν.

Ὡς φάμενος προέηκε · βέλος δ' ἴθυνεν Ἀθήνῃ

290

Ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.

Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής

Αἰχμῇ δ' ἐξεσύθη παρὰ νείστον ἀνθερεῶνα.

Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε ἐπ' αὐτῷ,
 Αἰόλα, παμφανόωντα · παρέτρεσαν δέ οἱ ἵπποι 295
 Ὠκύποδες · τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
 Δείσας, μήπως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
 Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὧς ἀλκί πεποιθώς ·
 Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσῃν, 300
 Τὸν κτάμεναι μεμαώς, ὅστις τοῦγ' ἀντίος ἔλθοι,
 Σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 Οἴοι νῦν βροτοὶ εἰς · ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 Τῷ βάλεν Αἰνεΐας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
 Ἰσχύϊ ἐνστρέφεται · κοτύλῃν δέ τέ μιν καλέουσιν ·
 Θλάσσε δέ οἱ κοτύλῃν, πρὸς δ' ἄμφω ῥῆξε τένοντε ·
 Ὡσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὅγ' ἦρως
 Ἔστη γυνὺς ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 Γαίης · ἀμφὶ δὲ ὅσσε κελαινῇ νύξ ἐκάλυψεν. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι ·
 Ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πήχχε λευκῷ ·
 Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν 315
 Ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο ·
 Οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 Τάων, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης. 320
 Ἀλλ' ὅγε τοὺς μὲν εὖος ἡρύκακε μώνυχας ἵππους
 Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας ·
 Αἰνεΐας δ' ἐπαΐξας καλλίτριχας ἵππους
 Ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς ·
 Δῶκε δ' Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 Τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἤδη,
 Νηυσὶν ἐπι γλαφυρῇσιν ἐλαννέμεν. Αὐτὰρ ὅγ' ἦρως

Ὦν ἵππων ἐπιβάς ἔλαβ' ἡνία σιγαλόεντα,
 Αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους,
 Ἑμμεμαώς · ὁ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῷ, 330
 Γιγνώσκων, ὅτ' ἀναλκις ἔην θεός, οὐδὲ θεάων
 Τάων, αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 Οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐννώ.
 Ἀλλ' ὅτε δὴ ῥ' ἐκίχανε, πολὺν καθ' ὁμίλον ὀπάζων,
 Ἐνθ' ἐπορεζάμενος μεγαθύμου Τυδέος νιός, 335
 Ἀκρην οὔτασε χεῖρα μετάλμενος ὀξεῖ δουρὶ
 Ἀθληχρὴν · εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
 Ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 Πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 Ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν · 340
 Οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον.
 Γοῦνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
 Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάθβαλεν νιόν ·
 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 Κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 Τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης ·

Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος ·
 Ἡ οὐχ ἄλις, ὅττι γυναικας ἀνάλκιδας ἡπεροπεύει ·
 Εἰ δὲ σύγ' ἐς πόλεμον πωλήσῃ, ἥ τέ σ' ὀίω 350
 Ῥιγήσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι.

Ὡς ἔφαθ' · ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' ἄνωγς
 Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὁμίλον
 Ἀχθομένην ὁδύνησι · μελαίνετο δὲ χροά καλόν.
 Εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηα 355
 Ἥμενον · ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
 Ἡ δὲ, γυνὴ ἔριποῦσα, κασιγνήτοιο φίλοιο
 Πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους ·

Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
 Ὅφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360
 Λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνήρ

Τυδείδης, ὃς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο.

᾽Ως φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσαμπυκας ἵππους
 ἥ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
 Παρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσίν· 365
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην.
 Αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἕδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις,
 Λύσας' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
 ἥ δ' ἐν γούνασι κίπτε Διώνης δι' Ἀφροδίτῃ, 370
 Μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραניῶνων
 Μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;

Τὴν δ' ἡμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτῃ· 375
 Οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 Οὔνεκ' ἐγὼ φίλον νιδὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 Ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·
 Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
 Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
 Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 Τλῆ μὲν Ἄρης ὅτε μιν Ὀτος κρατερός τ' Ἐφιάλτης, 385
 Παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
 Χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 Εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,
 Ἑρμῇ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 Ἦδη τειρόμενον· χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 Τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 Δεξιτερὸν κατὰ μαζὸν δῖστῳ τριγλῶχινι
 Βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβειν ἄλγος

- Τλῆ δ' Αἰδης ἐν τοῖσι πελώριος ὦκυν οἴστον, 395
 Εὐτέ μιν ὠντὸς ἀνὴρ, υἷος Διὸς αἰγιόχοιο,
 Ἐν Πύλῳ, ἐν νεκύεσσι, βαλὼν, ὀδύνησιν ἔδωκεν.
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 Κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἴστος 400
 ὦμῳ ἐνι στιβαρῷ ἡλήλατο, κῆδε δὲ θυμόν·
 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 Ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὕθετ' αἴσυλα ῥέζων,
 Ὅς τόξοισιν ἔκκευθεοὺς, οἳ Ὀλυμπον ἔχουσιν.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 Νήπιος· οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἷος,
 Ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
 Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 Φραζέσθω, μή τίς οἱ ἀμείνων σεῖο μάχεται·
 Μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 Ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρῃ,
 Κουρίδιον ποθέουσα πόσιν, τὸν ὄριστον Ἀχαιῶν,
 Ἴφθίμῃ ἄλοχος Διομήδεος ἵπποδάμοιο. 415
 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὀμόργυν·
 Ἀλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 Αἰ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 Κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 Τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, ὃ ττι κεν εἴπω;
 Ἥ μάλα δὴ τίνα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρωσὶν ἄμ' ἐσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 Τῶν τίνα καρρῆζονσα Ἀχαιιάδων εὐπέπλων
 Πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
 Ὡς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 Καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
 Οὗτοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα·

Ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
Ταῦτα δ' Ἄρηϊ θεῶ καὶ Ἀθήνῃ πάντα μελήσει. 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἰνεῖα δ' ἐπόρουσε βοῇν ἀγαθὸς Διομήδης,
Γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
Ἀλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνεῖαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
Τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων·
Τρὶς δέ οἱ ἐστυφέλιξε φαινὴν ἀσπίδ' Ἀπόλλων.
Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
Δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
Ἴσ' ἔθελε φρονέειν· ἐπεὶ οὐποτε φῦλον ὁμοῖον
Ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο· Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
Μῆνιν ἀλενάμενος ἐκατηβόλον Ἀπόλλωνος.
Αἰνεῖαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
Ἦτοι τὸν Λητῷ τε καὶ Ἀρτεμὶς ἰοχέαιρα
Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.
Αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
Αὐτῷ τ' Αἰνεῖα ἵκελον καὶ τεύχεσι τοῖον· 450
Ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
Δηρουν ἀλλήλων ἀμφὶ στήθεσσι βοεΐας
Ἀσπίδας εὐκύκλους λαισήϊά τε πετρόεντα.
Δὴ τότε θεοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα, 455
Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθων,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.

Ὡς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ. 460
Γρῶας δὲ στίχας οὗλος Ἄρης ὥτρυνε μετελθών,

Εἰδόμενος Ἀκάμαντι θεῶ, ἡγήτορι Θρηκῶν
Υἷάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

ὦ νιεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
Ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
Ἥ εἰσόκεν ἀμφὶ πύλης εὐποιοιτῆσι μάχωνται ;
Κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἐκτορι δίῳ,
Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαιο.
Ἄλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.

ὦς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστου, 470
Ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·

Ἐκτορ, πῇ δὴ τοι μένος οἷχεται, ὃ πρὶν ἔχεσκες ;
Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
Οἷος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
Τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
Ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
Ἡμεῖς δ' αὖ μαχόμεσθ', οἷπερ τ' ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω
Τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήμεντι·
Ἐνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
Κὰδ' δὲ κτήματα πολλά, τάτ' ἔλδεται ὅς κ' ἐπιδενής.
Ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
Ἀνδρὶ μαχέσσεσθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
Οἷόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
Τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
Λαοῖσιν μενέμεν, καὶ ἀμυνέμεναι ὥρεσσιν.
Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρον,
Ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
Οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ. 490
Ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

ὦς φάτο Σαρπηδὼν· δάκε δὲ φρένας Ἐκτορι μῦθος.
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·

Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη, 495
 Ὅτρυνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.
 Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας,
 Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 Κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας.
 Αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ
 Λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων.
 Ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρον. Ἀμφὶ δὲ νύκτα
 Θοῦρος Ἄρης ἐκάλυψε μάχη, Τρώεσσιν ἀρήγων,
 Πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινε ν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510
 Οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 Ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 Ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα, 515
 Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανῖα.

Τοὺς δ' Αἴαντε δῶυ καὶ Ὀδυσσεὺς καὶ Διομήδης
 Ωτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 Οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκᾶς·
 Ἄλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἄστε Κρονίων
 Ἠηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσιν
 Ἀτρέμας, ὃφρ' εὐδῇσι μένος Βορέας καὶ ἄλλων
 Ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιόεντα 525
 Πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 Ὡς Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἂν ὅμιλον ἐφοίτα πολλὰ κελεύων·

ὦ φίλοι, ἄνδρες ἔστε, καὶ ἄλκιμον ἦτορ ἔλεσθε,
 Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερᾶς ὑσμίνας. 530
 Αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἤε πέφανται·
 Φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκη.

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535
 Τιον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 Τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 Ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός·
 Νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 Υἷε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε·
 Τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ,
 Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης. 545
 Ὅς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον·
 Ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 Ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷῳ τώ γε λέοντε δύω ὄρεος κορυφῇσιν
 Ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 Τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 Σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 Τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαο δαμέντε
 Καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν. 560

Τῷ δὲ πεσόντ' ἐλέησεν Ἀρηΐφιλος Μενέλαος·
 Βῆ δὲ διὰ προμάχων κερορνθιμένος αἴθοπι χαλκῷ,

Σείων ἐγχείην · τοῦ δ' ὤτρυνεν μένος Ἄρης,
 Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 Τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός 565
 Βῆ δὲ διὰ προμάχων · περὶ γὰρ δῖε ποιμένι λαῶν,
 Μὴ τι πάθοι, μέγα δέ σφας ἀποσφῆλκει πόνοιο.
 Γῶ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι ·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μεῖνε, θοός περ ἔων πολεμιστής,
 Ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
 Γῶ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων ·
 Αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
 Ἀρχὸν Παφλαγόνων, μεγαθύμων, ἀσπιστάων.
 Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
 Ἔσταότ' ἐγχεῖ νύξε κατὰ κληῖδα τυχήσας.
 Ἀντίλοχος δὲ Μύδωνα βάλλ', ἡνίοχον θεράποντα, 580
 Ἔσθλδον Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
 Χερμαδίῳ ἀγκῶνα τυχὼν μέσον · ἐκ δ' ἄρα χειρῶν
 Ἥνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην ·
 Αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου, 585
 Κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὦμους ·
 Δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 Ὅφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίησιν.
 Τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 Κεκληγώς · ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 Καρτεραί · ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννώ ·
 Ἡ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος ·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα ·
 Φοίτα δ' ἄλλοτε μὲν πρόσθ' ἔκτορος, ἄλλοτ' ὀπισθεν. 595

Τὸν δὲ ἰδὼν ῥίγησε βοῇν ἀγαθὸς Διομήδης.

Ἦς δ' ὅ-· ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 Στήῃ ἐπ' ὠκυρόω ποταμῷ ἄλαδε προρέοντι,
 Ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 Ὡς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ·

600

ὦ φίλοι, οἶον δὴ θανμάζομεν Ἐκτορα δῖον
 Αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 Τῷ δ' αἰεὶ πάρα εἰς γ'ε θεῶν, ὃς λοιγὸν ἀμύνει·
 Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

605

Ὡς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 Ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 Εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλον τε.

Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 Στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλεν Ἀμφιον, Σελάγον υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 Ναῖε πολυκτῆμων, πολυλήϊος· ἀλλὰ ἔ Μοῖρα
 Ἦγ' ἐπικουρήσουντα μετὰ Πριάμόν τε καὶ νῆας.

610

Τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
 Νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος·
 Δούπησεν δὲ πεσών. Ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 Ὅξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.

615

Αὐτὰρ ὁ λαῶς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 Ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 Ὡμοιὺν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 Οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 Οἳ ἔ, μέγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγανόν,
 Ὡσαν ἀπὸ σφειών· ὁ δὲ χασσάμενος πελεμήχθη.

620

625

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Γληπόλεμον δ' Ἡρακλείδην, ἥν τε μέγαν τε,
 Ὡρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.

Οἱ δ' ὅτε δὴ σχεδὸν Ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 Υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν

Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 Πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
 Πευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 Οἷ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.

Ἄλλ' οἷόν τινά φασι βίην Ἑρακληΐην
 εἶναι, ἐμὸν πατέρα θρασυμένμονα, θυμολέοντα·
 Ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος, 640
 Ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.

Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
 Οὐδέ τί σε Τρώεσσιν οἶομαι ἄλκαρ ἔσσεσθαι,
 Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 Ἄλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀῖδαο περήσειν.

Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγός, ἀντίον ἤυδα·
 Τληπόλεμ', ἦτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρήν
 Ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 Ὃς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ, 650
 Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
 Ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.

Ὡς φάτο Σαρπηδὼν· ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 Ἐκ χειρῶν ἦϊζαν· ὁ μὲν βάλεν ἀνχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
 Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχεϊ μακροῷ 660
 Βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 Ὅστέω ἐγχριμφθεῖσα, πατῆρ δ' ἔτι λαιγὸν ἄμυνει.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι

Ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρον
 Ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησεν· 665
 Μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίη,
 Σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέπονται

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
 Ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,
 Τλήμονα θυμὸν ἔχων· μαίμησε δὲ οἱ φίλον ἦτορ 670
 Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 Ἥ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 Ἥ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο
 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγάλητορι μόρσιμον ἦεν
 Ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ· 675
 Τῷ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη·
 Ἐνθ' ὅγε Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίον τε,
 Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμονά τε Πρύτανίν τε·
 Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 Εἰ μὴ ἄρ' ὅξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπεν·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 Κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
 Ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 Νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ,
 Ἀλλὰ παρήϊξεν, λελητημένος, ὅφρα τάχιστα 690
 Ὡσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 Εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 Ἰφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος. 695
 Τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 Αὐτίς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας

Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
 Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 Οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 Χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἑκτωρ τε, Πριάμοιο παῖς, καὶ χάλκεος Ἀρης;

Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἑλενον, καὶ Ὀρέσθιον αἰολομίτρην,
 Ὃς ῥ' ἐν Ὑλῃ ναίεσκε, μέγα πλούτοιο μεμηλώς,
 Λίμνην κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 Ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 Ἡ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 Εἰ οὕτω μαίνεσθαι ἐάσομεν οὔλον Ἀρηα.
 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἡβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 Χάλκεα, ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.
 Τῶν ἦτοι χρυσέῃ ἵτῃς, ἄφθιτος, αὐτὰρ ὕπερθεν
 Χάλκε' ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι· 725
 Πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
 Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμαῖσιν

Ἐντέταται· δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
 Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

Κάλ' ἔβαλε, χρύσει' · ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
Ἴππους ὠκύποδας μεμανῖ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
Ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν · 736
Ἥ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρύνοντα.
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα, θυσσανόεσσαν,
Δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται ·
Ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή · 740
Ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
Δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρσι,
Χρυσείην, ἑκατὸν πολιῶν πρυλέεσσ' ἀραρυῖαν.
Ἔς δ' ὄχρα φλόγεα ποσὶ βήσετο · λάξετο δ' ἔγχος, 746
Βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
Ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' Ἴππους ·
Αὐτόματα δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
Τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
Ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἥδ' ἐπιθεῖναι.
Γῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον Ἴππους ·
Εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Ἐνθ' Ἴππους στήσασα θεὰ λευκώλενος Ἥρη 755
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν ·

Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε ἔργ' αἰδήλα,
Οσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν,
Μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος · οἱ δὲ ἔκῃλοι
Γέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
Ἀφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἥ ῥα τί μοι κεχολώσεται, αἶ κεν Ἀρῆα
Λυγρῶς πεπληγυῖα μάχης ἔξ ἀποδίδωμαι;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς ·

Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
Ἦ ἐ μάλιστ' εἴωθη κακῆς ὀδύνησι πελάζειν.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη·
Μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἄκοντε πετέσθην
Μεσσηγυῖς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, 770
Ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
Ἄλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,
Ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
Ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
Λύσας' ἐξ ὀχέων· περὶ δ' ἡέρα πουλὺν ἔχευεν·
Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦιαι.
Ἄλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλεῖστοι καὶ ἄριστοι 780
Ἔστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
Ἦ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν
Ἐνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
Ὅς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
Ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
Οἴχνεσκον· κείνον γὰρ ἐδείδισαν ὕβριμον ἔγχος· 790
Νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.

Ὡς εἰποῦς' ὦτρυνε μένος καὶ θυμὸν ἐκάστων.
Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
Εὖρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
Ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
Ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
Ἀσπίδος εὐκύκλον· τῷ τείρειο, κάμνε δὲ χεῖρα·

Ἄν δ' ἰσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.
 Ἰππεῖον δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε ·

Ἥ ὀλίγον οἱ παῖδα εὐκότα γείνατο Τυδεύς · 800

Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.

Καί ρ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον,

Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν

Ἀγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας ·

Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον · 805

Αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,

Κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα.

Ῥηϊδίως · τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.

Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι ἡδὲ φυλάσσω,

Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι. 810

Ἀλλὰ σεν ἢ κάματος πολυαῖξ γυνῖα δέδυνκεν,

Ἡ νύ σέ που δέος ἴσχει ἀκήριον · οὐ σύγ' ἔπειτα

Τυδέος ἔκγονός ἐσσι, δαΐφρονος Οἰνείδαο.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης ·

Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο · 815

Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.

Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος ·

Ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.

Οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι

Τοῖς ἄλλοις · ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

Ἐλθῇς ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.

Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἡδὲ καὶ ἄλλους

Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας ·

Γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη · 825

Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,

Μήτε σύγ' Ἄρῃα τὸν δείδιθι, μήτε τιν' ἄλλον

Ἀθανάτων · τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.

Ἀλλ' ἄγ' ἐπ' Ἄρῃ πρώτῳ ἔχε μώνυχας ἵππους ·

Τύψον δὲ σχεδίστην, μηδ' ἄζεο θοῦρον Ἄρῃα, 830

Τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοδπρόςαλλον ·

Ὅς πρῶν μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
 Νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

Ὡς φαμένῃ Σθένεelon μὲν ἀφ' ἵππων ὥσε χαμαῖζε, 835
 Χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

Ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
 Ἑμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 Βριθοσύνη· δεινὴν γὰρ ἄγεν θεόν, ἄνδρα δ' ἄριστον.
 Λάξετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 Αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.

Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίον ἀγλαὸν υἱόν·
 Τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 Δῦν' Αἰδὸς κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἶδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,
 Ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυντο θυμόν·
 Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 Ἐγχεῖ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 Καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 Ὡσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.

Δεύτερος αὖθ' ὠρμᾶτο βοῆν ἀγαθὸς Διομήδης 855
 Ἐγχεῖ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·

Τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν·
 Ἐκ δὲ δόρυ σπάσεν αὖτις. Ὁ δ' ἔβραχε χάλκεος Ἀρης,
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

Ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἀρης.
 Τοὺς δ' ἄρ' ὑπο τρόμος εἶλεν Ἀχαιοὺς τε Τρῳᾶς τε
 Δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ
 Καύματος ἔξ ἀνέμοιο δυσαέος ὀρνυμένοιο· 865

Τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεται' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 Καρπαλίμως δ' ἔκανε θεῶν ἕδος, αἰπὺν Ὀλύμπον·
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 Δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς,
 Καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

879

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα;
 Αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 Ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
 Οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμληεν.
 Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 Σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 Ταύτην δ' οὔτ' ἔπει προτιβάλλεαι, οὔτε τι ἔργῳ,
 Ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδηλόν·
 Ἡ νῦν Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
 Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 Ἀλλὰ μ' ὑπὴνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν
 Αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 Ἡ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.

880

885

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 Μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε·
 Ἐχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλύμπῳ ἔχουσιν.
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε·
 Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἡρῆς· τὴν μὲν ἐγὼ σπουδῇ δάμνημι ἐπέεσσιν.
 Τῷ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
 Ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἰδηλός,
 Καὶ κεν δῆ πάλαι ἦσθας ἐνέρτερος Οὐρανιῶνων.

890

895

Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.

Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω 900
Ἦκεσατ'· οὐ μὲν γάρ τι κατάθνητός γ' ἐτέτυκτο.
Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν,
Ἵγρὸν ἐόν· μάλα δ' ὦκα περιστρέφεται κυκλώντι·
Ὡς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
Τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσεν· 905
Πᾶρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳ.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἦρη τ' Ἀργεΐη καὶ Ἀλαλκομενηΐς Ἀθήνη,
 Παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιᾶν.

H O M E R' S I L I A D.

BOOK VI.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνὴ ·
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
Ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
Υἷον Ἐϋσώρου, Ἀκάμαντ' ἧῦν τε μέγαν τε.
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
Αἰχμὴ χαλκείῃ · τὸν δὲ σκότος ὕσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ,
Ἄφνειός βιότοιο, φίλος δ' ἦν ἀνθρώποισιν ·
Πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
Ἀλλὰ οἱ οὐ τις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
Πρόσθεν ὑπαντιάσας · ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
Ἔσκεν ὑφηνίοχος · τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν ·
Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
Νηῖς Ἀθαρβαρὲς τέκ' ἀμύμονι Βουκολίῳν.
Βουκολίῳν δ' ἦν νῖδς ἀγανοῦ Λαομέδοντος,
Πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ ·
Ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ.
Ἥ δ' ὑποκνυσμένη διδυμάνε γείνατο παῖδε ·

Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν 30
Ἐγχεῖ χαλκείῳ · Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης · Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
Ναῖε δὲ Σατνιόεντος ἐϋρῥείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
Φεύγοντ' · Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος
Ζωὸν ἔλ' · ἱππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
Ὅζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
Ἀξαντ' ἐν πρώτῳ ῥυμῷ, αὐτῷ μὲν ἐβήτην 40
Πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο ·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνῆς ἐν κονίησιν ἐπὶ στόμα · πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων · 45

Ζώγρει, Ἀτρεὺς νιέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκὸς τε χρυσὸς τε, πολύκμητός τε σίδηρος ·
Τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
Εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

Ὡς φάτο · τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
Καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ᾧ θεράποντι καταξέμεν · ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἠῦδα ·

ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
Ἀνδρῶν ; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον
Πρὸς Τρώων · τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
Χεῖράς θ' ἡμετέρας · μῆδ' ὄντινα γαστέρι μήτηρ
Κοῦρον ἐόντα φέροι, μῆδ' ὅς φύγοι · ἀλλ' ἅμα πάντες

Ἴλιον ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,
 Αἴσιμα παρειπῶν. Ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ
 Ἦρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 Οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης δὲ
 Λαῶς ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
 Κέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·

65

ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
 Μήτηρ νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 Μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται·
 Ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκρηλοι
 Νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

70

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων.
 Ἐνθα κεν αὐτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 Εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἑκτορι εἶπε παραστὰς
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

75

Αἰνεΐα τε καὶ Ἑκτορ· ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 Πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε·
 Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 Πάντη ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 Φεύγοντας πεσέειν, δηϊοισι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 Μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιᾶς
 Νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 Οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 Πέπλον, ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 Εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺν φίλτατος αὐτῇ.
 Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο·

80

85

90

Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 Ἕνις, ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 Ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 9ῃ
 Αἶ κεν Τυδέος νῖδον ἀπόσχη Ἴλίου ἱρῆς,
 Ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο·
 Ὅν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 Οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 Ὅνπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

᾽Ως ἔφαθ'· Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπίθῃσεν.
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 Οτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110

Τρώες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 Ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἡδὲ γέρουσιν
 Εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115

᾽Ως ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 Ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 Ἀντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.—

Γλαῦκος δ', Ἴππολόχοιο πάϊς, καὶ Τυδέος νῖδος
 Ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

Τίς δὲ σύ ἐσσι, φέριστε, καταθυητῶν ἀνθρώπων;
 Οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 Τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125

Σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.
 Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 Σεῦε κατ' ἡγάθεον Νυσῆϊον· αἱ δ' ἅμα πᾶσαι
 Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 Θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοθηθεῖς 135
 Δύσεθ' ἀλὸς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
 Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.
 Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
 Ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάλθυμε, τίη γενεὴν ἐρεεῖνεις; 145
 Οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 Τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 Ὡς ἀνδρῶν γενεή, ἣ μὲν φύει, ἣ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῆς 150
 Ἡμετέρην γενεήν (πολλοὶ δέ μιν ἄνδρες ἴσασιν),
 Ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἱπποβότοιο,
 Ἐνθα δὲ Σίσυφος ἔσκεν, ὁ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 Τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
 Ὀπασαν· Αὐτὰρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ·
 Ος ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺν φέρτερος ἦεν
 Ἀργεῖον· Ζεὺς γὰρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.

Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δῖ' Ἀντεια, 160
 Κρυπταδίῃ φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὔτι
 Πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 Ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηγύδα·

Τεθναίης, ὦ Προῖτ', ἣ κάκτανε Βελλεροφόντην,
 Ὅς μ' ἔθελεν φιλότῃτι μιγήμεναι, οὐκ ἔθελούσῃ. 165

Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν·
 Κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 Πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρά,
 Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
 Δεῖξαι δ' ἠνώγειν ὧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170

Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
 Ἀλλ' ὅτε δὴ Λυκίην ἴξε, Ξάνθον τε ῥέοντα,
 Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
 Ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἰέρευσεν·
 Ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 Καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ἰδέσθαι,

Ὅ ττι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 Πρῶτον μὲν ῥά Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 Πεφνέμεν—ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων· 180
 Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
 Δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο—

Καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
 Δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισιν·
 Καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν. 185

Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πνικινὸν δόλον ἄλλον ὕφαινεν
 Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 Εἶσε λόχον· τοῖ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190

Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἥ' ἔν ἔοντα,
 Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἦν·
 Δῶκε δὲ οἱ τιμῆς βασιληίδος ἥμισυν πάσης·

Καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔσοχον ἄλλων,
 Καλὸν, φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν—
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς·
 Ἡ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—
 Ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 Ἦτοι ὁ καὶ πεδίου τὸ Ἀλήϊον οἶος ἀλᾶτο,
 Ὅν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἰσανδρον δέ οἱ νῖδ' Ἄρης ἄτος πολέμοιο
 Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
 Πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
 Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 Μηδὲ γένος πατέρων αἰσχυνέμεν, οἷ μὲν' ἀριστοὶ
 Ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 Ἐγχοῦ μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμέμα λαῶν·

Ἡ ρά νύ μοι ξεῖνος πατρῷός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 Ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
 Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
 Οἶνεὺς μὲν ζωστῆρα δίδου φοίνικι φαιινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον· 220
 Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
 Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
 Εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου.
 Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι

Κτείνειν ὃν κε θεός γε πόρη καὶ ποσσὶ κιχείω ·
 Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι
 Τεύχεα δ' ἀλλήλοισ ἐπαμείβομεν · ὄφρα καὶ οἶδε 230
 Γνωῖσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἰῖξαντε,
 Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
 Ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 Ὅς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμβειβεν, 235
 Χρῦσα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
 Ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἡδὲ θύγατρως
 Εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἔτας τε,
 Καὶ πόσιος · ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 Πάσας ἐξεΐης · πολλῇσι δὲ κήδε' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
 Ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 Πλησίοι ἀλλήλων δεδμημένοι · ἔνθα δὲ παῖδες 245
 Κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 Κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 Δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 Πλησίοι ἀλλήλων δεδμημένοι · ἔνθα δὲ γαμβροὶ
 Κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν— 250

Ἐνθα οἱ ἡπιόδωρος ἐναντίῃ ἦλνθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην ·
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν

Γέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 Ἥ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 Μαρνάμενοι περὶ ἄστυ · σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 Ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 Ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 Πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260

Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
Ὡς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησιν.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
Μή μ' ἀπογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
Χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
Ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
Λῖματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς· 270
Πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος
Ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,
Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἦνις, ἡκέστας ἱερευσέμεν, αἶ κ' ἐλέησῃ 275
Ἀστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἶ κεν Τυδέος νῖδον ἀπόσχῃ Ἰλίου ἱρῆς,
Ἀγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσω, 280
Αἶ κ' ἐθέλῃς· εἰπόντος ἀκουέμεν. Ὡς κέ οἱ αὖθι
Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Γρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
Εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἀἶδος εἴσω,
Φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι. 285

Ὡς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
Κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
Αὐτῇ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
Ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
Ἦγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον,
Τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
Τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθῆνῃ,
Ὅς κάλλιστος ἔην ποικίλμασιν ἦδὲ μέγιστος,

Ἄσ·ῆρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεΐατος ἄλλων. 295
 Ἡ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἶ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,
 Τῇσι θύρας ὤϊξε Θεανῶ καλλιπάρηος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 Τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 Αἶ δ' ὀλολυνγῇ πᾶσαι Ἀθήνη χειῖρας ἀνέσχον.
 Ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρηος
 Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠΰκόμοιο·
 Εὐχομένη δ' ἥρᾱτο Διὸς κούρη μέγαλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 Ἄξον δὴ ἔγχος Διομήδεος, ἥδὲ καὶ αὐτὸν
 Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
 Ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
 Ἦνις, ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 Ἀστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310

Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
 Ὡς αἶ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο·
 Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει,
 Καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
 Οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 Ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρη.
 Ἐνθ' Ἐκτωρ εἰςῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 Ἐγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 Ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφόωντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 Ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 Λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος

Μαρνάμενοι · σέο δ' εἶνεκ' αὐτῇ τε πτόλεμός τε
 Ἄστυ τόδ' ἀμφιδέδωκε · σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 Ὅντινά που μεθιέντα ἰδοὺς στυγεροῦ πολέμοιο · 330
 Ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής ·
 Ἔκτος, ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,
 Τοῦνεκά τοι ἔρέω · σὺ δὲ σύνθεο, καὶ μεν ἄκουσον ·
 Οὔτοι ἐγὼ Τρώων τόσπον χόλῳ οὐδὲ νεμέσσι 335
 Ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
 Νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 Ὠρμησ' ἐς πόλεμον · δοκέει δέ μοι ὧδε καὶ αὐτῷ
 Λώϊόν ἔσσεσθαι · νίκη δ' ἐπαμείβεται ἄνδρας.
 Ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω · 340
 Ἡ ἴθ', ἐγὼ δὲ μέτειμι · κιχήσεσθαι δέ σ' οἴω.

Ὡς φάτο · τὸν δ' οὔτι προσέφη κορυθαίολος Ἐκτωρ.
 Τὸν δ' Ἑλένη μύθοισι προσηΐδα μελιχίοισιν ·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,
 Ὡς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 Οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης
 Ἐνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
 Ἄνδρὸς ἔπειτ' ὄφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 Ὅς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
 Ἔσσονται · τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 Ἀλλ' ἄγε νῦν εἵσελθε, καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 Δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 Εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἵτης ·
 Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόνον, ὥς καὶ ὀπίσσω
 Ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ ·
 Μὴ με κάθιζ', Ἑλένη, φιλέουσά περ · οὐδέ με πείσεις. 360

Ἦδη γάρ μοι θυμὸς ἐπέσσεται, ὅφρ' ἐπαμυνῶ
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεύοντος ἔχουσιν·
 Ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 Ὡς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐξελεύσομαι, ὅφρα ἴδωμαι
 Οἰκῆας, ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
 Ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

365

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν
 Ἀλλ' ἤγε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.
 Ἐκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν

370

375

Εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε
 Πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
 Ἡέ πῃ ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων,
 Ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται;

380

Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 Ἐκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθεῖα μυθήσασθαι·
 Οὔτε πῃ ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν
 Τεῖρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἦ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει,
 Μαινομένη εἰκνῖα· φέρει δ' ἅμα παῖδα τιθήνη.

385

Ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσντο δώματος Ἐκτωρ, 390
 Τὴν αὐτὴν ὁδὸν αὐτῖς ἐϋκτιμένας κατ' ἀγνιάς.
 Εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστν
 Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—

'Ενθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
 'Ανδρομάχη, θυγάτηρ μεγαλήτορος 'Ηετίωνος, 395
 'Ηετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,
 Θήβη 'Υποπλακίη, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσω
 Τοῦπερ δὴ θυγάτηρ ἔχεθ' 'Εκτορι χαλκοκορυστῇ.
 'Η οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 'Εκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ.
 Τόν ῥ' 'Εκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 'Αστυάνακτ'· οἷος γὰρ ἐρύετο 'Ιλιον 'Εκτωρ.
 'Ητοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ.
 'Ανδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 'Εν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σὲ τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν 'Αχαιοὶ
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 Σεῦ ἀφαρμούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 'Εσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 'Αλλ' ἄχε'—οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 'Ητοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος 'Αχιλλεύς,
 'Εκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν 'Ηετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 'Αλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν,
 'Ηδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 Οἷ δέ μοι ἐπὶ τὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἥματι 'Αἶδος εἴσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος 'Αχιλλεὺς
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσιν.
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὕληέσση, 425
 Τὴν ἐπεὶ ἄρ δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν
 'Αψ' ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἅποινα

Πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἐκτορ, ἀτὰρ σὺ μοί ἐσσι πατήρ καὶ πότνια μήτηρ
 Ἥδ' ἐ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θήης, χήρην τε γυναῖκα.
 Λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 Ἀμβατός ἐστι πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρις γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι, 435
 Ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα,
 Ἥδ' ἄμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν.
 Ἥ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 Ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ. 440
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι. ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρώαδας ἐλκεσιπέπλους,
 Αἷ κε, κακὸς ὤς, νόσφιν ἀλυσκάζω πολέμοιο.
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 Ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 Οὐτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἄνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 Ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυνόεσσαν ἄγῃται ἐλευθέρον ἡμαρ ἀπούρας. 455
 Καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις
 Καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικεῖσεν ἀνάγκη.
 Καί ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν.
 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

ᾯς ποτέ τις ἐρέει • σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
 Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 Πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 466

ᾯς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ.
 Ἄψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 Ἐκλίνθη ἰάχων, πατρὸς φίλου ὕψιν ἀτυχεῖς,
 Ταρβήσας χαλκὸν τε, ἰδὲ λόφον ἱππιοχαίτην
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας • 470
 Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν •
 Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
 Εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν • 475

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὡδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάσσειν •
 Καὶ ποτέ τις εἴπησι—πατρός γ' ὅδε πολλὸν ἀμείνων—
 Ἐκ πολέμου ἀνιόντα • φέροι δ' ἔναρα βροτόεντα 480
 Κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.

ᾯς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 Παῖδ' ἐόν • ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπω
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν • 485

Δαιμονίη, μή μοί τι λῖην ἀκαχίζεο θυμῷ •
 Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Αἰδι προιάψει •
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 Ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλενε
 Ἔργον ἐποίχεσθαι • πόλεμος δ' ἀνδρεσσι μελήσει,
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλῖω ἐγγεγάασιν.

Ὡς ἄρα φωνήσας κορυθ' εἴλετο φαίδιμος Ἑκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἴψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
 Ἑκτορος ἀνδρεφόνοιο· κινήσατο δ' ἔνδοθι πολλὰς
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἰ μὲν ἔτι ζῶν γόον Ἑκτορα ὦ ἐνὶ οἴκῳ· 500
 Οὐ γάρ μιν ἔτ' ἔφαντ' ὑπότροπον ἐκ πολέμοιο
 Ἰξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνει ἐν ὑψηλοῖσι δόμοισιν·
 Ἀλλ' ὅγ', ἐπεὶ κατέδυν λυτὰ τεύχεα, ποικίλα χαλκῷ.
 Σεύατ' ἔπειτ' ἀνὰ ἄστνυ ποσὶ κραιπνοῖσι πεποιθώς. 505
 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 Εἰώθως λούεσθαι ἐϋρρεῖος ποταμοῖο,
 Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις ἀΐσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς, 510
 Ρίμφα ἐγούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 Ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 Καρχαλόων, ταχέες δὲ πόδες φέρον· αἴψα δ' ἔπειτα
 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν 515
 Στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀάριζε γυναικί.
 Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

Ἥθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 Διηθύνων, οὐδ' ἤλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ· 520
 Δαιμόνι', οὐκ ἄν τις τοι ἂν ρ, ὃς ἐναΐσιμος εἴη,
 Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 Ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 Ἀχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 Πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἴνεκα σεῖο. 525

Ἄλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ' αἰ κέ ποθι Ζεὺς
Δώῃ ἐπουρανίοισι θεοῖς ἀειγενέτησιν
Κρητῆρα στήσασθαι ἐλ' εὐθερον ἐν μεγάροισιν,
Ἐκ Τροίης ἐλάσαντας ἐὺκνήμιδας Ἀχαιοῖς.

NOTES.

NOTES ON THE FIRST BOOK

ARGUMENT.

THE PESTILENCE, AND THE QUARREL BETWEEN ACHILLES AND
MEMNON.

DURING the War of Troy, the Greeks, having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chrysêis and Brisêis, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chrysêis, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryses. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Briseis, the prize of Achilles, out of revenge for the loss of his own captive Chryseis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.

The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request. Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1-2. Μῆνιν ἄειδε θεὰ κ. τ. λ. "Sing, goddess, the destructive wrath of Achilles, son of Peleus." The bard invokes Calliope, the muse of epic poetry, to sing, that is, to inspire the poet himself with suitable ability for celebrating, in song, the anger of Achilles and its injurious consequences to the Greeks. The opening of the Iliad has been much admired by both ancient and modern critics, for its boldly hurrying the reader into the very midst of affairs.—Observe in μῆνιν the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms ὁ, ἡ, τό, &c., do occur in Homer, they stand for the demonstrative pronoun, *this, that*, &c., changing occasionally, in our idiom, into the personal pronoun. (*Vid.* Excursus 1.) In translating, therefore, from the Homeric language into our own, we are to be guided entirely by the context, as in Latin, with respect to the employment of the English definite and indefinite articles.

θεὰ. Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.*, 79) "the most excellent of all," *προφερεστάτη ἱπαστων*.—*ὀλομένην*. The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

ἣ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκεν. "Which brought countless sufferings upon the Greeks." Literally, "which placed."—*Ἀχαιοῖς*. In Homer's time there was no general appellation for the Grecian race (the term *Ἕλληνες* being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achæan race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have *Δαναοί* and *Ἀργεῖοι*.

3-5. Πολλὰς δ' ἰφθίμους ψυχὰς, κ. τ. λ. "And hurled to Hades many valiant souls of heroes." Observe, that by "Hades" a person is here meant, the god of the lower world. So in Virgil (*Æn.*, ii.

398), "*multos Danaûm demittimus Orco*."—A difference of opinion exists with regard to the meaning of *προΐαψεν* in this line, many commentators translating it "*prematurely sent*." This, however, is incorrect. The preposition *πρό* has here in composition the force of "onward," or "forward," and *προΐάπτω* has the literal meaning of "to hurl onward," just as in Latin we have *proturbare*, *propellere*, *protrudere*, where *pro* has no reference whatever to time. Compare verse 435 of this book, *προέρεσαν ἑρετμοῖς*, "they urged forward with oars," and also *Apollon. Rhod.*, i., 386, where the form *προπροδιαζόμενοι* is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

αὐτοὺς δὲ ἐλώρια, κ. τ. λ. "And made themselves a prey for dogs and all birds," i. e., made their bodies, the pronoun *αὐτοὺς* being equivalent here, in effect, to *σώματα αὐτῶν*. Observe the reflexive meaning of *αὐτοὺς*, the oblique cases of *αὐτός* having this force whenever they begin the construction.

Διὸς δ' ἐτελείετο βουλή. "And yet the will of Jove was all this while undergoing its accomplishment." This is said parenthetically. Notwithstanding the fierce resentment of Achilles, and the disastrous consequences which resulted from it to the Greeks, still the will of Jove, that Troy should fall, was all the while advancing to its accomplishment, and converting the apparently implacable wrath of the son of Peleus into a means for accomplishing its end. The disasters which befell the Greeks in consequence of the withdrawal of Achilles urged his friend Patroclus to the battle-field, and the fall of that friend roused Pelides himself to take up arms once more, and become reconciled to Agamemnon. Then ensued the death of Hector and the fall of Troy.—*ἐτελείετο*. Observe the peculiar force of the imperfect in denoting continuance of action.

6-7. *ἔξ οὗ δὴ*, κ. τ. λ. "From that very time when both the son of Atreus, king of men, and the godlike Achilles first stood apart after having quarreled." The words *ἔξ οὗ* refer back to *προΐαψεν* and *τεῦχε*, and when resolved are equivalent to *ἐκ τοῦ χρόνου δὴ*, *ἔξ οὗ*. The particle *δὴ*, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, *δὴ τότε χορτάζειν ἑλικας βοῦς*, κ. τ. λ., "then is the very time to fodder well," &c.—*τὰ πρῶτα*. Wolf distinguishes between *τὰ πρῶτα* and *ταπρῶτα*, making the former equivalent to *res primas*, the latter to *imprimis*. This, however, is denied by Spitzner: *τὰ πρῶτα* is here poetic for *πρῶτον*

8-10. *τίς τ' ἄρ σφῶε, κ. τ. λ.* "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins *ἔριδι* in construction with *ξυνέηκε*, but Wolf, with far more propriety, connects it with *μάχεσθαι*, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply *ὥστε* before *μάχεσθαι*, but this is hardly necessary, the infinitive being freely appended to *ξυνέηκε* in order to mark the result.

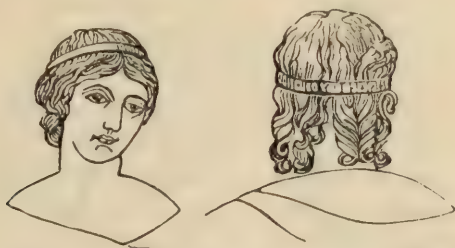
Ἀητοῦς καὶ Διὸς υἱός. "The son of Latona and Jove," *i. e.*, Apollo. This is an answer to the preceding question. We are not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—*ὁ γὰρ.* "For this (deity)." Observe that *ὁ* is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to *οὗτος*. Compare note on verse 1.—*βασιλῆϊ.* Agamemnon.—*ἀνὰ στρατὸν ὤρσε.* "Excited throughout the host."—*ὀλέκοντο δὲ λαοί.* "And the people kept perishing." Observe the force of the imperfect. By *λαοί* are meant the various tribes or communities of which the Grecian army was composed.

11-13. *οὐνεκα τὸν Χρύσην, κ. τ. λ.* "Because the son of Atreus had treated with indignity that Chryses, the priest." Observe here again the demonstrative force of *τὸν*. It is not the prose article, simply prefixed to a proper name, but denotes *that* Chryses who plays so important a part in the legend of the Trojan war; *that* Chryses, who was, in one sense, the cause of the memorable quarrel between Achilles and Agamemnon.

ὁ γὰρ. "For this (priest)."—*λυσόμενός τε.* "Both to redeem." More literally, "to free for himself," *i. e.*, as a father. Observe the force of the middle.—*φέρων τ' ἀπερείσι' ἄποινα.* "And bringing a boundless ransom," *i. e.*, an invaluable one. Observe the force of the active in *φέρων*: bringing for another, *i. e.*, for his child.

14-15. *στέμμα τ' ἔχων ἐν χερσίν, κ. τ. λ.* "And having in his hands the fillet of the far-darting Apollo on a golden sceptre," *i. e.*, attached to, or wound around the sceptre *at the top*. The preposition *ἀνά* is found with a dative in the epic language, and also among the lyric writers, and denotes in this construction continuance or rest. The fillet and the sceptre or staff both denote the sacerdotal office, and the former is called the "fillet of Apollo" because accustomed at other times to be worn by Chryses around his brow, as the priest of that god. The following woodcuts represent back and front

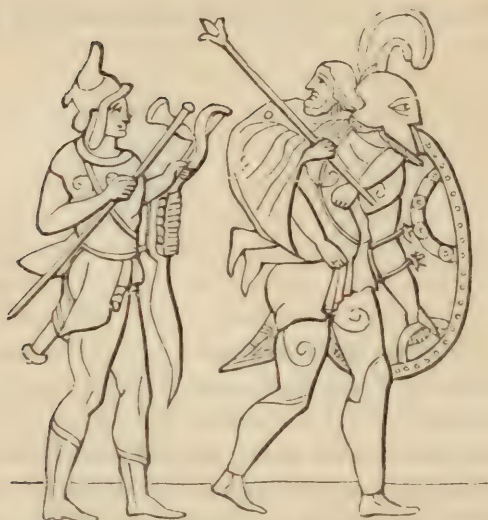
views of the heads of statues from Herculaneum, on which we perceive the fillet.



The earlier editions have *στέμματ' ἔχων*, for which H. Stephens substituted *στέμμα τ' ἔχων*, which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by *στέμμα* in verse 28. Those commentators are wrong who suppose *στέμματ'* to refer to fillets of wool wrapped around a staff or branch after the manner of suppliants. This custom on the part of suppliants was not known in Homeric times, but came in with a later age. Equally erroneous is it, notwithstanding the authority of the minor scholiasts, to make *στέμμα* signify "a crown of bay." In the first place, the ornament termed a crown was not as yet known in the time of Homer; and, secondly, the legend of the metamorphosis of Daphne was subsequent to the poet's day. Pope's translation, therefore, of a "laurel-crown" is wrong.

σκήπτρω. The *σκήπτρον* was properly a staff. As the staff was used not merely to support the steps of the aged and infirm, but as a weapon of defence and assault, the privilege of habitually carrying it became emblematic of situation and authority. Hence we find the sceptre borne in ancient times, not only by kings, princes, and leaders, but also by judges, heralds, priests, and seers. The original wooden staff, in consequence of its application to the uses just described, received a variety of ornaments or emblems. It early became a truncheon, pierced with golden or silver studs (Compare verse 246.) It was also enriched with gems, and was sometimes made of precious metals or ivory. The woodcut on the following page, taken from a fictile vase, and representing Æneas followed by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as used by kings.

17-18. *καὶ ἄλλοι ἐὺκνήμιδες Ἀχαιοί*. "And ye other well-greaved Greeks." The greave, or *κνημὶς* (in Latin, *ocrea*), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employ-



ed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii., verse 331.)—*ὑμῖν μὲν θεοὶ δοῖεν*, κ. τ. λ. "Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home." More literally, "and happily to come," &c. Observe the opposition between *μὲν*, in this part of the sentence, and *δέ* in *παῖδα δέ*. Observe, also, the use of the aorist in *δοῖεν*, *ἐκπέρσαι*, and *ικέσθαι*, to express the speedy occurrence of certain wished-for events.

19–20. *παῖδα δ' ἐμοὶ λῦσαί τε*, κ. τ. λ. "But both release unto me my child, and receive this ransom." The infinitives *λῦσαι* and *δέχεσθαι* are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given *λῦσαί τε*, with Heyne. The old reading *λύσατε*, the penult of which is short, violates the metre, unless we have recourse to the doctrine of the *arsis*, or *cæsural* pause. Barnes's *λύσασθε* offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads *λύσαιτε* and *δέχεσθε*, to which no material objection can exist, since the optative *λύσαιτε* will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in *δέχεσθε* denies any reluctance in paying the ransom, in case of such release.

τὰ ἀποινα. Observe here the force of the demonstrative *τά*, for

raura, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

21-25. *ἔπενφήμησαν αἰδεῖσθαι*, κ. τ. λ. "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards *ἔπενφήμησαν*, the explanation of the minor scholiast: *μετ' εὐφημίας ἐβόησαν*. Plato, in his metaphorical phrase of this part of the *Iliad*, has *οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν*.—*ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι*, κ. τ. λ. "But not to the son of Atreus was it pleasing in soul; on the contrary, he dismissed him rudely, and added thereunto a harsh injunction." Compare, as regards the force of *κακῶς*, the explanation of Plutarch (*De Aud. Poet.*, p. 67, R.): *κακῶς, τουτέστιν, ἀγρίως καὶ αὐθαδῶς καὶ παρὰ τὸ προσήκον*.—*κρατερόν δ' ἐπὶ*, κ. τ. λ. Observe here the adverbial force of *ἐπὶ*, "thereunto," or "besides." In the older state of the language, as, for example, in Homer and Herodotus, it is a very common thing to find the preposition and the verb separated by other words. This is not properly a *tnesis*, that is, the separation of a word used at that time in its compounded form; but the prepositions, at this period of the language, served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb (*Vid. Excursus II.*)

26-28. *Μή σε κίχέω*. "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply *ὄρα*, others *φυλάσσου*, before *μή*. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—*ἢ ὕστερον αὖτις ἰόντα*. "Or hereafter coming again." *Αὖτις*, as a reading, is softer and more Ionic than *αὐθις*.—*μή νύ τοι οὐ χραίσμη*, κ. τ. λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of *νύ* (shortened from *νυν*), analogous to the more prosaic *οὖν*. So, again, *τοι* has here the force of *τῷ ὄντι*, "in reality," "in truth." Compare, as regards both these particles, the compound form *τοίνυν*, for which, in book vii., 352, we have *τῷ νυν*.—*σκῆπτρον καὶ στέμμα θεοῖο*. By "the sceptre and the fillet of the god" are meant the sceptre, and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29-32. *Τῇν*. "This daughter of thine." Observe the demonstrative force of *τῇν*, which does not here, however, refer to Chryseis as being present, but only near at hand. Or else, and perhaps more correctly, to the maiden as having been just mentioned in her fa-

ther's speech.—ἐγὼ. Emphatic, and therefore expressed.—πρὶν μιν καὶ γῆρας ἐπεισιν. "Sooner upon her shall even old age come," i. e., she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: "*Potius illa consensescet apud me in servili conditione.*" This clause is often erroneously translated as follows: "before even old age comes upon her." Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to ἐπεισιν, that εἶμι, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἀργεῖ. "In Peloponnesus." By Ἀργος is here meant, not the city of that name, for this was under the sway of Diomedes, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—Ἰστὸν ἐποιχόμενην. "Plying the loom." Literally, "going unto the loom." The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat. The annexed woodcut gives the picture of Circe's loom, in the very ancient illuminated manuscript of Virgil's *Æneid*, preserved at Rome in the Vatican library.



καὶ ἐμὸν λέχος ἀντιώσαν. "And preparing my couch." A euphemism, involving a much grosser idea. Ἀντιώσαν is equivalent here, as the old grammarians correctly explain it, to εὐτρεπίζουσιν, and the phrase λέχος ἀντιᾶν is precisely analogous to λέχος πορσύνειν, in book iii., 411, and *Od.*, iii., 403. We must be careful, in this passage, not to translate, as some do, "sharing my couch," a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. Ἀντιᾶν, with the *genitive* λέχος, would undoubtedly mean "to partake of," or "share my couch;" but not with the *accusative*, as in the present instance (*Brittmann, Leric*, vol i., p. 10.)

Ἄλλ' ἴθι. "Go, then." More literally, "(Tarry not, then), *but* go." The abrupt use of ἀλλά here is intended to mark strong excitement.—σαώτερος ὥς κε νέηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of *κε* (analogous to *ἄν* in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-33. ἔδδεισεν δ' ὁ γέρων. "That old man thereupon became afraid." Observe, again, the demonstrative force of *ὁ*, as equivalent to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just been speaking.—ἄκων. "In silence." He utters not his prayer for vengeance until out of hearing of the Grecian host. Hence the remark of the scholiast, in explanation of this silence: ἵνα μὴ ἀκούσωσιν οἱ πολέμιοι.—παρὰ ἧνα πολυφλοίσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοίσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολυφλοισβος, in consequence of their viewing it as an epithet for the sea on all occasions. They enunciate the words in the text as if written *polyphlisvéo thalásses*, and then add that this expression refers to "the gentle laving of the shore by a summer-wave, and not the roaring of a wintry ocean." But what becomes, in that event, of the Homeric φλοῖσβος, as indicating the din and roar of battle? Must we render it "the *gentle* murmur of the fight?"

πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν, κ. τ. λ. "And then, going apart, that aged man prayed earnestly to King Apollo, whom the fair-haired Latona bore," *i. e.*, going to a distance from the Grecian camp. So Plato, in his prose metaphor of this passage, has ἀποχώρησας δ' ἐκ τοῦ στρατοπέδου.—ἄνακτι. A general term of honor here, as indicating one high in power, and applied to many gods. (Compare Donaldson's *New Cratylus*, p. 417.)—τὸν. For *ὄν*, a usage retained afterward in Ionic Greek.

37-38. Ἀργυρότοξ'. "Bearer of the silver bow," *i. e.*, the bow adorned with silver. So *aureus arcus* (*Virg.*, *Æn.*, xi., 652), as applied to a bow with golden ornaments, such as the ring or handle, &c.—ὃς Χρύσην ἀμφιέβηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφιέβηκας equivalent, in effect, to "who hast protected and still dost continue to protect." Observe, also, the peculiar meaning of the verb itself, "to go around," "to keep moving around," "to guard or protect on all sides." The god keeps watch, as

were, over this, his favored city.—*Χρύσην*. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favor of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

Κίλλαν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebaica. It also contained a temple of Apollo.—*Τενέδοιό τε ἰφί ἀνάσσεις*. “And (who) rulest powerfully over Tenedos,” *i. e.*, and who art the tutelary god and powerful defender of Tenedos. The island of Tenedos lay off the coast of Troas, and directly opposite to Troy. It was sacred to Apollo, whose worship appears to have been brought in by a Cretan colony. (Compare *Müller, Gesch. Hell. St.*, vol. ii., p. 218, *seq.*)—*ἀνάσσεις*. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39–42. *Σμινθεῦ*. “O Smintheus.” Apollo was worshiped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called *Sminthium* (*Σμινθεῖον*). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term *σμίνθος*, “a rat,” Apollo having indicated, by means of field-mice, to the Teucri, when migrating from Crete, the place where they were to settle. The Teucri had been told by an oracle to make their new abode in that place where they should first be attacked by the original inhabitants of the land; and having halted for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armor. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when placed in works of art at the base of Apollo’s statue, indicated the victory of day over night.

εἰ ποτέ τοι χαρίεντ’, κ. τ. λ. “If ever, beside other acts of homage, I erected unto thee the beauteous temple.” *Ἐπί* (more literally, “in addition”) is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from *ἔρεψα* by tmesis. (Compare note on verse 25.)

ἔρεψα. An erroneous translation of this verb is often given here

in the sense of "to adorn," or "to hang with garlands." This, however, is very far from being its meaning in the present passage. The verb ἐρῶ properly signifies "to cover over," "to roof over," and the literal sense of the text, therefore, is, "if ever I have roofed over for thee a beauteous temple." As, however, the operations of roofing over and completing a structure are nearly identical, the former is here employed to express the latter, and ἔρεψα becomes equivalent to the simple ὠκόδομησα. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has ἐν ναῶν οἰκοδομήμασιν, by Eustathius in his commentary, who remarks, ἰστέον δὲ ὅτι τὸ ἔρεψα σημαίνει μὲν τὸ ὠρόφωσα, and by some of the best scholars in modern times. (Compare *Ast, ad Plat., De Rep.*, iii., p. 293.) But how can a mere priest be said to erect a temple! This difficulty, which is noticed by Heyne, may easily be obviated by supposing, as the name itself of the priest would almost appear to indicate, that Chryses combined in his own person the offices of both priest and ruler at Chrysa, a union of dignities often met with in ancient times. Ast thinks that ἔρεψα contains a special reference to the completing of a structure by the erection of the pediment or *fastigium*, called by the Greeks ἀέτωμα or ἀετός, because the pediment of the earliest temples which were dedicated to Jupiter was usually ornamented by an eagle in relief, an instance of which is afforded by the coin represented in the annexed wood cut



ἢ εἰ δὴ ποτέ τοι, κ. τ. λ. "Or if ever, then, (before this), I consumed in honor of thee." We have here what is termed the use of δὴ in gradation, when a fresh topic is introduced into a discourse.—κατά. An adverb. The same remark applies to it as to ἐπί in the previous line. The literal meaning of κατὰ ἔκκη is, "I burned completely," or "entirely," i. e., "I consumed." Chryses means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—τούδε αὖ κρήνην

ἑέλδωρ. "Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense.—τίσειαν Δαναοὶ ἐμὰ δάκρυα, κ. τ. λ. "May the Greeks atone by thy arrows for my tears," *i. e.*, by the slaughter which thy arrows shall inflict.—Δαναοί. Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term Δαναοί is considered by some as equivalent to γηγενεῖς. Thus the scholiast on Æschylus (*Prom.*, 568) remarks, οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασιν. (Compare *Haupt, Quæst. Æschyl.*, ii., 70.)

43-45. τοῦ δ'. "This one thereupon."—Βῆ δὲ κατ', κ. τ. λ. "And he went down from the summits of Olympus." Observe the adverbial force of κατὰ, and also the idea of motion *from* a place implied in καρήνων.—κῆρ. Accusative of nearer definition.—τόξ. "His fearful bow." The plural of excellence or intensity.—ἀμφηροφέα τε φαοίτην. "And his closely-covered quiver." More literally, "and his quiver covered all around." The top or cover of the ancient quiver was called πῶμα, and resembled an inverted drinking cup, whence the name.

46-49. Ἐκλαγξαν δ' ἄρ' οἱστοί, κ. τ. λ. "And then the arrows rattled on the shoulders of him enraged, as he himself moved along." Literally, "he himself having been moved." The arrows rattled on the shoulders of the god as he moved along in anger.—αὐτοῦ. Observe the reflexive force of the oblique case, as it begins the clause; and compare note on verse 4.—ὁ δ' ἦιε νυκτι ἐοικώς. "And he moved along like the night." More literally, "and this same deity moved along," &c. A nobly-graphic image. Eustathius indulges in a far-fetched explanation, when he makes the present passage a figurative allusion to the thick and vapory appearance of the atmosphere, proceeding from the corruption of the air, during the season of pestilence. The meaning merely is, that the god moved along gloomy of visage, and fearful as the night. So Hesychius has, φοβερός τὴν θεάν, καταπληκτικὸς καθάπερ νύξ.

μετὰ δ' ἰὸν ἔηκε. "And discharged an arrow at them," *i. e.*, at the ships. More literally, "sent an arrow after (*i. e.*, among) them." Clarke supplies νῆας after μετά, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simois. Hence the figurative allusion to the

arrows of the god, that is, his burning rays.—*δεινὴ δὲ κλαγγὴ γένετ*, κ. τ. λ. “And fearful was the twang of his silver bow.” Observe, in *ἀργυρέοιο βιοῖο*, the beautiful onomatopœia, or echo of sound to sense.

50–52. *Οὐρῆας*. The poet here appears as a close observer of nature. In pestilential disorders, four-footed animals are said to be first attacked, from their living more in the open air than man, and being, therefore, more immediately affected by any change in the purity of the atmosphere. (Compare *Wolf, Vorles. zu Hom., II.*, vol. i., p. 66.)—*ἐπώχετο*. “He attacked.” Literally, “he went against.” Passow incorrectly refers this to the arrow itself. (*Griech. Handwört.*, s. v. *ἐποίχομαι*.)—*Αὐτὰρ ἐπειτ', αὐτοῖσι*, κ. τ. λ. “But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiting, and numerous pyres of the dead were continually being burned.” An incorrect punctuation of this line makes *αὐτοῖσι* apparently violate the rule about the reflexive force of the oblique cases of *αὐτός* when beginning a clause. The difficulty, however, is removed, and the rule saved from infraction, by placing a comma after *ἐπειτ'*, and another after *ἐφείς*.

ἐχεπευκές. This is commonly rendered “bitter,” i. e., deadly or destructive. Buttmann, however, has shown, very conclusively, that the radical idea in *ἐχεπευκής* is not that of *bitterness*, but of *pointedness*. (*Lexil.*, vol. i., p. 18.)—*Βάλλ'*. Observe the continued action indicated by the imperfect.—*θαμειαί*. Commonly, but erroneously, rendered “frequent,” which makes a tautology with *αἰεὶ*. The idea meant to be conveyed is that of funeral piles standing closely together, or, as it were, crowded together.

53–56. *ῥχετο*. “Kept going.” More freely, “continued to speed their way.”—*καλέσσατο*. “Summoned.” Observe here the peculiar force of the middle voice. Achilles takes upon himself the responsibility of summoning the people to an assembly, an idea that harmonizes well with his own impetuous character.—*τῷ γὰρ ἐπὶ φρεσὶ*, κ. τ. λ. “For Juno, fair-armed goddess, had suggested it in mind unto this warrior.” More literally, “had put it upon his mind unto this one.” The preposition *ἐπὶ* with the dative (a case the leading idea of which is rest or continuance) has here in some degree the force of *ἐν*.—*φρεσί*. Homer, following the idea of a rude and early age, places the region of thought in the breast; of the head, as the seat of intellect, he knows nothing. The legend of Minerva springing from the head of Jove is of later origin.—*θῆκε*. Observe the pluperfect force which the aorist here assumes, and which we often find in similar cases. (Compare *Nägelsbach, ad loc.* and *Kühner, G. G.*, § 444.)

Κήδετο γάρ. The particle γάρ is twice employed, once in this, and once in the previous line, in order to explain a result arising from two combined causes. Achilles summoned the people because Juno had suggested the idea; and Juno suggested this idea because she felt concerned for the Greeks.—ὅτι ῥά. “Because, namely.” Observe here the explanatory force of the particle ῥά, corresponding to the Latin *nempe*, *scilicet*, or *utique*.

57–58. Οἱ δ' ἐπεὶ οὖν ἤγερθεν, κ. τ. λ. “Now when these, then, were collected (from on all sides), and had become assembled together.” The particle οὖν, if more freely rendered, would be, “in consequence of this summons.”—Heyne thinks that there is something tautological in the text, if we form ἤγερθεν from ἀγείρω, and proposes, therefore, to deduce it from ἐγείρω, “to arouse,” making it refer to an arousing, or calling forth, of the people from their previous employments or situations. This, however, is very justly condemned by Wolf, in his Review of Heyne’s edition, who regards the passage as merely marking the progress of an action from its commencement to its completion. The people are first collected from the various quarters of the camp, and flock in from on all sides, and at last the assembly itself becomes full, and ready to proceed to business.

Τοῖσι δ' ἀνιστάμενος, κ. τ. λ. “Among these (same) thereupon, Achilles, swift of foot, arising, spoke.” Observe the force of δέ in this verse. It is by no means expletive, as some suppose, but follows out the idea expressed by the particle δέ in the previous line. Observe also the peculiar meaning of the dative in τοῖσι, equivalent, in fact, to ἐν τούτοις, and compare the remarks of Kühner on the *Dativus localis*. (*Gr. Gr.*, § 568, 2.) The idea of “among” is still farther expressed by the preposition μετά in μετέφη, though not required to be given in translation. Some editors make τοῖσι depend for its government on this same μετά, but such a construction would not be Homeric, μετά having here merely the force of an adverb. Nägelsbach regards τοῖσι as the dative of advantage (“for these”), but this is decidedly inferior. Equally objectionable is Passow’s explanation, who makes τοῖσι the same here as τούτοις ἔπεσι or μύθοις.

59–60. Ἀτρεΐδῃ, νῦν ἄμμε, κ. τ. λ. “Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition, will have to go back (to our homes),” i. e., that we having utterly failed in our object, &c. The object of the expedition was, of course, the taking of Troy. Observe, in παλιμπλαγχθέντας, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered “having renewed our wanderings,” or “having

again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb *πάλιν* in Homer, whether in or out of composition, has always the meaning of "back," or "away from," analogous to the Latin *retro*, and never that of "again." This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, *Lat. Syn. und Etymol.*, vol. i., p. 92.

εἰ κεν θάνατόν γε φύγοιμεν. "If, perchance, we would escape death at least." The particle *κεν* is here employed to denote something uncertain and contingent, so that the meaning of the clause, when more fully given, is, "if, (should it so please heaven), we would escape," &c., equivalent to *εἰ, θεοῦ διδόντος, φύγοιμεν ἂν θάνατον*, "if, the deity granting this, we might in that event escape."—*θάνατόν γε.* Observe here the limiting force of *γέ*, "if we would escape *death at least*, since we have not been able to escape war and pestilence."

61–63. *Εἰ δὴ ὁμοῦ, κ. τ. λ.* "Since, as things now go, both war and pestilence together are subduing the Greeks." Observe that *εἰ* with the indicative has here the meaning of "since," as denoting certainty, whereas in the previous line, when joined to the optative, it has its usual conditional force.—*δὴ.* This particle here refers to matters as at present existing, and fully determinate in their character. Hence the ease with which it passes, in the next line, into the kindred meaning of "now."—*δαμᾶ.* For a literal translation supply another *δαμᾶ* with *λοιμός.* The combined effect is expressed by *ὁμοῦ*, the separate action in producing it, by the verb in the singular.

ἄγε δὴ. "Come now."—*τινα μάντιν ἐρείοιμεν.* "Let us interrogate some seer," *i. e.*, let us consult, &c. Present subjunctive, for *ἐρώμεν.*—*μάντιν.* The term *μάντις* indicates one inspired by the deity, and who, by virtue of such inspiration, unfolds the future to the view. Hence its meaning of seer or prophet. On the other hand, *ιερεὺς* is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, *ὄνειροπόλος* is an expounder of dreams, who discovers in them an expression of the will of heaven.—*καὶ γάρ τ' ὄναρ, κ. τ. λ.* "For even the dream too is from Jove," *i. e.*, even the dream, as well as other signs, is an indication of his will. Observe the peculiar force of *ἐκ*, literally "out of," *i. e.*, out of, or emanating from the great source of all knowledge.

64–67. *Ὅς κ' εἶποι, ὅτι τόσσον, κ. τ. λ.* "Who, in that event, might tell on what account Phœbus Apollo has become so greatly incensed." Observe the force of the particle *κε*, 'who, on our asking him'

—*ὅτι*. Equivalent to the later *δι' ὅτι*.—*ἐχώσατο*. The aorist here denotes the having passed into that state which is indicated by the present.

Εἰ τ' ἄρ' ὅγ' εὐχολῆς, κ. τ. λ. “Whether, then, this particular deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered).” There is properly an ellipsis here. The sentence ought to begin as follows: “And let us see whether,” &c.—*ὅγ'*. Observe the force which the particle *γέ* imparts to *ὅ*, namely, “this deity for his part,” *i. e.*, this same deity.—*εὐχολῆς*. This genitive, and also *ἐκατόμβης*, are commonly supposed to be governed by *ἐνεκα* understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to “in respect of,” “by reason of.” (Compare *Matthia*, § 337.)

Αἰ κέν πως ἀρνῶν, κ. τ. λ. “If in any way, after having enjoyed the savor of perfect lambs and goats, he may be willing to ward off destruction for us,” *i. e.*, from us. The particle *αἰ* here takes the place of the ordinary *εἰ*, from its implying a latent wish that things may turn out so. (Consult *Hartung*, part ii., p. 214.)—*τελείων*. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (*Exod.*, xii., 5.)—*κεν βούλεται*. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, *βούλεται* is the old form for the subjunctive *βούληται*.—*ἀντιάσας*.



More literally, "having participated in," "having partaken of." (*Buttmann, Lexil.*, s. v.)—ἀπό. Used adverbially, according to Homeric usage.

68-73. Ἦτοι ὃγ' ὥς εἰπὼν. "This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle ἦτοι is nearly the same in force as μέν. The two principal points of difference are that ἦτοι is the more poetic term, and that it may stand first in a clause or sentence. (Compare *Hartung*, vol. ii., p. 358.)—ὥς. Observe the accentuation here, distinguishing this ὥς (for οὕτως) from the ordinary ὡς, "as," &c.—κατ' ἄρ' ἔξετο. No tmesis. Compare note on verse 25.

Θεστορίυης. "The son of Thestor."—ὄχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative.—ὅς ἦδη τά τ' ἐόντα, κ. τ. λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," i. e., the present, future, and past. Observe the peculiar demonstrative force in τά as connected with ἐόντα and ἐσσόμενα, "those things that are," "those things that are to be." So in English, "that which is," "that which is to be."

Καὶ νήεσσ' ἡγήσατ', κ. τ. λ. "And was guide for the ships of the Greeks unto Ilium." We must be careful not to connect with ἡγήσατο here any idea of command or authority. The term merely indicates the influence which a seer like Calchas would exercise over such an expedition, in explaining omens, and other signs from on high, and in determining by these means the course of the fleet.—Ἴλιον. The accusative of motion toward a place, and not depending on εἰσω.—ἦν διὰ μαντοσύνην. "By means of his skill in divination." ἦν for ἐήν.—τήν. "Which." Epic for ἦν.

Ὁ σφιν ἐϋφρονέων, κ. τ. λ. "This one, being favorably disposed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given ὁ σφιν, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to ὁ the force of οὗτος, as usual. (Compare *Usteri, Wolf Vorles.*, vol. i., p. 75.) Some make ὁ, however, Homeric for ὅς (*Kühner*, § 343); and Heyne and others read at once ὅς σφιν.—ἀγορήσατο. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἀγορά, or *concio*. The term μετέειπεν, on the other hand, refers to the contents of the speech.

74-79. κέλεαί με. "Thou biddest me." Not directly, but impliedly.—μῆνιν. "The cause of the wrath."—ἐνέω. "Will declare

it." Nägelsbach supplies *ἔπος*, in the sense of *rem*; but this is unnecessary, since *ερεω* refers back to *μῆνιν*.—*σὺ δὲ σύνθεο*. "Do thou, however, consider well." More literally, "place (or arrange) the matter carefully in thy own mind." Supply *φρεσίν*. Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility.—*ῥμοσσον*. We have removed the comma after this verb, in order to connect it immediately with what follows. The old punctuation turns on an erroneous translation of *σύνθεο*.

ἦ μὲν μοι πρόφρων, κ. τ. λ. "That thou wilt in very truth promptly aid me with words and hands." More literally, "wilt ward off (danger) for me." In the form *ἦ μὲν*, the particle *μὲν* corresponds to the prose form *μήν*. (Consult Nägelsbach's Excursus on *μήν*.)—*πρόφρων*. Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—*ἦ γὰρ ὀίομαι ἄνδρα χολωσέμεν*. "For I do assuredly think that I shall anger the man." Observe the force of *ἦ*. Some connect it, in translating, with *χολωσέμεν*, but it unites more naturally with *ὀίομαι*.—*χολωσέμεν*. When the subject of the infinitive is the same with that of the preceding finite verb, it is omitted with the former, unless an emphasis be laid upon it.

μέγα. "With powerful sway."—*καὶ οἱ πείθονται Ἀχαιοί*. "And him the Greeks obey." We have here what grammarians call a Parataxis, the personal pronoun *οἱ* taking the place of the relative *ὃς*, or, in other words, the expression "and him" being employed instead of "and whom." In Homer, this construction savors of the simplicity of the early language, when the relative was not as yet generally employed. With later writers, however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

80–83. *κρείσσων γὰρ βασιλεὺς, κ. τ. λ.* "For a king is the more powerful (of the two) whenever he shall have become incensed against a man of inferior rank." Commentators are divided here in opinion relative to the form *χώσεται*, some regarding it as the simple future, others as the aorist of the subjunctive with a shortened mood-vowel. The latter appears to be the more correct view of the matter, since the reference is merely to a supposed case, which has no connection with the reality at the moment when the words are uttered. (Compare Nägelsbach, Stadelmann, Crusius, &c., *ad loc.*)

εἴπερ γὰρ τε χόλον γε, κ. τ. λ. "For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have

fulfilled (its dictates).” The particle *ὅφρα* with the aorist of the subjunctive is here equivalent to *donec* in Latin with the *Futurum exactum*. (Nägelsbach, *ad loc.*)—*χόλον*. By *χόλος* is meant an outburst of passion, open resentment; by *κότος*, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the *Etyim. Gud.*, *χόλος δὲ οἶονεὶ κίνησις χολῆς, κότος δὲ ζέσις τοῦ περικαρδίου αἵματος.—ἀλλά γε*. We have given this reading, with Heyne. More recent editors have *ἀλλά τε*.

σὺ δὲ φράσαι. “Do thou therefore consider.” Observe here the force of the middle voice. In the active, *φράζω* means “to speak to or with another;” but in the middle, “to or with one’s self,” *i. e.*, to consider, to deliberate.—*εἴ με σώσεις*. “Whether thou wilt save me (from harm),” *i. e.*, wilt protect me.

85–88. *θαρσήσας μάλα*. “Having taken courage fully.”—*εἰπὲ θεοπρόπιον, κ. τ. λ.* “Explain the heavenly sign, what thou knowest (it to be).” The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to *θεοπρόπιον* the meaning assigned to it by Buttmann, who derives the word from *θεός*, and *πρέπω* in the sense of *σημαίνω*. According to this writer



therefore, the old expression θεὸς πρέπει means "a god sends a sign." The sign sent was called θεοπρόπιον, and the interpreter of it θεοπρόπος. (*Buttmann, Lexil.*, vol. i., p. 19.)

οὐ μὰ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle οὐ makes here, in fact, a double, that is, a stronger negation with οὐτις in verse 88.—ὥτε. "And unto whom." To be construed with εὐχόμενος.—θεοπροπίας ἀναφαίνεις. "Revealest his heavenly signs," i. e., explainest their import. The term θεοπροπία is the same in effect as θεοπρόπιον.—ἐμεῦ ζῶντος, κ. τ. λ. "While I live and see on earth," i. e., live and enjoy the blessing of sight. Compare the Attic ζῶν καὶ βλέπων, and the Latin *vivus vidensque*.

89-91. παρὰ. "At."—βαρείας χειρὰς ἐποίσει. "Shall lay heavy hands," i. e., the hand of violence.—οὐδ' ἦν εἶπης. "Not even though thou mention," i. e., not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, οὐδ' Ἀγαμέμνων, ἦν ἄρα τοῦτον εἶπης.—ὃς νῦν πολλὸν ἄριστος, κ. τ. λ. "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render εὐχεται εἶναι, "boasts that he is." It is the Latin *profitetur esse*, and is explained in Plato (*Gorg.*, p. 449, B.) by ἐπαγγέλλεται, "proclaims himself." We have here the plain and simple manners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the representative of Jove," says the monarch.—πολλόν. Equivalent to πολύ, or the Latin *multo, longe*.

92-96. θάρσησε. "Took courage." More literally, "became encouraged." Compare ἐχώσατο verse 64.—Οὐτ' ἄρ'. "Neither, in very truth." The speaker, according to Kühner, begins an address with οὐτ' ἄρα . . . οὔτε, when he opposes some false view of a matter that has just been taken previously. (*G. G.*, § 755. Compare *Hartung*, vol. i., p. 431, 444.)

οὐδ' ἀπέλυσε θυγάτρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—τοῦνεκ' ἄρ'. "On this account, namely," i. e., on this very account. The particle ἄρα is here explanatory, and serves, as it were, to recapitulate what has gone before. (*Nägelsbach, Excurs.*, § 3.)

97-100. οὐδ' ὅγε πρὶν, κ. τ. λ. "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of πρὶν in order to impart additional

force to the expression ; literally, “sooner, sooner at least ;” and observe also the force of *γε* with the second *πρίν*, more freely, “before that, at all events.”—*χεῖρας*. Markland conjectured *Κῆρας*, but *χεῖρας* is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the *Odyssey* (xxii., 316), *κακῶν ἅπο χεῖρας ἔχεσθαι*.

ἄπό. Used adverbially here, as usual. No tmesis of *ἀποδόμεναι*—*δόμεναι*. We must supply before this infinitive the indefinite pronoun *τινά*. Calchas is afraid of naming Agamemnon, though he means him all the while.—*ἐλίκώπιδα*. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἄπριάτην, ἀνάποινον. “Without price, without ransom.” Two adverbs. The absence of the connecting conjunction is here intended to mark how free the surrender must be. (*Nägelsbach, ad loc.*)—*Χρύσην*. Consult note on verse 37.—*τότε κέν μιν, κ. τ. λ.* “Then, perhaps, after having propitiated, we may persuade him (to save),” *i. e.*, after having propitiated him by the surrender of the maiden, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101–105. *ἦτοι ὃγ’ ὥς εἶπὼν*. “This one, indeed, having thus spoken.” The particle *ὥς* (observe the accent) is here again put for *οὕτως*.—*τοῖσι*. Consult note on verse 58.—*μένεος δὲ μέγα φρένες, κ. τ. λ.* “And his diaphragm, black all around, was greatly filled with anger.” By *φρένες* is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the *φρένες* are properly said to be *μέλαιναι*.—*ὅσσε δὲ οἱ πυρὶ, κ. τ. λ.* “And his two eyes resembled blazing fire.” Literally, “the two eyes for him.”—*κάκ’ ὀσόμενος*. “Sternly regarding.” The verb *ὀσσομαι* has also the meaning of foreseeing, together with that of prognosticating and foreboding. Hence Buttmann remarks, that although, in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless *ὀσσεσθαι* is chosen as the more expressive word, to show that Agamemnon’s look threatened and foreboded evil. (*Lexil., s. v.*)

106–108. *μάντι κακῶν*. “Prophet of ills.” Compare the explanation of Eustathius: *ὁ κακὰ μαντευόμενος*.—*τὸ κρήγυνον*. “That which was pleasing.” The primitive meaning of this term approximates, perhaps, more closely to “good,” “useful.” We have given “pleasing,” however, as more in accordance with the spirit of the

passage.—*αἰεὶ τοι τὰ κάκ' ἔστι, κ. τ. λ.* “Ever are these things that are evil dear in mind unto thee to predict,” *i. e.*, ever dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, “ever unto thee is it dear in mind to predict the things that are evil.” According to this latter view, *φίλα* is here for *φίλον*. (Consult Nägelsbach, *ad loc.*)—*τὰ κάκ'*. Observe the demonstrative force of *τά*. More literally, “those things (that are) evil.”

ἔσθλόν δ' οὐδέ τί πω, κ. τ. λ. “Neither hast thou ever as yet uttered any favorable prediction, or done aught that was advantageous (for me).” The commonly-received translation of *οὐδ' ἐτέλεσσας*, “nor brought it to its accomplishment,” cannot stand, though sanctioned by the names of Wolf, Heyne, and others; for how can a diviner be said to accomplish his own prediction? (Consult Nägelsbach, *ad loc.*)

109–115. *θεαροπέων*. “Revealing signs from on high,” *i. e.*, pretending to reveal them. Consult note on verse 85.—*ὥς δῃ*. “How that, forsooth.” The particle *δῃ* is here ironical, and answers to the Latin *scilicet*.—*κούρης Χρυσσηίδος*. “Of the damsel Chryseis,” *i. e.*, offered for her.—*ἐπεὶ πολὺν βούλομαι, κ. τ. λ.* “Since much do I wish to have herself at my home.” *Αὐτήν* is here put in opposition to *ἄποινα*, and answers to the Latin *ipsam*, not *eam*.—*καὶ γάρ ῥα, κ. τ. λ.* “For in very truth I prefer her even to Clytemnestra, my wedded wife.” The particle *καί* must be joined in construction with the proper name.—*προθέβουλα*. Observe the force of the perfect here. Literally, “I have preferred, and I continue to prefer.”—*κουριδίης*. The Homeric adjective *κουρίδιος* does not mean “youthful,” as many render it, but “wedded,” and is opposed to the union between master and slave, or to concubinage.—(Buttmann, *Lexil.*, s. v.)

ἐπεὶ οὐ ἔθεν, κ. τ. λ. “Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments,” *i. e.*, or in any accomplishments.—*ἔθεν*. The accentuation of this pronoun in the greater number of editions is erroneously given as *ἐθεν*. The law is correctly laid down by Spitzner: “*Si personæ tertiæ pronomina εἰο, εἶν, ἔθεν, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, inclinatur.*” In the present instance, therefore, since *ἔθεν* refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

δέμας. By *δέμας* appears to be here meant, in strictness, the development of the frame; by *φύή*, on the other hand, the symmetry, or proportion of the different parts to one another the natural air

or carriage. Voss, in his review of Heyne's edition, states the difference between the two terms very accurately: "*Weder an Leibeswuchs, noch an Bildung*," meaning by the latter expression, "*an schönem Verhältniss dieses Wuchses*." (*Usteri, Wolf Vorles*, vol. i., p. 87.)—οὐτ' ἄρ. The particle ἄρ is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor then again."—ἐργα. By ἐργα are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116–120. ἀλλὰ καὶ ὦς. "And yet even thus," i. e., even though the case stand thus, and she be so beautiful and accomplished.—ἐθέλω. "I am willing."—πάλιν. "Back," i. e., to her father. Consult note on verse 59.—τόγ'. "This particular course." Observe the limiting force of γε.—βούλομαι. "I wish rather." This verb, when followed by ἧ, has frequently the force of βούλομαι μᾶλλον, or the Latin *malo*.—αὐτὰρ ἐμοὶ γέρας, κ. τ. λ. "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle αὐτάρ is poetic, and has the same force as ἀλλά, or δέ, in prose, denoting a difference and opposition.—ἐμοί. Observe the employment of the emphatic form of the pronoun.—ὄφρα. For ἵνα οἷος. "Alone." Not to be confounded with οἷος, "such as."

ἐπεὶ οὐδὲ ἔοικε. "Since that is not fitting either." Observe the force of οὐδέ. While, on the one hand, it is not right for Agamemnon to retain a prize that involves the ruin of his followers, so, on the other, it is not fitting either that he alone, the leader of the expedition, should be without a reward.—ὃ μοι γέρας ἔρχεται ἄλλη. "That my prize is going in another direction," i. e., than was originally intended. That another is about to take it from me. The allusion is to the surrender of the daughter into the hands of her father.—ὃ. The neuter of the relative ὅς stands here, by Homeric usage, for ὅτι. (*Matthiæ*, § 486, 3.)—ἄλλη. An adverb, and incorrectly written with the subscript ι, as is shown by the Doric form ἄλλᾱ. Most adverbs with the dative (or locative) flexion express not only the relation of rest (*dativus localis*), but also the direction whither, as in the present instance. (*Kühner*, § 571, *An.* 3.)

122–124. Ἀτρεΐδῃ κύδιστε, κ. τ. λ. "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect. In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—πῶς γάρ τοι, κ. τ. λ. "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" i. e., why talk of another

prize? for how shall the host be able now to give thee one? The particle γάρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδέ τί που ἴδμεν, κ. τ. λ. "Neither do we at all know of any quantity of presents lying any where in common," *i. e.*, remaining any where undivided. We may supply with πολλά either χρήματα or γέρα. Observe the very delicate use of the particle οὐδέ. Neither, if the Greeks should even deem it right for thee to have another prize, are they now possessed of the means of bestowing one. —τί. Many editors read οὐδ' ἔτι που. We have given, however, thelection of Spitzner, which is more in accordance with Homeric usage.

125-126. ἀλλὰ τὰ μὲν πολίων, κ. τ. λ. "But those things, indeed, (which) we once obtained by sacking from cities, these have been divided." More literally, "(which) we once sacked from cities." Observe here the peculiar employment of the demonstrative, as savoring of the simplicity of the early language before the relative was as yet commonly employed. It is the same as if we were to say in English, "*that* we plundered, *that* we have divided." Compare the English version of Scripture, "take *that* thine is." *Matth.*, *xx.*, 14.)—τὰ δέδασται. Observe that there is no δέ in this clause, answering to μέν in the preceding one, because μέν has there a strong affirmative force, which is carried out still farther in τὰ δέδασται.

λαοὺς δ' οὐκ ἐπέοικε, κ. τ. λ. "And it is not fitting that the people heap up these gathered back," *i. e.*, gather these back from their previous possessors, and heap them up preparatory to a second distribution. Observe in ἐπαγείρειν the force of ἐπί in composition, "to gather upon," *i. e.*, to heap one upon the other, and compare the German *an* in *anhäufen*.—παλίλλογα. More literally, "selected back." The idea involved is that of going around unto all who had received prizes, *picking these out* from among their other possessions, and bringing them *back* to some general place of deposit preparatory to a new division of the same.

127-129. τήνδε θεῶ πρόεξ. "Send on this (maiden) out of reverence toward the god," *i. e.*, and propitiate the god by so doing. Observe the force of πρό in πρόεξ. "Send forward," "send onward to her home." Compare note on verse 3, προΐαψεν.—ἀποτίσομεν. "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying τήνδε here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon without any more particular allusion.

αἶ κε ποθι Ζεὺς δῶσι. "If Jove, perchance, ever grant (unto us)." Observe the employment here of *αἶ* for *εἰ*, as indicating a latent wish that things may turn out so. Compare note on verse 66. — **πόλιν Τροίην εὐτείχεον**. "The well-walled city, Troy." Not *Τροίης*, as we find with *ποτολίεθρον*, nor *Τροίην* of three syllables, as Aristarchus and Herodian maintain. (Consult *Spitzner, ad loc.*)

131-132. **μὴ δ' οὕτως, κ. τ. λ.** "Now do not thus, godlike Achilles, because thou art an exceedingly clever man, conceal (thy real sentiments) in mind; since thou wilt not overreach nor persuade me." The term *ἀγαθός* is here "clever," or "skilful," not "brave," as it is commonly rendered.—**περ**. Not to be taken here in the sense of *quavis*, a meaning which it often elsewhere has with the participle, but with the force of *valde*. It is the same, therefore, as the Latin *per*, in such expressions as "*pergrata perque jucunda*," "*per mihi mirum visum est*."—**έών**. To be taken "*causaliter*."

κλέπτε νόφ. The object of the verb is not named, but may be easily supplied by the mind. The verb *κλέπτω* here is the same as *furtim occulto*.—**παρελεύσεαι**. A metaphr. borrowed from the race, in which one competitor *runs by*, or outstrips another. Hence to overreach, to outwit.

133-134. **ἦ θέλεις, ὅφρ' αὐτὸς, κ. τ. λ.** "Dost thou wish that thou thyself have a prize, but for me to be sitting thus in want of one?" The interrogative meaning of *ἦ* arises very naturally from its original disjunctive force: "(am I wrong in my surmise), or dost thou wish," &c.—**ὅφρ' αὐτὸς ἔχης**. The construction of *ὅφρα* with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like *έθέλω*, has excited some surprise on the part of commentators. The truth is, however, that *ὅφρα* with *ἔχης* is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.

αὐτως. A difference of opinion exists with regard to the proper form of this adverb. Buttmann, following Damm and Heyne, maintains that it ought always to be written *αὐτως*, with the aspirate. Hermann, on the other hand, is decidedly in favour of *αὐτως* with the lenis, and his decision appears the more correct one. In the present passage it means, "thus," or "even as you now see me," and answers to *hoc ipso modo* in Latin. (*Herm., Opusc., vol. i., p. 308, 341.*—*Buttmann, Lexil., s. v.*)

135-139. **ἀλλ'**. "Well, then."—**δώσουσι γέρας**. Supply *μοι*.—**ἄρσαντες κατὰ θυμὸν, κ. τ. λ.** "Having adapted it to my mind, so that it shall be a full equivalent, (all will be right)." The ellipsis after *έσται* may be supplied as follows: *πάντα καλῶς ἔξει*. This *σοῦ*

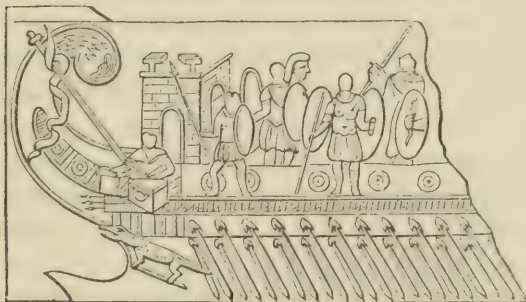
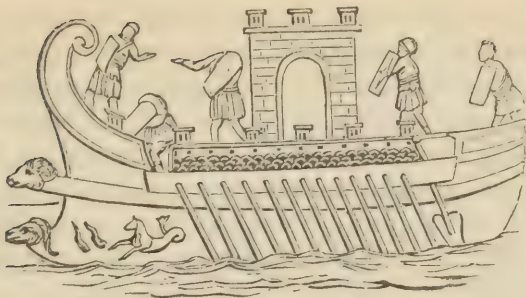
struction forms what grammarians call σχῆμα ἀνανταποδοτον.—ἀντάξιον. Equal in value to the one which I shall have lost ; namely, to Chryseis.

ἐγὼ δέ κεν αὐτὸς ἔλωμαι, κ. τ. λ. "Then, in that event, will I in person, having gone, seize either thine or Ajax's prize, or having taken, will lead away that of Ulysses." Briseis had fallen to the share of Achilles, Tecmessa to Ajax, and Laodice, daughter of Cycnus, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—ἡ Ὀδυσῆος ἄξω ἑλών. The excitement under which the speaker labors leads him here into a kind of repetition. This is in accordance with the character of early eloquence, where the main idea is continually brought forward and dwelt upon. The change from the middle ἔλωμαι to the active ἑλών is particularly worth observing.

ὃ δέ κεν κεχολώσεται. "And that one shall long be angry," i. e., shall have cause for lasting resentment. The exercise of authority on the part of the speaker shall be so galling in its nature as long to be remembered. Observe the continuance of action expressed by the third future. The particle κεν has reference to the same particle in the second clause : *in case* Agamemnon shall have come unto any one, *in that event* this one shall have occasion long to be angry.—ὃν κεν. "Unto whomsoever."

140-142. μεταφρασόμεσθα καὶ αὐτίς. "We will deliberate upon even hereafter." Observe here the force of μετά in composition, "we will consider *among* ourselves," i. e., I will take into my own consideration.—καὶ αὐτίς. Literally, "even again," i. e., at some other time.—νῆα μέλαιναν. Heyne refers this to the action of the air and water in blackening the sides of the ship ; but Wolf, with more propriety, to some color or preparation laid over the timbers to protect them from the atmosphere, &c. It was probably a mixture of wax and pitch. (Compare Müller, *Archäol.*, § 320, 3.)

ἐρύσσομεν. For ἐρύσσωμεν. "Let us draw." The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—διὰν. To be rendered here "boundless." Literally, "divine." The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—ἐς δ' ἀγειρομεν. "And let us collect and put into it." Observe that ἀγειρομεν is for ἀγείρωμεν. The employment of the adverb ἐς supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach : "*Collectos remiges imponamus in navem.*"—ἐπιτηδές. "As many as are proper." A neuter in -ες, attached adverbially to ἀγείρωμεν, here supplies the



same sense as its adjective would give if joined to ἐρέτας in the accusative plural. (*Buttmann, Lexil., s. v.*)—ἐκατόμβην. Consult note on verse 315.

143–145. θείομεν. For θῶμεν.—ἂν δὲ βήσομεν. “And up let us cause to go,” *i. e.*, up the sides of the vessel. More freely, “let us put on board.” Observe here the causative meaning in βήσομεν (which is for βήσωμεν). In other words, βήσομεν comes from the old stem-form βῶω, “to cause to go,” the middle future of which is borrowed by βαίνω. The signification here given, however, is confined to the Ionics and poets.—αὐτὴν. “Herself.” Referring to Chryseis, who is thus placed in opposition to ἐκατόμβη.—εἰς τις. “Some one,” *i. e.*, one, whoever he may be.—δῖος Ὀδυσσεύς. Compare Glossary verse 7, δῖος.

146–147. ἢ ἐσύ. “Or even thou.”—ἐκπαγλότατ’. “Most formidable.” The literal meaning of ἐκπαγλος is “striking,” “terrible,” and the root is ἐκπλαγῆναι, the first λ being dropped for the sake of euphony. This would make the primitive form to have been ἐκπλαγλος. (*Buttmann, G. G.*, p. 290, *Robinson’s transl.*) The epithet ἐκπαγλότατε is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

ἱλάσσεαι. For ἱλάσσηαι.—ἱερὰ βέξας. “Having offered sacrifices.” More literally, “having performed sacred things.” Compare the analogous use of *facio* in Latin: “*Quum faciam vitulâ pro frugibus*” *Virg. Eclog., iii., 773.*)

148-151. τὸν. Depending in construction on προσέφη—ὑπόδρου ἰδὼν. "Having sternly eyed."—ὦ μοι. "Ah!" The exclamation of one stung with indignation. Observe the accentuation. The interjection ὦ has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—ἀναιδείην ἐπιειμένε. "Man clothed with shamelessness (as with a garment)." Similar metaphorical expressions are not unfrequent in Holy Writ. Compare *Psalm xxxiv.*, 26; *cix.*, 18, 29 &c.—κερδαλέφρον. "Lusting after gain."—τοὶ ἔπεσιν. "Thy orders." Literally, "orders for thee." Equivalent to ἔπεσι σοῖς.

ὁδὸν ἐλθέμεναι. "To go on any expedition," *i. e.*, any plundering expedition. Literally, "to go along the way," *i. e.*, to go marauding, and seizing whatever they may fall in with. We have here one of the usual aspects of early warfare. The other is expressed by ἀνδράσιν ἱφί μάχεσθαι, warfare in the battle-field. Achilles, therefore, asks how any one of the Greeks can willingly engage in either of these, for the sake of a monarch who will always appropriate to himself the best part of the plunder, and even take away from others what belongs of right to them; and who, on the other hand, will requite exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase ὁδὸν ἐλθέμεναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambuscade; while some of the more recent German critics, such as Nägelsbach and Stadelmann, give the phrase a general meaning, as applicable to any going forth ("*Gang*," im allgemeinen), as, for example, an embassy. Both these explanations appear inferior.

152-157. οὐ γὰρ ἐγὼ, κ. τ. λ. "(I will not, for one), for I came not hither," &c. Observe the elliptical force of γὰρ, requiring something to be supplied like what we have here inserted.—μοι αἰτιοί. "In fault toward me," *i. e.*, the authors of any injury unto me.—οὐ πρόποτε. "Never as yet."—ἤλασαν. "Drove they away."—οὐδὲ μὲν. "Nor yet." The meaning is that they did not even drive away his horses, although these were much more tempting objects of plunder, and more frequently carried off than cattle.

ἐριβόλακι, βωπιανείρη. "Deep of soil, aurse of heroes." It is more in accordance with the spirit of the Homeric poems to translate the epithets separately from the noun.—By Phthia is meant the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis.—ἐπεὶ ἡ μάλα πολλὰ, κ. τ. λ. "Since both very many shade-covered mountains, indeed, (lie) between" &c.

We have given ἐπεὶ ἤ, with Spitzner, Thiersch, and Bothe, in preference to ἐπειῶ, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation ἐπεῖ, in the middle of a word. (Thiersch, G. G., § 149.)—σκιόεντα. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

158-160. ἀλλὰ σοί. Not ἀλλά σοι, since σοί has the emphasis.—ὦ μέγ' ἀναιδής. "O truly shameless man." Literally, "greatly shameless."—ἄμ' ἐσπόμεθ'. The verb ἐπομαι is found very frequently, in Homer, in connection with ἄμα and μετά. In this there is nothing pleonastic, but it is because the primitive meaning of ἐπω refers, not to any *following after* another, but to the being employed upon (ἐπί) any matter in obedience to, or under the control or influence of another.—ὅφρα σὺ χαίρης. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (Matthiae, § 518, 1.)

τιμὴν ἀρνύμενοι. "Seeking to obtain satisfaction." By τιμή is here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—κυνῶπα. "Thou dog-faced one." More literally, "dog-eyed." The dog was with the ancients the type of impudence and shameless effrontery.—τῶν οὐτι μετατρέπη, κ. τ. λ. "Which things thou not at all regardest nor carest for." τῶν for ὧν. The literal force of μετατρέπεσθαι is "to turn one's self toward any thing," "to turn one's self and go after it."

161-164. καὶ δῆ. "And now, forsooth,"—μοι. To be construed with ἀπειλεῖς, not with ἀφαιρήσεσθαι. "Thou threatenest me, to my very face."—αὐτὸς. "That thou, with thine own hands," i. e., that thou in person. Observe the employment of the nominative with the infinitive, and consult note on verse 77.—ὃ ἐπι. "For which." In later Greek, ἐφ' ᾧ.—δόσαν δέ μοι, κ. τ. λ. "And the sons of the Greeks gave (it) to me." Commonly, but incorrectly, rendered, "and (which) the sons of the Greeks gave to me." Crusius falls into this error, making δόσαν δέ stand here for ὃ ἔδοσαν. The true principle is stated in the note on verse 79.

οὐ μὲν σοί ποτε, κ. τ. λ. "Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans," i. e., any town of Troas. Observe here the employment of ἔχω in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety assign here to ἔχω a future signification, and make Τρώων πολιεῦθρον refer to Troy itself.—σοὶ ἴσον. According to the usage of the earlier ian

guage, the personal pronoun is here employed, where we would expect the possessive. Compare the somewhat analogous usage in Livy: "*Supra Coclites Muciosque id facinus esse*" (ii., 13); and, again, "*Jovis Solisque equis æquiparari dictatorem*" (v., 23).

165-168. ἀλλὰ τὸ μὲν πλεῖον, κ. τ. λ. "Yet the greater part of harassing warfare my hands despatch; while if at any time," &c. More literally, "my hands are busied upon." Consult note on verse 158.—πλεῖον. Supply μέρος.—σοὶ τὸ γέρας. "Unto thee (devolves) that prize (which is)." Supply ἐστί with σοί.—ὀλίγον τε φίλον τε. "One both small and dear," i. e., small, but yet not the less dear on that account. Compare the explanation of Nägelsbach: "*Klein, aber nichts desto weniger lieb*." Wolf cites *Od.*, vi., 208. δύοις ὀλίγη τε φίλη τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐπὴν κεκάμω πολεμίζων. To be construed immediately after ἐγὼ δ'.

169-171. νῦν δ' εἴμι Φθίηνδ'. "Now, however, I will go to Phthia," i. e., I will return to my home. Consult note on verse 155.—εἴμι. The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers.—ἐπεὶ ἦ. Consult note on verse 156.—σὺν νηυσὶ κορωνίσιν. "With my ships of bending sterns," i. e., of curved or rounded sterns. The sterns of ancient vessels, as may be seen in the representations that have come down to us, were much rounder than the prow. This rounding was called κορώνη, from which is formed the adjective κορωνίς. Compare Hesychius: κορωνίδες. καμπυλόπουννοι νῆες. Consult also, Köppen, *ad loc.*

οὐδὲ σ' οἶω, κ. τ. λ. "Nor do I think that I, being (thus) unhonored, will obtain abundance and wealth here for thee." There is considerable doubt respecting the true sense of this passage. Every thing depends on the question whether the οἰ in σοί can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if σ' is to be taken for σέ, ἀφύξειν must be referred to Agamemnon, and ἀτιμος ἐὼν taken either as a nominative absolute, or else in close connection with ἐγὼ, the nominative (not expressed) to οἶω. The weight of authority seems to be in favor of making σ' here to be apostrophized from σοί, while Bentley and others propose, as a sort of middle course, to read σοι οἶω. (Consult *Lobeck ad Soph.*, *Ajac.*, 191; *Buttmann*, *Ausf. Spr.*, § 30, 6; *Heyne ad Il.*, vol. vii., p. 401; *Spitzner*, *Excurs.*, xiii., *ad Hom.*, *Il.*, § 3, p. xxxix; *Kühner*, *G. G.*, § 33, 3.)

ἄφενος This word, according to Buttmann (*Lexil.*, s. v.), implies

nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ἀφνειός.—ἀφύξειν. The primitive meaning of ἀφύσσω is “to draw,” “to draw from a larger into a smaller receptacle;” hence “to obtain,” “to acquire generally.” If the form ἀφύξεσθαι had been employed, this would have been an argument in favor of σ’ for σέ, and would have referred to Agamemnon; whereas ἀφύξειν indicates acquiring or obtaining for another, not for one’s self, and must relate to Achilles.

173–175. φεῦγε μάλ’, κ. τ. λ. “Desert by all means, if thy spirit has been incited (to that course) for thee,” *i. e.*, if thy spirit has prompted thee to such a course. Observe here the peculiar force of φεῦγε, and the contemptuous idea connected with it.—μάλ’. Nägelsbach makes μάλ᾽α equivalent here to καὶ λίην, and explains it by “*so sehr du magst*,” *i. e.*, “by all the means in thy power.”—ἐγωγε. “I, for my part.”—πάρ’ ἔμοιγε καὶ ἄλλοι, κ. τ. λ. “For me, indeed, there are even others present, who will probably honor me.” Observe that here πάρ’ is for πύρεισι, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ’ ἔμοιγε, making παρ’ the preposition, or, Homerically speaking, the adverb, and understanding, of course, εἰσί. But an ellipsis here is at variance with the strong idea intended to be conveyed.—ἔμοιγε. Observe here the force of γε, “for a man such as I am,” “for a man of my rank in the host.”—κε τιμήσουσι. The particle κέ or κέν (the prose ἄν), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, “There are others, *I think*, who will honor me,” when he knows very well that they will certainly do so.

176–177. ἔχθιστος δέ μοί ἐσσι. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in οὐδέ σ’ ἐγωγε λίσσομαι.—Διοτρεφέων. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—ἔρις τε φίλη. Observe that ἔρις is here placed first, in order to show that Achilles was fonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178–181. εἰ. “Even if.”—θεός που σοὶ τόγ’ ἔδωκεν. “Some deity, I think, gave thee this.” The particle που is here equivalent to the prose δήπου, or the Latin *opinor*.—σῆς. For σαῖς.—Μυρμιδόνεσσιν ἄνασσε. “Keep ruling over thy Myrmidons,” *i. e.*, keep ruling over thy own immediate subjects, for they alone are worthy

of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, κ. τ. λ. "Thee, indeed, I regard not, nor care for, though angry." The verb ὀθομαι, according to Buttmann, has for its radical idea that of shyness or timidity. (*Lexil.*, vol. i., p. 270.)—ἀπειλήσω δέ. The particle δέ has here the meaning of "still, however."

182-187. ὥς. "Since."—σὺν νηϊ τ' ἐμῇ, κ. τ. λ. "With both my own ship and my own companions," i. e., in both my own ship.—ἐτάροισιν His more immediate followers are meant.—ἐγὼ δὲ κ' ἄγω, κ. τ. λ. "But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine," i. e., thy own reward. Observe here the difference between πέμπω and κ' ἄγω. The former denotes something that will certainly take place; the latter, something that will probably be done.—Βρισηίδα. We have followed custom in calling this female Briseis. The true meaning of the term, however, is "the daughter of Brises." Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii., 689; *Tzetzes ad Lycophr.*, 299.)

στυγέη. "May dread." Literally, "may hate." Compare the remark of Heyne: "*Est autem στυγεῖν, hoc loco, simpliciter vereri. Apollon., Lex., ἐπὶ τοῦ φοβεῖσθαι.*"—ἴσον ἐμοὶ φάσθαι, κ. τ. λ. "To call himself equal to me, and to liken himself openly unto me." Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon (ἐξ ἴσης ἐμοὶ λέγειν. *Bekker, Paraphr.*). The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: φάσθαι ἑαυτὸν εἶναι ἴσον ἐμοί.—ὁμοιωθῆμεναι. The passive with a middle signification.—ἄντην. More literally, "to my (very) face."

188-192. ἄχος γένητ'. "Indignant grief arose."—ἐν δέ οἱ ἦτορ, κ. τ. λ. "And his heart within, in his hairy bosom, meditated in two ways," i. e., between two courses. Observe the adverbial force of ἐν.—στήθεσσι λασίοισι. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—ἦ ὅγε. "Whether he." A beautiful use of γέ with the demonstrative. The heart, within the bosom of the hero, deliberates whether *this one*, namely, the hero to whom that heart belonged, should

pursue this course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form *ὅγε* has somewhat of the force of *αὐτός*.

τοὺς μὲν ἀναστήσειεν. "Should make these, indeed, rise up (from their seats)," i. e., should drive them from their seats. By *τούς* are meant the assembled princes and leaders of the host, and the demonstrative becomes, with reference to these, beautifully graphic.—*ὁ δ'.* "And whether he." The form *ὁ δ'*, which seems at first superfluous after *ὅγε*, is nevertheless required here as a necessary opposition to *τοὺς μὲν*.—*ἢ ἔχολον παύσειεν, κ. τ. λ.* "Or whether he should even cause his wrath to cease, and restrain his feelings." Observe the force of the active voice in *παύσειεν*. The middle would be, "should cause himself to cease," i. e., should cease.

193–196. *ἔως ὅγε ταῦθ' ὀρμαίνει, κ. τ. λ.* "While he was deliberating upon these things in his mind and in his soul, and was drawing," &c. We have adopted here the reading proposed by Bentley (*ἔως ὅγε* to be pronounced *ὦς ὅγε*), as both simple in its character, and in accordance with the Homeric idiom. The common text has *ἔως ὁ*, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that *ἔως ὁ* is to be pronounced rapidly, as if forming *ὦσω*, or *ὦσο*. Heyne, on the other hand, thinks that the pronunciation ought to be *ἔως ὅτταῦθ'*, doubling the initial letter of the succeeding word. Knight deduces *ἔως* from the ancient digammated form *ἔΦος*, and contends that the first syllable is sometimes long and sometimes short. Hermann is of opinion that, in such cases as the present, we must read *εἶως*, an earlier form for *εἰως*, Homer having preferred *εἰως* with its final syllable shortened, to the ordinary *ἔως*. (*Elem. Doctr. Metr.*, i., 10, p. 58.) Thiersch coincides in this view of the subject. (*G. G.*, p. 221.) Spitzner endeavors to explain the difficulty on the principle of accentuation (*De Vers. Græc. Heroic.*, p. 82), while Wolf ranks all such anomalies under the head of "*lectiones tolerabiles*" (*Præf. ad Hom. Nov. Ed.*, p. iv.) Williams, again, the author of a treatise on the Versification of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favor of his "Theory of the Particles" in Homer. (*Versif. of Homer*, p. 12, seqq.)

ὀρμαίνει. The verb *ὀρμαίνω*, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root *ὀρμᾶν*, accompanied by a quickness or warmth of feeling. (*Lexil.*, vol. ii., p. I.)—*κατὰ φρένα καὶ κατὰ θυμόν.* Compare the explanation of the

scholiast: φρένα (δηλοῦ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν —ἐλκετο. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἤλθε δ' Ἀθήνη. "That instant, then, came Minerva." Observe the use of the aorist in denoting instantaneous action, and also the force of the particle δέ ("then," "thereupon").—πρὸ ἧκε. "Sent her forth." Observe the adverbial force of πρό, and compare note on verse 3, and also on verse 25.—κηδομένη τε. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make κηδομένη govern a genitive (ἄμφοιν or αὐτῶν) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and κηδομένη, therefore, refers back to ἄμφω along with φιλέουσα. (*Bernhardy, Wiss. Synt.*, p. 176; *Kühner*, § 533, 1.)

197-198. στή δ'. "She took her station thereupon." Minerva's descent from the skies, and her entering the tent and taking her station behind Achilles, are instantaneous acts.—ξανθῆς κόμης. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative Πηλείωνα, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused.—οἷω. "To him alone."—τῶν δ' ἄλλων. The particle δέ is here equivalent to γάρ, and φαινομένη should, therefore, have a comma, not a colon after it.—ῥᾶτο. "Saw her." Homer always uses the middle of ὁράω in an active signification.

199-201. μετὰ δ' ἐστράπετ'. "And turned around." More literally, "turned himself after," (i. e., in the direction of) the one who was grasping his hair from behind.—ἔγνω. "He recognized."—δεινὸν ὅτε οἱ ὄσσε φάανθεν. "Dreadful, thereupon, did her eyes appear to him," i. e., fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray color, as indicated by the epithet γλανκῶπις.—ὄσσε. Supply αἰσῆς. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil (*Æn.*, v. 647): "*divina signa decoris, Ardentesque notate oculos.*"—ἔπεα πτερόεντα. "Winged words." The epithet πτερόεντα carries with it not only the idea of swiftness, but also that of flying forth from the lips.—μιν προσηύδα. "He addressed unto her." Observe that προσηύδα has here two

accusatives depending upon it, namely, *μιν* and *ἔπεα*. The former of these connects it closely with the adverbial *τρός*.

202-203. *τίπτ' αὖτ'*. "Why, then, again?" *τίπτ'* is here for *τι ποτε*, and answers to the Latin *quid tandem*, "why, then," "why, pray." The particle *αὖτε* implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—*τέκος*. "Offspring," *i. e.*, daughter.—*ἦ ἴνα ἴδῃ*. "Is it that thou mayest see?" *i. e.*, mayest be a witness unto. As regards the interrogative force of *ἦ*, consult note on verse 133.

204-205. *ἀλλ' ἐκ τοι ἐρέω*. "But I will declare to thee openly." Observe here the force of *ἀλλά*. It is the same as saying, Grossly indeed has he insulted me, *but* dearly shall he pay for it.—*ἐκ*. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet *ἐξέρέω* occurs in book viii., 286.—*ἐρέω*. The future, from the present *εἶρω*, which, in the sense of "I say," is epic.—*τὸ δὲ καὶ τελέεσθαι οἶω*. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of *τό*.—*τελέεσθαι*. This form of the future occurs also elsewhere, as in book ii., 36, 156, and especially in the *Odyssey* (i., 201; iii., 226; iv., 664, &c.). The common text has *τετελέσθαι*, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to *τετελέσθαι* is, that it is not common with Homer to use the perfect for the future. The only way of saving *τετελέσθαι* (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from *τετέλομαι* as a present, changing the place of the accent to the antepenult.

ἥς ὑπεροπλίσσι τάχ' ἂν, κ. τ. λ. "By his acts of arrogance shall he at some early period or other, in all probability, lose his life." Observe the combined force of the particles *τάχα* and *ποτέ*, the former implying that a thing will *soon* take place, while the latter shows that the *particular time* is uncertain. Observe also the force of *ἂν* with the subjunctive, denoting something uncertain, indeed, but highly probable.—*ὑπεροπλίσσι*. The idea of *arrogance* lies at the basis of this word, as is shown by Buttmann (*Lexil.*, vol. ii., p. 215). The plural is employed here, moreover, with reference to various preceding acts of arrogance on the part of Agamemnon, all which go to form the general character of *ὑπεροπλία*, as expressed by the singular. (Consult *Roth, Excurs. ad Tac. Agric.*, p. 112; and *Nägelsbach, Excurs.*, xx., "Die Metonymischen Plurale.")

206-208. *τὸν δ' αὖτε*. "Him, then, in turn."—*θεὰ γλαυκῶπις* "The bright-eyed goddess." The epithet *γλαυκῶπις* indicates properly an eye of a bluish-gray like that of the cat or the owl. The com

mon translation, however, of "blue-eyed" does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective γλανκός. (*New Cratylus*, p. 559.)



ἤλθον ἐγὼ. "I have come this instant." Observe here the force of the aorist in denoting instantaneous action; and also the emphatic employment of the personal pronoun.—παύσουσα τὸ σὸν μένος. "To cause this excitement of thine to cease." Consult note on verse 192.—αἶ κε πίθηαι. "If, perchance, thou wilt obey (me)." More literally, "wilt persuade thyself (to follow my directions)." Observe the employment of αἶ for εἰ, implying a wish, on the part of the goddess, that Achilles would listen to her monitions. Consult note on verse 66.—οὐρανόθεν. The position of this word in the sentence is worth noting. It is brought in last, in order to add full force, together with the accompanying gesture, to all that precedes.

210-211. μηδὲ ἔλκεο. "Nor be drawing."—χειρί. Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, δεικτικῶς, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword.—ἀλλ' ἥτοι ἔπεσιν μὲν ὀνειδίσουσιν, κ. τ. λ. "But yet reproach him in words just as it shall be," i. e. just as they shall happen to occur to

me. The particle *ἤν* is here employed to indicate concession (*Nägelsbach, Excurs., ii., § 12.*)

212-214. *ἔξερέω*. "Will I declare openly." Compare, with regard to this verb, and also the expression *τὸ δὲ*, following immediately after, the note on verse 204.—*καὶ τετελεσμένον ἔσται*. "Shall even be accomplished." Minerva speaks here like a deity, but Achilles, in verse 204, like a mere mortal, who only expresses his opinion as to the future.—*καὶ ποτέ τοι, κ. τ. λ.* "Hereafter, even thrice so many splendid gifts shall be present unto thee," *i. e.*, shall be presented unto thee. Alluding to the future reconciliation of the two chieftains.—*ἴσχεο*. "Restrain thyself."—*ἡμῖν*. Referring to herself and Juno.

216-218. *χρὴ μὲν σφωίτερόν γε, κ. τ. λ.* "It behooves me, O goddess, to observe the mandate of you two in particular," *i. e.*, of you two at least, if of no other of the gods. The allusion here is to previous acts of favor shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—*σφωίτερον*. Formed from the dual *σφῶϊ*, and therefore possessing a dual force. The old grammarians took *σφωίτερον*, by a strange kind of enallage, as equivalent merely to *τέόν*, and referring to Minerva alone! (*Etym. Mag., s. v.*) Buttmann thinks that the poet (or reciter, as he terms him) intentionally chose this form, which the ear so seldom met with, in order to make it at once perceptible that Achilles intended only the two goddesses, who were in this case the sole agents; although afterward (v. 218), by a very natural transition to a more general mode of expression, he speaks of all the deities collectively. (*Lexil., vol. i., p. 52.*)

εἰρύσασθαι. The primitive meaning of *εἰρύειν* is "to draw;" in the middle voice, "to draw to one's self," "to draw for one's self," &c. It is thus applied, in its middle signification, to the drawing of a dead body, in battle, toward one's self, to get it into a place of safety, whether it be the body of a friend or a foe. From this idea of dragging from amid a crowd of enemies comes the general idea of "to save," whence arises the collateral meaning of "to keep," "to observe," "to watch" that which has thus been dragged away; and hence we have the more general idea of "to observe, keep, or obey," on any occasion.—(*Buttmann, Lexil., s. v.*)

καὶ μάλα περ, κ. τ. λ. "Even though greatly incensed in soul," *i. e.*, however much incensed.—*ὥς*. For *οὕτως*.—*ἄμεινον*. Supply *ἐστί*.—*ὅς κε*. "Whosoever."—*μάλα τ' ἔκλυνον αὐτοῦ*. "Him very readily are they even accustomed to hear." Observe the force of the aorist in *ἔκλυνον*, denoting what is accustomed to take place.

The particular import of *τε*, on the other hand, will best appear from a paraphrase: "In proportion as a man obeys the gods, *in that same proportion* are they wont to listen to his prayers." (*Hartung*, vol. i., p. 58, 69.)—*αὐτοῦ*. This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have *τούτου μάλα τ' ἔκλυον*.

219-222. ἦ. For *ἐφ' ἑ*.—*ἐπ' ἀργυρέῃ κώπῃ*. "On his silver hilt," i. e., his silver-decked hilt. The epithet *ἀργυρέῃ* has here the same force as *ἀργυροῦλῳ*, "adorned with silver studs."—*σχεθε*. "He checked."—*ᾧσε*. "He drove."—*ξίφος*. The early Greek sword had generally a straight, two-edged blade (*ἄμφηκες*, *Il.*, x., 256), rather broad, and nearly of equal width from hilt to point.—*ἥ δ' Οὐλυμπόνδε βεβήκει*. "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant *had gone* to the skies.

μετὰ δαίμονας ἄλλους. "To the midst of the other deities." More literally, "among." Observe that in this passage the "*terminus ad quem*" is indicated in three different ways: *unto* Olympus, and when she has come there, *into* the palace of Jove, and then *into the midst* of the other deities.—The ancient critics raise a difficulty here. How, they ask, can Minerva be said to have either come from the skies, or to have gone back to the same and to the society of the other deities, when in verse 423 it is stated that Jupiter had, on the previous day, gone with all the gods into Æthiopia? To this some of them reply, that either all the deities of Olympus did not accompany Jupiter on this occasion, or else that the *gods* alone went, and that the *goddesses* were left behind! Voss, however, takes a much more reasonable view of the matter. According to this scholar, several days were occupied in sending the ship to Chrysa (v. 308), in purifying the army (v. 313), and in offering up the hecatomb (v. 315). It is after this that Achilles is deprived of Briseis (v. 318), and then has the interview with his mother, who informs him that the gods had gone to Æthiopia *on the previous day*. (*Voss, Ann.*, p. 7.)

223-224. *ἐξαῦτις*. "Again anew."—*ἀταρτηροῖς ἐπέεσσιν*. "In injurious words," i. e., grossly personal and offensive. The scholiast explains the epithet by *βλαβεροῖς, χαλεποῖς*.—*λῆγε χόλοιο*. Achilles obeys Minerva, in ceasing from open strife and collision (*ἐριδίας*), but he still goes on giving vent to his angry feelings.

225-228. *οἰνοβαρές*. "Man heavy with wine," i. e., drunkard. This epithet refers here more to the habit of intoxication than its

influence at the moment. Observe in the language of Achilles : picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (*Plat., Repub.*, iii., p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

κυνὸς ὄμματ' ἔχων, κ. τ. λ. "Having the eyes of a dog, but the heart of a stag," *i. e.*, impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—οὔτε ποτ'. "Neither at any time."—ἐς πόλεμον θωρηχθῆναι. "To arm thyself for war." The passive in a middle sense.—λόχονδ'. "To an ambuscade."—τέτληκας θυμῷ. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb τλῆναι, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou *endured* in soul."—τὸ δέ τοι, κ. τ. λ. "For this appears to thee to be death," *i. e.*, very death, death itself. Κῆρ is here equivalent to θάνατος.

229-232. ἦ. "In very truth."—λῶϊον. Ironical.—κατὰ στρατὸν εὐρὺν. "'Throughout the wide army."—δῶρ' ἐποαιρεῖσθαι. "To take away unto thyself the gifts (of that one)," *i. e.*, to appropriate unto thyself. Observe the force of the middle.—ὅστις εἶπῃ. In prose ὅστις ἂν εἶπῃ.—σέθεν ἀντίον. "In opposition to thee."

δημοβόρος βασιλεύς. "Thou art a people-devouring king," *i. e.*, a king that lives on, or wastes the property of his people. It is better to supply εἰ here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nägelsbach.—ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. "Since thou reignest over men of no worth." The particle ἐπεὶ serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—ἦ γὰρ ἂν, Ἀτρείδῃ, κ. τ. λ. "For in very truth (were this not so), thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after ἦ γὰρ, with Eustathius, εἰ μὴ οὐτιδανοὶ ἦσαν οἷς ἀνάσσεις Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker is the insult which he has received, and he therefore

alludes at once to this, without expressing the collateral idea, "and this were so."

233-236. ἀλλ' ἔκ τοι ἐρέω. Consult note on verse 204.—ἐπὶ. "In addition." An adverb. Consult note on verse 25.—ναὶ μὲν "Yes! by."—σκήπτρον. Consult note on verse 15.—τὸ. For ὁ.—φύσει. "Will produce." The meaning of the oath is this: as surely as this sceptre shall never again put forth leaves and branches, so surely shall the absence of Achilles from the battle-field be keenly felt by the Greeks.—ἐπειδὴ πρῶτα. "Since first."—τομὴν. "The trunk," i. e., its parent trunk.—περὶ γὰρ, κ. τ. λ. "For round about, in very truth, has the brass lopped it of both leaves and bark." Observe that περὶ is here merely adverbial. Observe, also, that the verb ἐλεψεν takes here a double accusative, one of the whole (ἐ), and another of individual parts (φύλλα τε καὶ φλοιόν). When, in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand as proximate objects, in the accusative. (*Rost, G. G.*, § 104, 6.) This construction is called by the grammarians σχῆμα καθ' ὅλον καὶ μέρος.—ἐ. This pronoun stands here as a neuter, for αὐτό, referring to σκήπτρον. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of αὐτός. (*Matthiæ*, § 147.)

237-239. νῦν αὖτέ μιν. "Now, on the contrary, it." The particle αὖτε here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that μὲν is for αὐτό.—δικασπόλοι. The sceptre which Achilles here holds is not his own, but a herald's sceptre or staff, which the chiefs had taken into his hands when arising to speak. Whoever rose to speak in the general assembly of the host, received a sceptre or staff from one of the heralds, which he held in hand while delivering his sentiments. (*Il.*, 18, 505; 23, 566, *Od.*, 2, 38.) Not every one, however, was allowed to speak in assembly, but only a particular class; and as these privileged individuals also acted on other occasions as "dispensers of justice" (δικασπόλοι), Achilles here designated them by that particular name, to show that they formed a particular class.

οἵτε θέμιστας, κ. τ. λ. "And who watch over the laws (received by them) from Jove." All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of πρὸς here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: καὶ τὰς βασιλεῖς Γμηρός φησιν οὕτως

ἐλεπόλεις οὐδὲ ναῦς χαλκήρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς λαμβάνοντας ῥύεσθαι καὶ φυλάσσειν. (*Vit. Demetr.*, 42.)—οὔτε. Literally, 'even who.' Observe the force of τε in showing the relation of the latter clause to the one that goes before: *as* they are δικασπόλοι, *even so* do they watch over, &c.—ὁ δὲ. "And this."—μέγας. "Great in its consequences," *i. e.*, fraught with serious consequences to Agamemnon.

240-244. ἡ ποτ'. "Assuredly hereafter," *i. e.*, depend upon it, at some future day.—Ἀχιλλῆος ποθῇ. "A desire for Achilles," *i. e.*, regret for the absence of the warrior from the battle-field. Compare the Latin *desiderium*. Homer uses the feminine form ποθῇ much more frequently than the masculine πόθος.—ἀχνύμενός περ. "Though deeply troubled (thereat)."—εὐτ' ἄν. For ὅτ' ἄν.—ὁφ' Ἑκτορος ἀνδροφόνιοιο θυνήσκοντες. "Dying beneath the hand of the man-slaughtering Hector."—σὺ δ' ἐνδοθι θυμὸν ἀμύξεις. "And thou within thee shalt tear thy soul," *i. e.*, and thy bosom shall be torn by keen remorse. Observe that ἐνδοθι is here equivalent to κηρόθι.—χωόμενος. "Enraged at thine own self."

245-249. ποτὶ. For πρὸς.—χρυσείοις ἥλοισι πεπαρμένον. "Pierced through and through with golden nails," *i. e.*, adorned with golden studs. The heads of the nails formed the studs.—ἔξετο δ' αὐτός. The pronoun is here introduced to mark an opposition between the person of the hero and the act just performed by him.—ἐτέρωθεν ἐμήνιε. "Kept raging on the other side." Observe the force of the imperfect.—λιγὺς Πυλίων ἀγορητής. "The clear-toned speaker of the Pylians." By the Pylians are meant the subjects of Nestor who was King of Pylos, in the Peloponnesus. The epithet λιγύς refers here to the clear and silver tones of age. Among a people like the Greeks, a clear and harmonious enunciation would form, of course, one of the most important requisites of a public speaker. To this, however, was joined, in Nestor's case, the sound experience of a lengthened life.

τοῦ καὶ ἀπὸ γλώσσης, κ. τ. λ. 'From whose tongue also flowed speech sweeter than honey.' Observe that τοῦ is here for οὗ. If we place a fuller stop after ἀγορητής, then τοῦ will be for τούτου; but this appears harsh, on account of the presence of τῷ for τούτῳ in the line that follows.—καὶ. This particle must not be joined with μέλιτος, but refers back to ἡδυεπής, and is intended to introduce a still farther explanation of that epithet.—αὐδῇ. Referring not so much to the subject-matter of what he said, as to his voice and its varied intonations. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue.

250-252. τῷ δ' ἤδη. "Unto this one already," *i. e.*, during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on. (Compare *Bernhardy, Wiss. Synt.*, p. 79.)—μερόπων ἀνθρώπων. "Of articulate-speaking men." The term μέροψ distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—ἐφθίαθ'. "Had passed away." More literally, "had been destroyed," or "had perished," *i. e.*, had fulfilled their allotted time on earth.

τράφεν ἡδ' ἐγένοντο. "Had been reared, and had lived." Nägelsbach regards this as a *Hysteron-proteron*, for "had lived and been reared." Not so, by any means. The poet refers to the two generations individually. The first of these had been *nurtured* along with Nestor, and *reared* with him to manhood. The second came into being about thirty years after his birth, and *lived* with him as a younger generation. And now he was reigning among a third. Reckoning thirty years, or thereabout, for a generation, Nestor would be over sixty years of age at the commencement of the Trojan war.—μετὰ τριτάτοισιν. "Among the men of a third." For the more prosaic μετὰ τριτάτῃ, scil. γενεᾷ.

Πύλω. There were three places named Pylos, in the Peloponnese, all of which contended for the honor of having been the birth place of Nestor. One was situate about eighty stadia to the east of the city of Elis; a second was situate in the Triphylian district of the country of Elis; while the third was on the western coast of Messenia, opposite the island of Sphacteria. The second of these appears to have the best argument in its favor, and is so regarded by Strabo.

253-258. ὃ σφιν ἐϋφρονέων, κ. τ. λ. Repeated from verse 73.—ὦ πόποι. "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods πόποι, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms πάπας, παπαῖ, παπα, &c., and consult *Pott., Etymol. Forsch.*, vol. i., p. 193.—ἦ. "In very truth."—Αἰαΐδα γαῖαν ἰκάνει. "Is coming unto the Grecian land."—κεν γηθῆσαι. "Would be delighted."—μέγα κεν κεχαροίατο. "Would greatly exult."—εἰ σφῶιν τάδε πάντα, κ. τ. λ. "If they should learn all these things of you two contending together," *i. e.*, if they should hear of your contending in this way. Homer says πεύθεσθαί τι and πεύθεσθαί τινος ποιούντος, *i. e.*, ὅτι ποιεῖ. In the present passage he has blended these two constructions together, so that σφῶιν

depends on *τάδε πάντα*, and *μαρναμένουν* is to be resolved, in a free translation, into *ὅτι*, &c.

οἱ περὶ μὲν βουλῇ, κ. τ. λ. “(You), who are superior to the rest of the Greeks in counsel, and are superior (to them) in fight,” *i. e.*, superior as senators in counsel, and as warriors in the field. We must be careful not to regard *βουλῇ* here as equivalent merely to *νοῦς* or *φρόνη*, intelligence or mental power.—*μάχεσθαι*. The infinitive is here employed as a kind of noun. Schæffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: *ἀποτρέψαι τοὺς ἄλλους ἐπιτίθεσθαι τῇ Λιβύῃ*. (*Diod. Sic.*, xx., 68.—*Schæff. ad Plut.*, vol. i., p. 183, v. 35.)

259–262. *ἄμφω δέ*. The particle *δέ* is here equivalent to *γάρ*.—*ἤδη ποτ’*. “Many a time before this.” Compare Stadelmann: “*Schon manchmal*.”—*ἥεπερ ὑμῖν*. “Than even you.” This is the reading of the grammarian Zenodotus, which Aristarchus rejected, because, in his opinion, derogatory to Achilles, and for which he substituted *ἡμῖν*, a lection in which he is followed by Spitzner, Nägelsbach, and others. We have retained *ὑμῖν*, however, with Heyne, as the more spirited reading, and more in accordance with what follows.—Observe that *ἥεπερ* is much stronger than the simple *ἤ*, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, “than you, brave *though* (*περ*) you undoubtedly both are.” (*Kühner*, § 747, 4.) Observe, also, that we have the dative *ὑμῖν*, not the nominative *ὑμεῖς*. The reason of this is as follows: *ἥεπερ ὑμῖν* is the same as *ἥεπερ ὑμῖν ὁμιλῶ*; but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been *ἥεπερ ὑμεῖς ἐστὲ οἷς νῦν ὁμιλῶ*.—(*Kühner*, § 748, b.)

καὶ οὐποτε οἷγ’. “And not even these ever.” The particle *γέ*, when it has, as in the present instance, the force of the Latin *vel*, combines with a preceding negative, and the two then become equivalent to *ne quidem*.—*οὐ γάρ πω*. The particle *γάρ* here serves to explain more fully the previous clause, *καὶ ὑρείοσιν ἥεπερ ὑμῖν*.—*οὐδὲ ἴδωμαι*. “Nor am I likely to see,” *i. e.*, nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, in conjunction with the negative, would have meant that he was never again to see such. (*Rost.*, § 119, β.)

263–265 *Πειρίθουν*. Pirithoüs was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and

Centaurs, to which Nestor presently alludes. The other chieftains mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare *Apollon. Rhod.*, i., 40.)—Θησέα τ' Αἰγείδην. This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (*Scut. Herc.*, 182) by some Athenian, who was anxious to have mention made of his national hero. (Müller, *Homerische Vorschule*, p. 84, seq.)

266–270. κάρτιστοι δῆ. “The very bravest.” The particle δῆ has here what is termed its *determinative* force, and when joined with an adjective, as in the present instance, denotes that such adjective is to be taken in its fullest possible extent of meaning. (*Hartung*, vol. i., p. 280, seq.; *Kühner*, § 691, 692, C. c.)—Φηρσὶν ὄρεσκόισι. “With the wild race dwelling on the mountains,” i. e., the Centaurs. By the term Φηρσὶν (i. e., θήρσιν) are here indicated a wild and savage race of men, inhabiting Mount Pelion, and known in mythic history by the name of Centaurs. Of the form assigned to them by fable, namely, half human, half that of the horse, Homer knew nothing. This appears to have been a later addition.—ἐκπάγλως ἀπόλεσαν. “In a terrific manner did they destroy them,” i. e., did the Lapithæ destroy the Centaurs. As regards the form ἐκπάγλως, consult note on verse 146.—καὶ μὲν. “And, as I tell you.” Observe that μὲν is here equivalent to μῆν, which, in this passage, has the force of ὥσπερ λέγω.—τηλόθεν ἐξ ἀπίης γαίης. “From afar, out of a distant land.” An Homeric abundance of terms. We must be careful not to confound the ἀπίη γαίη of Homer with the Ἀπία γῆ of the tragic writers. The former means merely a distant land, whereas the latter denotes the Peloponnesus. There is also a difference between the two terms as regards quantity. The Homeric adjective has the initial vowel short, whereas the geographical appellative, Ἀπία, has it long. (*Buttmann, Lexil.*, s. v.)—καλέσαντο. “Called me unto them.” Observe the force of the middle.

271–274. κατ' ἐμ' αὐτόν. “To the best of my power.” Literally, “according to myself,” i. e., according to the strength I had. Compare the scholiast: κατὰ τὴν ἐμαντοῦ δύναμιν. Some commentators render this differently, “by myself,” and refer, in support of their version, to κατὰ σφέας, in book ii., 366. The two cases, however, are by no means parallel.—κείνοισι. “With those warriors.” Ἀσπίς or ἐκείνος refers generally to an object more or less distant

we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more powerful day.—*τῶν*. For *τούτων*.

καὶ μέν. “And I can assure you.” Observe that *μέν* is here, again, for *μήν*.—*μεν βουλέων ξύνιεν*. “They listened to my counsels.” *βουλέων* for *βουλᾶων*. So, in verse 495, *ἔφετμέων* for *ἔφετμίων*, as *Πηληιάδεω* for *Πηληϊάδο*.—*ξύνιεν*. The common text has *ξύνιον*, for which we have given, with Spitzner, the reading of Aristarchus.—*ἀλλὰ καὶ ὕμεις*. “Do you, therefore, also.” The particle *ἀλλά* has here a kind of hortatory force.

275–276. *ἀγαθὸς περ ἐὼν*. “Powerful though thou art.” Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of “*captatio benevolentiae*,” making the meaning to be, “who art a most excellent man:” so that, according to them, Nestor advises Agamemnon not to commit an act unworthy of himself. The version which we have given, however, appears much more natural. Compare verse 131.—*τὸνδ’ ἀποαίρεο κούρην*. Observe the double accusative depending on the verb.

ἀλλ’ ἔα, ὧς, οἱ, κ. τ. λ. “But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him,” *i. e.*, let him retain her, since he has the better right to her. Supply *αὐτὸν ἔχειν*, or something equivalent. Some understand *αὐτήν*, but *ἔα αὐτήν* would mean, “let her go.”

277–279. *ἔθελ’*. “Feel inclined.” Equivalent to the Latin *inducas in animum*. Observe that the verb *ἔθέλω* expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one’s own power, or at least appears to be so. (*Buttmann, Lexil., s. v.*)—*ἐπεὶ οὐποθ’ ὁμοίης, κ. τ. λ.* “Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honor (with the rest of men, but an elevation far exceeding theirs).” By *τιμὴ* is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, *ὁμοίης, scil. τῇ τῶν ἄλλων, ἀλλὰ μείζονος*. (Compare book v., 441, *seq.*) Heyne has a different and inferior interpretation, *ὁμοίης, scil. τῇ τοῦ Ἀγαμέμνονος τιμῇ*. “Since no sceptre-bearing king, &c., has ever obtained honor equal to his,” *i. e.*, to Agamemnon’s.—*ἔμμορε*. The perfect, not the aorist.—*ἔτε*. Compare note on verse 79.

280–284. *εἰ δὲ σὺ κάρτερός ἐσσι, κ. τ. λ.* “For if thou art valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful,” &c. Observe the peculiar force of *εἰ* with the indicative, not implying any doubt whatever in the mind of the speaker

er, but referring rather to what is actually the case "if thou art valiant, and the son of a goddess, *as we all well know.*"—*πλεόνεσσιν*. The dative is here employed to denote continuance of rule. Compare note on verse 180.

Ἀτρεΐδῃ, σὺ δὲ. For *σὺ δὲ*, *Ἀτρεΐδῃ*. The vocative of the proper name is often placed thus before the personal pronoun, for the sake of emphasis.—*αὐτὰρ ἔγωγε λίσσομαι, κ. τ. λ.* "For it is I, even I, that entreat thee to lay aside thy wrath in the case of Achilles." We have given a free translation here, in order to show the meaning more clearly. The more literal version would be: "But I, for my part, entreat," &c. Observe here the force of *αὐτὰρ*, which involves in some degree the meaning of *γάρ*. So in Latin, we often find *autem* where *enim* might stand.—*Ἀχιλλῇ*. More literally, "to," or "for Achilles," *i. e.*, for the behoof or advantage of Achilles. The *dativus commodi*, or dative of advantage. (*Kühner*, § 579, 3.)

μέγα ἔρκος πολέμοιο κακοῖο. "The great defence against evil war," *i. e.*, the great rampart against the foe. So a shield is called *ἔρκος ἀκόντων*, "or defence against darts."

286–291. *ναὶ δὲ.* "Yes, indeed."—*γέρον.* "Aged warrior."—*κατὰ μοῖραν.* "Rightly."—*ἀλλ' ὃδ' ἀνὴρ, κ. τ. λ.* Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would be well were it not for the arrogant and domineering spirit of Achilles.—*περὶ.* "Above," *i. e.*, superior to.—*κρατέειν.* "To bear rule over."—*ἀνάσσειν.* "To lord it over."—*σημαίνειν.* "To prescribe."—*ἄ τιν' οὐ πείσεσθαι οἶω.* "In which things I think that some one will not obey him." Observe that *ἄ* is here the accusative of nearer definition, while in *τινά* Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

εἰ δέ. "For if."—*ἔθεσαν.* Equivalent to *ἐποίησαν*.—*τοῦνεκα οἱ προθέουσιν*; "Do they on this account give him the right?" Observe that *προθέουσιν* is from the simple stem-form *προθέω*, whence *προτίθημι* comes. It stands, therefore, for *προτιθεῖσιν*.

292–294. *ὑποβλήδην.* "Interrupting his speech." Compare the scholiast: *μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ σιωπῆσαι αὐτὸς εἰπών.*—*ἦ γάρ κεν, κ. τ. λ.* "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle *γάρ* is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, *for*," &c.—*εἰ δὲ σοι, πᾶν ἔργον, κ. τ. λ.* "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," *i. e.*, if I shall yield to thy every command

Observe that *ὑπείξομαι* is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is required to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve *ὅττι κεν εἴπῃς* into its equivalent *εἴν τι εἴπῃς*.—*πᾶν ἔργον*. The accusative of nearer definition.

295-296. *ἄλλοισι δὴ*. "Unto others, whosoever they may be." Inasmuch as the particle *δὴ* supports and strengthens the meaning of the word with which it is connected, it makes definites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of *ἄλλοισι* is increased by it, and, therefore, the true force of *δὴ* is, "be they who they may," "whomsoever it may please," &c. (*Hartung*, vol. i., p. 277.—*Nägelsbach*, *ad loc.*)—*μὴ γὰρ ἔμοιγε σήμαιν'*. "For prescribe not unto me, at least." The particle *γάρ* refers back to *ἄλλοισιν ἐπιτέλλει*, and shows why that was said.—*ὁτῶ*. "I am resolved."

297-299. *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν*. "And do thou lay it up in thy mind." Observe that we have here, not *εἰς φρένας*, but *ἐνὶ* with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition *ἐν* here, with the dative, reminds us, therefore, of Virgil's "*tu condita mente teneto*."

Κούρης. Briseis.—*οὔτε τῷ ἄλλῳ*. "Nor with any one else." *τῷ* for *τινί*.—*ἐπεὶ μ' ἀφέλεσθέ γε δόντες*. "Since, after having given, ye even took her away from me." The true force of *γέ* here is explanatory, so that *ἐπεὶ . . . γε* may be rendered more freely, "and that too because," as in Latin, "*idque propterea quod*." (*Hartung*, vol. i., p. 390.)—*μ' ἀφέλεσθε*. For *με ἀφέλεσθε αὐτήν*.

300-301. *τῶν δ' ἄλλων . . . τῶν*. "Of those other things, however, . . . of these." We have here in *τῶν* an instance of repetition common to many languages. Sometimes this is resorted to when a long clause intervenes, and it is then done for the sake of perspicuity; sometimes, as in the present instance, it is made to answer the purposes of emphasis. (*Kühner*, § 632.)—*οὐκ ἂν τι φέρου ἀνελὼν*. "Thou shalt not, I think, having taken up, bear any one away." Observe here the indefinite meaning which *ἂν* imparts to the optative, and which is made to subserve the purposes of bitter irony. We have expressed it by the words "I think."—*ἀνελὼν*. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads *ἀν ἐλὼν*.

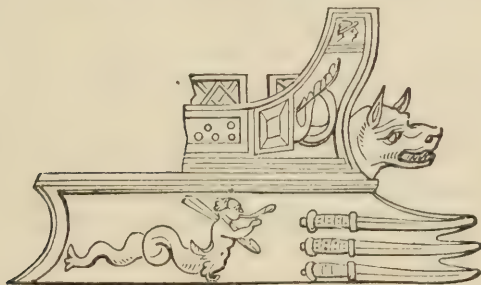
making this an instance of the repetition of the particle *ἀν*, as it often subsequently occurs in the Attic writers.

302-303. *εἰ δ' ἄγε μὴν πείρησαι.* "But if thou wilt, come indeed, make trial for thyself," *i. e.*, make the experiment in person. Observe the force of the middle voice. With *εἰ δὲ* supply *βούλει*, a common ellipsis.—*ἄγε μὴν.* Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—*ἵνα γνῶωσι καὶ οἶδε.* "In order that these here also may know," *i. e.*, may know the truth of what I say, may see me do what I threaten.—*ἔρωήσῃ περὶ δουρί.* "Shall stream around my spear." More literally, "shall stream around for my spear." Observe that *περὶ*, according to Homeric usage, is an adverb here, not a preposition.

304-306. *ὥς μαχεσσαμένω.* "After having both contended thus." *ὥς* for *οὕτως*. Buttmann considers *μαχεσσαμένω* more in accordance with analogy than *μαχησαμένω*, the reading of Aristarchus and Wolf.—*ἄλυσαν δ' ἀγορῇν.* "And dissolved the assembly." As the dual is not a necessary form, the subject of a proposition may be in this number, and the verb in the plural, and *vice versa*.—*νῆας εἰσας.* "Equal ships," *i. e.*, having equal sides, a general epithet for a ship, as indicative of its shape and structure. The ships of the Greeks were drawn up on shore between the two promontories of Sigeum and Rhœteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Sigeum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhœteum, while the Athenians are thought to have occupied the centre of this line. The hindermost row of all contained the ships of Agamemnon, Ulysses, and Diomedes. In front of the ships were the tents, which were, in reality, rude huts, tents of canvass being then unknown.

307-311. *Μενoitιάδῃ.* "The son of Menœtius." Patroclus, the intimate friend of Achilles.—*προέρυσσεν.* "Launched." Literally, "dragged forward," *i. e.*, caused this to be done.—*ἐς δ' ἔκρινεν.* "And selected and put into it." Consult note on verse 142.—*ἐκατόμβην.* Consult note on verse 315.—*ἐς δὲ βῆσε.* "And into it caused to go." Consult note on verse 144.—*ἀνὰ δὲ εἶσεν ἄγων.* "And up (its side) conducting, seated (therein)." Observe the active force of *εἶσεν*, *sedere fecit*, or *collocavit*.—*ἐν δ' ἀρχὸς ἔβη.* "And in (it) went as commander."—*πολύμητις.* "The sagacious." A common epithet of Ulysses.

312-314. *ἀναβάντες.* "Having embarked." Literally, "having gone up (the vessel's sides)."—*ἐπέπλεον ὕγρὰ κέλευθα.* "Began to sail upon the watery ways," *i. e.*, the watery paths of ocean. Beck



maintains that *ύγρός* is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, *ύγρός* is the very adjective to be employed here. (*Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum., &c., Lips., 1791, p. xviii.*)

ἀπολυμαίνεσθαι. "To purify themselves," *i. e.*, to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanatory measure, and partly that they might be able to engage in the solemn sacrifice to the god.—*καὶ εἰς ἅλα λύματα ἔβαλλον*. "And cast the offscourings into the sea." By *λύματα* is here meant the water by which the ablution of their persons had been effected. On the present occasion it was thrown into the sea. It was cus-

tomary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in. (*Hase, Class. Alterthumsk*, vol. i., p. 94.)—*ἐβαλλον*. Observe the force of the imperfect in denoting an act done by many in succession.

315–317. *ἔρδον*. “They sacrificed.” Consult note on verse 147.—*τελεήσας ἑκατόμβας*. “Perfect hecatombs,” i. e., of perfect and unblemished victims. Consult note on verse 66.—*ἑκατόμβας*. According to the common explanation, a hecatomb was an offering of a hundred oxen; but it was afterward used to express every solemn sacrifice at which several animals were slain. Thus, one hecatomb, mentioned in the *Iliad* (vi., 115: *ib.*, 308), consisted of twelve bulls. The hecatomb which Ulysses bore in his galley to Chrysa was probably a still smaller number. That vowed to the Sperchius consisted of fifty sheep. (*Hase, Public and Private Life of the Greeks*, p. 101.)

παρὰ θιν’. “Along the shore.” *Θιν’* is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. *Qui sacra faciunt, non in litore sed per litus versantur.* (*Nägelsbach, ad loc.*)—*κνίση δ’ οὐρανὸν ἵκεν, κ. τ. λ.* “And the savor went to the sky, whirling itself in the smoke round about it.” We have given here the interpretation of Nägelsbach, according to which *ἐλίσσομένη* is middle, not passive, and *περί* belongs to *καπνῶ*, not to the participle. As regards the middle meaning here assigned to *ἐλίσσομένη*, compare *Il.*, xxi., 11. So, again, with respect to the construction here given to *περί*, compare the phrase *ἀμφὶ πύρρ’ στήσαι* (*Od.*, viii., 434).

318–325. *τὰ πένοντο*. “Were busily employed upon these things.” The reference is to the process of purification, and after that to the offering up of the hecatombs.—*τὴν πρῶτον*. “With which in the first instance.”—*ἀλλ’ ὄγε*. “This hero, on the contrary.”—*τῷ οἱ ἔσαν*. “Who were unto him.” *τῷ* for *ὧ*.—*ὀτρηρῶ θεράποντε*. “Active attendants.”

ἔρχεσθον κλισίην. “Go ye two unto the tent.” With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—*χειρὸς ἐλόντ’ ἀγέμεν*. “Having taken by the hand, lead away.” Observe that *ἐλόντ’* is for *ἐλόντε* and that *ἀγέμεν*, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (*Matthiæ*, § 546.) Some editors place a comma after *Ἀχιλλῆος*, and then make *ἀγέμεν* equivalent to *ὥστε ἄγειν*, but this wants spirit.—*εἰ δέ κε μὴ δώσωιν, κ. τ. λ.* Compare verse 137.—*σὺν πλεόνεσσι*. “With greater numbers.” Literally, “with more men.” Supply *ἀνδράσι*.—*τό*. For *ἐ*

326-330. *πρὸς αὐτοὺς*. "He sent them onward." Compare note on *παράφει*, verse 3, and Gloss., verse 25.—*κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν*. Compare verse 25.—*ἀέκοντε*. "Reluctant."—*βάτην*. For *εἰρήτην*.—*Μυρμιδόνων*. Consult note on verse 180.—*ἐπὶ τε κλισίας, κ. τ. λ.* The adverb *ἐπὶ* serves here to determine with more precision the direction expressed by the accusative. (*Kühner*, § 545, 2.)—*τόν δ' εὔρον, κ. τ. λ.* Referring to Achilles.—*οὐδ' ἄρα τώ γε ἰδὼν, κ. τ. λ.* "Nor, in very truth, did Achilles rejoice on having seen these two."

331-333. *τὼ μὲν ταρβήσαντε, κ. τ. λ.* "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—*οὐδε τί μιν προσεφώνεον*. "Neither did they address aught unto him." Observe the double accusative in *τί μιν*, the latter term being for *αὐτόν*.—*ἔγνω ἥσιν ἐνὶ φρεσί*. "Knew in his own mind (the object of their coming)."

334-342. *χαίρετε*. "Hail," *i. e.*, joy be with ye. The common expression on either accosting or taking leave.—*Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν*. Heralds are called "messengers of Jove," because they are the interpreters of that which Jove has established on earth through the agency of kings. The epithet, therefore, has reference to the supporting of regal authority. So, again (*Il.*, viii., 517), they are called *Διὸ φίλοι*, inasmuch as they share in the honor rendered unto kings, which honor the latter derive, along with their power, from Jove.

μοι ἐπαίτιοι. "In fault toward me," *i. e.*, blamable in my eyes.—*ὁ*. For *ὅς*.—*Διογενὲς Πατρόκλεις*. "High-born Patroclus." Observe that proper names in *-κλος* are often declined like those in *-κλῆς*, and again, those in *-κλῆς* like those in *-κλος*. Hence *Πατρόκλεις*, for *Πάτροκλε*. (*Matthiæ*, § 92, 1.)—*σφωῖν*. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (*Thiersch*, § 204, 6.)—*τὼ δ' αὐτῷ μάρτυροι ἔστων, κ. τ. λ.* "And let these two themselves be witnesses both before the blessed gods," &c., *i. e.*, witnesses of the insult offered to Achilles by Agamemnon. Observe the peculiar force of *τὼ αὐτῷ*, not "these same persons," but "these very persons themselves," who are made the innocent instruments in carrying into execution the unjust mandates of another.—*καὶ πρὸς τοῦ βασιλῆος ἀπηνέος*. "And before that hard-hearted king."

εἴποτε δ' αἶτε. "If ever again hereafter." For *εἴποτε δὴ αὐτε*.

not δὲ αὐτε. These words are generally made to commence a new sentence, which is supposed to break off abruptly after τοῖς ἄλλοις by an aposiopesis. The reading of Wolf, however, which places a comma after ἀπηνέος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἴποτε δ' αὐτε κ. τ. λ. form the ending of the previous sentence, not the beginning of a new one. Wolf is followed by most of the recent editors of Homer.—ἀμῦναι. "For the purpose of warding off." The infinitive is here employed to express the object or intent.—τοῖς ἄλλοις. Consult note on ἡμῖν in verse 67.

342-344. ἧ γὰρ ὄγ' ὀλοῇσι, κ. τ. λ. "For, in very truth, this man rages with destructive thoughts," *i. e.*, intends, in his ungovernable excitement, to do things fraught with the most pernicious consequences.—οὐδέ τι οἶδε, κ. τ. λ. "Nor does he at all know how to observe at the same time the future and the past," *i. e.*, to make the events of the past the lessons for the future.—σόοι. "In safety," *i. e.*, so far as security can be found in the battle-field. Referring to the taking of all proper steps to secure success, both by personal prowess and sagacious plans.—μαχέωνται. We have followed here the conjecture of Schäffer. The common text has μαχέοιντο, but the subjunctive harmonises better with οἶδε that precedes. Thiersch proposes μαχέονται, *i. e.*, μαχέσονται. The common reading makes an hiatus before Ἀχαιοί.

346-351. ἐκ κλισίης. "Forth, out of the tent." Observe the adverbial force of ἐκ.—δῶκε δ' ἄγειν. "And gave (her to them) to lead away."—αὐτις ἔτην. "Went back."—παρὰ νῆας. Consult note on ἐπὶ κλισίας in verse 328.—ἧ δὲ γυνή. "And she, the woman."—αὐτὰρ Ἀχιλλεύς. The particle αὐτὰρ, according to Kühner (§ 739, 3), generally expresses something unexpected, or surprising, &c. On the present occasion, when we should have looked for a calmer and more quiet deportment in the warrior, we are, as it were, taken by surprise on finding him suddenly burst into tears.

δακρύσας. "Having burst into tears." These were tears, not of sorrow for the loss of Briseis, but of indignation for the insult which had been offered him in her abduction. Compare verse 355, *seq.*—ἐτάρων ἄφαρ ἔξετο, κ. τ. λ. "Forthwith, turned away from his companions, seated himself on the shore of the hoary sea, looking upon the dark-hued deep." The genitive ἐτάρων depends on νόσφι λιασθείς, which may be more literally rendered, "having gone aside from." (*Buttmann, Lexil.*, vol. i., p. 73.)

θῖν' ἔφ'. Observe here that θῖν' is by apostrophe for θῖνα, the accusative, and that it is erroneous to write θῖν', which would be for

δινί, the dative. The accusative *θίνα* here depends, not on the adverbial *ἐπί*, nor yet on *ἔξετο* merely, but on the combined idea implied by both. (*Kühner*, § 619, *b*.—*Nägelsbach*, *ad loc.*)—*ἄλδος πολιῆς*. The reference here is to the sea near the shore, where the dark billows break into foam, the adjective *πολιός* denoting properly something that is of a gray color, or a mixture of dark and bright. Its root is found also in the Latin *pullus*, and *palleo*. (*Pott*, *Etymol. Forsch.*, vol. i., p. 120.)—*οἶνοπα πόντον*. Referring to the appearance of the main ocean, afar off from the land. Observe that *οἶνοπα* has here the force of *μέλανα*, the early wine, according to Eustathius, having been of a dark hue, approaching to black: *ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροίαν*.

πολλὰ. “Earnestly.”—*χεῖρας ὀρεγνύς*. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352-356. *ἐπεὶ μ' ἔτεκές γε, κ. τ. λ.* “Since thou didst indeed bring me forth, being very short-lived.” The particle *γέ* here serves to strengthen the idea expressed by the verb: Achilles addressed Thetis as *indeed* his mother. (*Hartung*, vol. i., p. 364.) Observe, moreover, that *πέρ* has here the force of *valde*, while in the succeeding clause it passes into the kindred meaning of *omnino*.—*τιμὴν πέρ μοι ὀφέλλεν, κ. τ. λ.* “Olympian Jove, the lofty thunderer, ought by all means to have bestowed honor upon me. Now, however, he has honored me not even in a small degree,” *i. e.*, as matters now go, however, &c.

ἦ γάρ. “For in very truth.”—*αὐτὸς ἀπούρας*. “Having taken it away by his own authority.” These words form an epexegetis, or additional explanation, to *ἐλών*, which merely indicates the seizure without the additional idea implied in *αὐτός*.

357-361. *πότνια μήτηρ*. “His revered mother.”—*ἐν βένθεσσιν ἄλδος*. The sea-deities were supposed to dwell amid the depths of the sea.—*παρὰ πατρὶ γέροντι*. “By her aged sire.” Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—*ἀνέδν*. “She emerged.”—*ἥ τ' ὀμίχλη*. The comparison here refers merely to *ἀνέδν*, the idea expressed by *καρπαλίμως* being excluded.—*πάραιθ' αὐτοῖο*. “In front of him.” She seated herself in such a way as to be seen fully from the place where her son was sitting. Hence the genitive *αὐτοῖο*.—*χειρὶ τέ μιν κατέρεξ', κ. τ. λ.* “And she both soothed him with her hand, and said what she wished to say, and uttered it aloud.” Compare the version of *Nägelsbach*: “*Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus*.” The words *ἐκ τ' ὀνόμαζεν* are often or

roneously translated "and called him by name." The incorrectness of this version is sufficiently shown by what immediately follows.—Observe, that the comma must be removed from the ordinary text after *ἐφατ'*, because *ἔπος* is the object of both verbs.

362-363. *τί δέ σε φρένας ἵκετο πένθος*; "And why has grief come suddenly upon thee in thy mind?" *i. e.*, upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236.—*ἐξαύδα, μὴ κεῖθε νόω*. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—*ἵνα εἶδομεν ἄμφω* "That we both may know." Observe the dual subject with the plural verb, and note also that *εἶδομεν* is for *εἶδωμεν*.

365-366. *οἶσθα*. "Thou knowest 'already')." — *τίη ἀγορεύω*. "Why need I tell." Observe the force of the subjunctive.—*πάντ'*. Depending on *εἰδύνῃ*.—*ᾤχόμεθ' ἐς Θήβην*. "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction' sake, *Hypoplacian*, because lying at the foot of Mount *Plakos* (*ὑπό* and *Πλάκος*). Eëtion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eëtion was father of Andromache, the wife of Hector.—In the Venice edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says that they are interpolated. Knight is of opinion that they were introduced into the text by some inattentive and ignorant rhapsodist, who confounded the city of Thebe, the native place of Andromache, with Chrysa, the native city of Chryseis. From a discussion of this kind, however, nothing satisfactory can ever be elicited. Chryseis might have been sojourning in Thebe at the time of its capture, or the city of Chrysa might have been sacked by the same force that plundered Thebe. Consult, also, note on verse 369.

ἱερὴν πόλιν. "Sacred city." Cities, regions, &c., are often termed "sacred" by the earlier poets, when nothing more appears to be meant than that they are under the protection of some deity or other. Heyne, however, regards *ἱερὴν* here as equivalent to *praetorium*, just as *θεῖος* and *δῖος* are often used in speaking of any thing superior of its kind.

367-368. *τὴν δὲ*. "And this (city)." After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—*καὶ τὸ*

αὐτὸν εὐδύσαντο, κ. τ. λ. "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is μετὰ σφίσιν, not μετά σφισιν. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis. (*Göttling*, § 47, 3.)

369-370. ἐκ δ' ἔλον. "And out of them they selected," i. e., as a peculiar reward, independently of his proper share of the booty. Princes and distinguished chieftains always received such. Compare *Od.*, xi., 534: Νεοπτόλεμος μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινευ.—Χρύσης δ' αὐθ', κ. τ. λ. The lines that follow this are a repetition of those that occur in the beginning of the poem. It seems probable, remarks Valpy, that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching introductions and explanatory verses from preceding parts of the poem. The same solution, he adds, may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

380-388. πάλιν ὤχετο. "Went back." Consult note on verse 59, as regards the Homeric force of πάλιν.—τοῖο δὲ εὐξάμενον, κ. τ. λ. "And this one, (on his) having prayed, Apollo heard." τοῖο for τοῦ, i. e., τούτου.—ἤκε δ' ἐπ' Ἀργείοισι, κ. τ. λ. "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that ἐπί merely marks the direction of the action. Consult *Nägelsbach*, *Excurs.*, xvii., p. 308.—οἱ δέ νυ λαοί. "And they, the forces, now." Observe the pronominal force of οἱ, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle νύ, as if we were to say in a paraphrase, "one can now well imagine that the forces," &c.—ἐπασσύτεροι. "One after another." Compare the scholiast: Αἰολικὴ λέξις, τῇ επαλληλίᾳ πυκνότεροι, ἀλλεπαλληλοὶ, συνεχεῖς.

τὰ δὲ κῆλα θεοῖο. "But they, the arrows of the god."—πάντη. "In every direction." The *terminus ad quem*, which is still more fully explained by ἀνὰ στρατόν.—εὐρύν. "The wide," i. e., widespread.—θεοπροπίας. Consult note on verse 87.—ἠπέιλησεν μῦθον, κ. τ. λ. "He uttered a threat, which in very truth has been accomplished," i. e., carried into effect. Literally, "he threatened a

speech," *i. e.*, uttered a threatening speech.—ὁ. Used for the relative ὅς.

389–392. τὴν μὲν. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—ἐλίκωπες. Consult note on verse 98.—πέμπουσιν. "Are escorting."—ἄνακτι. "To the king," *i. e.*, to Apollo. Consult note on verse 36.—τὴν δὲ κόρυνην Βρισηῖος. "While the other, the daughter of Brises." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in τὴν μὲν and τὴν δέ.—νέον. "But just now." Literally, "lately," or "recently."—τὴν μοι δόσαν. For ἦν μοι δόσαν.

393–398. εἰ δύνασαι γε. "If, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—περίσχεο παιδὸς ἔηος. "Aid thy valiant son." We must write ἔηος, not ἔηος. It is the genitive of ἑὺς. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form ἔηος is supposed to be the genitive of ἑὺς or ἑεύς, a sister form of ἑός, and to have the meaning of "thy." But consult *Buttmann's Lexilogus*, s. v.

εἰ ποτε δῆ τι. Compare verse 40.—ᾤνησας. "Thou didst gratify."—ἢ καὶ. "Or even, also." πολλάκι γὰρ σέο, κ. τ. λ. "For often, in the halls of my father, have I heard thee boasting, when thou didst say that thou alone, among the immortals, didst ward off unseemly destruction from the dark-cloud-enveloped son of Saturn." Compare the analogous Latin form of expression: *audiebam ex te, quum diceres*.—σέο. Depending on ἄκουσα. The palace of Pelæus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been πατρὸς σοῖο. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Pelæus is a posthomeric legend. The bard makes no mention of any such divorce. (Consult *Spitzner*, *ad loc.*)

κελαινεφέϊ. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "*mediâ nimborum nocte*." (*Georg.*, i., 328. Compare the explanation of Passow: "*in düstre Gewölke gekulten*." (*Lex.*, s. v.)—οἶη. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (ἐφησθα) that precedes.—As regards the literal force of the dative Κρονίωνι, consult note on verse 67.

400–404. Παλλὰς Ἀθήνη. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives Φοῖβος Ἀπόλλων.

λων instead of Παλλὰς Ἀθήνη.—τόν γ' ὑπελύσας δεσμῶν. "Didst rescue this same deity from bonds." Observe the force of γέ in conjunction with τόν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ὑπελύσας the force of ὑπό in composition, "didst free him from falling *under* fetters," i. e., *under* the control of fetters.

ἐκατόγχειρον. "The hundred-handed one."—Βριάρεων. "Briareus." This name is supposed to mean "the powerful one," and is regarded as a derivative from the adjective βριαρός. It is worthy of observation, that, according to Ælian (*V. H.*, 11), the Columns of Hercules were called, in the earliest poetry, αἱ στῆλαι Βριάρεω, "the Columns of Briareus."—καλέονσι θεοί. Homer often gives two names to objects, one of these being, according to him, the appellation used by the gods, and the other that employed by men. On all such occasions, the so-called language of the gods is supposed to give the oldest forms of expression, such, for example, as were employed in the earliest poetic legends, wherein the gods themselves were introduced as speakers, and which forms or names became, in process of time, more or less obsolete; whereas, by the language of men, he means the common or current idiom of his own day. Hence the remark of the scholiast: τὸ μὲν προγενέστερον ὄνομα εἰς τοὺς θεοὺς ἀναφέρει ὁ ποιητής. "The poet attributes the more ancient name to the gods."

ἄνδρες δέ τε πάντες Αἰγαίων'. "But all men also Ægæon." Observe here the peculiar force of τε. The gods named him Briareus; and men *also* gave him a name, *but* this latter was Ægæon.—Αἰγαίων'. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyges and Cottus, each with the same number of heads and hands. With regard to the parentage of the three, however, ancient legends differ. Hesiod makes them the sons of Uranus and Gea; whereas Homer would seem to indicate Neptune as their father, an account in which the scholiast agrees, who, in speaking of Ægæon, remarks, τὸν πατέρα Ποσειδῶνα κατεβράβενεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ægæon, the latter having married his daughter Cymopoleia. (*Wolf, Vorles. ed. Ust.*, p. 145.) The three beings here mentioned are mere personifications of the extraordinary powers of nature, as developed in earthquakes, volcanic eruptions, and the like.

404-406. ὁ γὰρ αὐτε βίη, κ. τ. λ. "For this one in his turn, was better in strength than his sire." By πατρός Neptune is meant,

whether we are to regard him as the father or father-in-law of Ægæon. (Consult preceding note.)—*γάρ*. This particle refers back to *καλέσσαι*, and assigns the reason why Thetis called on him for aid.—*αὔτε*. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Ægæon, *in his turn*, was stronger than Neptune.

ὃς ῥα. “Who, namely,” *i. e.*, he, namely. We have here in Greek an instance of the construction so frequent in Latin, where the relative is introduced after one or more intermediate clauses, and takes the place of a personal or demonstrative pronoun. In such cases the particle *ῥα* or *ᾗρα* is added to the relative, in order to indicate recapitulation, and show that the thread of the narrative is resumed. (*Kühner*, § 800.) Compare *Cic., Phil.*, iv., 5: “*Virtus est una altissimis defixa radicibus: quæ (i. e., hæc enim) nunquam ullâ vi labefactari potest,*” &c.—*κύδει γαίων*. “Exulting in his high renown,” *i. e.*, proud of the conspicuous part he was performing.

τὸν καὶ ὑπέδδεισαν, κ. τ. λ. “This one the blessed gods even dreaded, nor did they bind (Jove).” Literally, “nor did they also bind.” Observe here the peculiar force of *τε*. As, on the one hand, they dreaded Briareus, so *also*, on the other, they bound not Jupiter: or, in the Latin idiom, “*ut illum metuebant, ita nec Jovem vinciebant.*” The legend partially detailed in the text is given more fully by one of the scholiasts. Jupiter, after having obtained the sovereignty of the skies, indulged in a tyrannical exercise of authority, and a sedition in consequence arose among the other gods, who formed thereupon a conspiracy to bind him. Thetis, however, having learned their intentions by means of Nereus, her prophetic sire, hastened to the aid of Jove, attended by Briareus, who terrified the gods from their purpose. Jupiter, as a punishment, suspended Juno by the wrists from the skies, and commanded Neptune and Apollo to work for Laomedon, and build the walls of Troy.

407–412. *καὶ λαβὲ γούνων*. “And take hold of him by the knees.” Supply *μιν*. Observe in the genitive *γούνων* the reference to a *part* of the entire frame. The usual attitude of suppliants was to clasp the knees of the person addressed with one hand, and to touch his chin or beard with the other. Compare verse 500, *seq.*—*αἷ κέν πως*. “If, perchance, in any way.” Observe the wish that this may happen, implied in the particle *αἷ*, and consult note on verse 66.—*ἐπὶ Τρώεσσιν ἀρῆξαι*. “To lend aid unto the Trojans.” Here, as before, there is no tmesis, but the adverb *ἐπὶ*, though forming one blended idea with the verb, retains, nevertheless, its distinct adverbial signification.

τοὺς δὲ κατὰ πρύμνας, κ. τ. λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while)." As regards the force of ἔλσαι here, consult Buttmann, *Lexil.*, s. v. The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the space between the first line of ships and the land. Compare note on verse 306.—ἐπαύρωνται. "May enjoy." Ironical.—ἦν ἄτην. "His evil folly." The term ἄτη appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare *Williams's Homer*, p. 82.)—ὅτ'. For ὅτε. "When." Not for ὅτι

413-416. κατὰ δάκρυ χέουσα. "Pouring down the tear." Observe the adverbial force of κατά.—τί νύ. "Why, indeed." Analogous to the Latin *quidnam*.—αἰνά. "Unhappily," i. e., in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form αἰνῶς.

αἶθ' ὄφελος ἦσθαι. "Would that thou wast sitting." The scholiast refers ἦσθαι to an idle and inactive life (φησὶ δὲ ὅτι προεθέμην ἂν σὲ ἄπρακτον βίον ζῆσαι). Not so, however. The spirit of the wish is contained in ἀδάκρυτον and ἀπήμονα.—ἐπεὶ νύ τοι, κ. τ. λ. "Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately there after negatively.—μίνυνθα. The adverbs μίνυνθα and δῆν come in here with a sort of adjective force. So we have ὥς for τοῖος, in *Il.*, iv., 318, and elsewhere; χαλεπῶς for χαλεπόν, *Il.*, vii., 424, &c.—πέρ. Equivalent here to the Latin *valde*.

417-420. περὶ πάντων. "Above all." Compare verses 258 and 287.—ἔπλεο. "Thou art." Properly speaking, "thou wast and still art." The imperfect of πέλομαι has very commonly, as here, the force of a present.—τῷ. "Therefore." For τούτῳ, i. e., διὰ τοῦτο.—κακῇ αἴσῃ. "Unto an evil destiny."—τοὶ ἐρέουσα. "To communicate for thee," i. e., for thy gratification: τοὶ for σοι.—εἰμ' αὐτή. "I myself will go." Compare, as regards the force of εἰμι here, the note on verse 169.

ἀγάννιφον. "The very snowy." Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (*Dodwell*.

Class Tour, vol. ii., p. 105.) When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain. (Consult *Völcker, Hom. Geogr.*, p. 6.)

422-424. μήνι' Ἀχαιοῖσιν. "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks."—ἐς Ὠκεανόν, μετ' ἀμύμονας, &c. "To Oceanus, among the blameless Æthiopians, unto a banquet." As regards the distinction between ἐς and μετά, Voss correctly remarks, that these two prepositions, or rather adverbs, are frequently so employed in connection by Homer, that the former has reference to the place, the latter to the assemblage encountered there. (*Kr. Bl.*, i., p. 200.)

Ὠκεανόν. According to Homer, the earth is a circular plane, and Oceanus is an immense stream circling around it, and from which the different rivers run inland in the manner of bays. Homer terms the Oceanus ἀψόρροος, because it thus flowed back into itself.—Αἰθιοπῆας. Who the Homeric Æthiopians were is a matter of doubt. The poet elsewhere speaks of two divisions of them, one dwelling near the rising, the other near the setting of the sun, both having imbrowned visages, from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, and pure, and free from every kind of moral defilement. By the Eastern Æthiopians, Homer is generally thought to mean the imbrowned natives of Southern Arabia, who brought their wares to Sidon; and by the Western Æthiopians the Libyans. *Völcker*, however, is in favor of making the legend of the Eastern Æthiopians to have arisen from some obscure acquaintance, on the part of the Greeks, with the land of Colchis. (*Homerische Geogr.*, p. 87, *seqq.*)

μετὰ δαῖτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Æthiopians, but whether given by the Eastern or Western race is not stated by the poet.—The common text has μετὰ δαῖτα, as we have given it. Wolf and Heyne, however, following Aristarchus, give κατὰ δαῖτα, in order to avoid the double μετά. But κατὰ δαῖτα, as Spitzner remarks, can only signify *ad cibum sibi parandum*, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *Il.* xvii., 432: τῷ δ' οὐτ' ἂψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθέλετ' ἰέναι.—*Od.*, i., 183: πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθιρούς ἀνθρώπους.—*Il.*, xxii., 503, *seq.*: εὐδεσκέ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσιν ἰθύνῃς, εὐνῇ ἐνι μαλακῇ, &c.

425-427. δωδεκάτη. Supply *ἡμέρι*, which is already implied in *χθιζός*.—*τοι*. "I assure thee." More literally, "for thee." In both this and the following line, *τοί* must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, *τοί* for *σοί*. (Nägelsbach, *Excurs.*, ii., p. 178.)—*καὶ τότ' ἔπειτά τοι, κ. τ. λ.* "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—*μιν πείσεσθαι*. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429-430. *ἐϋζώνιοιο γυναικός*. "On account of the well-cinctured female," *i. e.*, the female of graceful form. Observe here the employment of the genitive, to denote "in respect of," "on account of." There is no need whatever of supplying *ἐνεκα*.—*τὴν ῥα βίῃ ἀέκοντος, κ. τ. λ.* "Whom, namely, they had taken away by force from him unwilling." More literally, however, "by force in respect of him unwilling," *i. e.*, exercised toward him unwilling. Observe that *τὴν ῥα* is for *ἣν ῥα*, and consult note on verse 405.

431-435. *ἔκανε*. "Was proceeding, meanwhile." More literally, "was coming."—*οἱ δ' ὅτε δὴ ἔκοντο*. "And when these now were come."—*στείλαντο*. "They furl'd."—*θέσαν*. Supply *αὐτά*.—*ἰστοὺν δ' ἰστοδόκῃ πέλασαν, κ. τ. λ.* "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the *ἰστοδόκῃ* is meant the place for receiving the mast when lowered, while by the *πρότονοι* are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on being lowered, the stay in the other direction would keep it from descending too rapidly. (Consult *Terpstra, Antiq. Hom.*, p. 312.)

τὴν δ' εἰς ὕρμον προέρεσαν ἐρετμοῖς. "And they rowed her forward with oars into her moorage." We have given, with Spitzner, *προέρεσαν*, the reading of several grammarians, instead of the *προέρυσαν* of the ordinary text. The verb *προερέειν* is not, to impel by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (*ad Od.*, 9, 73), *προέρεσαν* was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voss.

436-437. *εὐνάς*. "The sleepers." These were large stones thrown out on the shore, unto which the halsers were made fast from the stern of the ship. Anchors were not known in the heroic ages.—*κατὰ δὲ πρυμνήσι' ἔδησαν*. "And down thereunto they bound the stern-fasts." Observe the adverbial force of *κατά*.—*καὶ αὐτοί*. Compare the scholiast: *οὐ μόνον τὰς εὐνάς ἐξέβαλον, ἀλλὰ καὶ αὐτοί*

ἔξδαινον.—**βαῖνον** The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryseis comes forth individually, where the aorist is again employed.—**ἐπὶ ῥηγμῖνι.** The adverbial **ἐπὶ** merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438–441. **βῆσαν.** “They caused to go.” Consult note on verse 310.—**νηὸς ποντοπόροιο.** “From the ocean-traversing ship.”—**τὴν μὲν ἔπειτ’.** “This female thereupon.”—**πατρὶ φίλῳ ἐν χερσὶ.** “In the hands of her father.” Literally, “in the hands unto her father.”

442–448. **πρό μ’ ἔπεμψεν.** “Sent me forth.” Compare note on verse 3, **προΐαψεν**, and on verse 195, **πρὸ γὰρ ἦκε.**—**ῥέξαι.** Consult note on verse 147.—**ὄρρ’ ἱλασόμεσθα.** “In order that we may propitiate.” The subjunctive, with the mood-vowel shortened.—**νῦν.** “Lately.”—**πολύστονα κήδε’.** “Woes productive of many groans.”—**ὁ δέ.** “The other, thereupon.” Consult note on verse 391.—**τοὶ δ’ ὤκα.** “And they quickly.” Literally, “and these quickly.” **τοὶ** for **οἱ.**—**ἐξείης.** “In continued order.”

449–450. **χερνίψαντο δ’ ἔπειτα.** “And then they washed their hands.” We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—**καὶ οὐλοχύτας ἀνέλουντο.** “And took up the salted barley-meal.” The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (**οὐλόχυτα** or **οὐλοχύται**) mixed with salt; answering to the *mola salsa* of the Latins.—**τοῖσιν δέ.** Consult note on verse 58.—**μεγάλ’.** “Earnestly.”

451–456. **κλυθί μεν, κ. τ. λ.** Repeated from verse 37, &c.—**ἤδη μὲν ποτε πάρος.** “Already, on one occasion before this.” We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives **ἡ μὲν δὴ ποτε.**—**τίμησας μὲν ἐμέ.** “Thou didst honor me, indeed.” This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that **τίμησας**, as shown by the accentuation, and the presence of **μὲν** and **δέ**, is the aorist indicative, and not the participle. The latter would have been written **τιμήσας**, its final syllable being long.—**ἡδ’ ἔτι καὶ νῦν.** “And now still farther, also.” **ἡδ’** is for **ἡδέ**, not **ἡδη.**—**ἡδη νῦν**

"This very instant." More literally, "now, (even) now." The addition of *vñv* to *ἤδη*, as Hoogeveen remarks, excludes all delay

458-463. *αὐτὰρ ἐπεὶ ῥα.* "But when then."—*καὶ οὐλοχύτας προβάλλοντο.* "And had cast forward the salted meal," *i. e.*, had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—*ἀνέρυσαν μὲν πρῶτα.* "They first drew back (the neck)," *i. e.*, so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—*καὶ ἐσφαξαν καὶ ἔδειραν.* "And cut the throats, and flayed (the victims)."—*κατὰ τελευσίῃ ἐκάλυψαν.* "And covered them completely with fat." Observe the peculiar force of the adverbial *κατὰ*. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—*δίπτυχα ποιήσαντες.* "Having made it double," *i. e.*, having placed upon them double pieces of fat. This was done in order to expedite the burning. Observe that *δίπτυχα* is here the accusative singular of *δίπτυξ*, agreeing with *κρίσιν* understood. Compare *Buttmann's Lexil.*, p. 208, ed. *Fishlake*, and the note of the translator.

ἐπ' αὐτῶν δ' ὠμοθέτησαν. "And upon them placed raw pieces."—*ἐπὶ σχίζῃς.* "On sticks of cleft wood." *σχίζῃς* for *σχίζαις*.—*λείβε.* "Kept pouring a libation." Observe the change from the aorists to the imperfects *καίτε*, *λείβε*, *ἔχον*, &c., as denoting continuance of action.—*παρ' αὐτόν.* We should here expect *παρ' αὐτῷ*. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate *παρ' αὐτόν*, "beside him;" but the meaning properly is, "having come up to him and placed themselves by his side."

πεμπόβολα. "Five-pronged forks." With these they held down the more important entrails, or if any had, amid the action of the flames, escaped from their places, they restored them to these. This was done to prevent any part of the entrails from falling to the ground, which would have been a most inauspicious omen.

464-465. *αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, κ. τ. λ.* "But when the thighs were completely consumed, and they had tasted the entrails."—*σπλάγχνα.* By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—*μίστυλλον τ' ἄρα τᾶλλα, κ. τ. λ.* "They then both cut into small pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in *ἄμφ' ὀβελοῖσιν*: literally, "they pierced

them round about with spits," *i. e.*, they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

466-468. ἐρύσαντό τε πάντα. "And drew them all off," *i. e.*, off from the spits. Observe the middle voice: drew them off for themselves.—πόνον. "From their labor," *i. e.*, the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice.—οὐδέ τι θυμὸς ἐδεύετο, κ. τ. λ. "Nor did the feelings (of any one) at all feel the want of an equal banquet," *i. e.*, the banquet was an equal one for all, and all took an equal share of it. (Compare *Voss, Kr. Bl.*, i., p. 207.) Nägelsbach gives a different, but less natural explanation: "Nor did the feelings (*i. e.*, the craving) of any one at all feel the want of food proportioned (to them)," *i. e.*, proportioned to that craving. In other words, the feast was an abundant one, and each one could satisfy his craving for food to his own content. According to this view, we must supply θυμῷ after ἐτσης.

469-470. ἐπεὶ ἐξ ἔρον ἔντο. "When they had taken away from themselves the desire." Observe the force of the middle in ἔντο.—κρητῆρας ἐπεστέψαντο ποτοῖο. "They filled the mixers to the brim with drink." We have followed in this the explanation of Buttman (*Lexil.*, i., p. 92). There is no allusion whatever to any crowning of the bowl, or encircling it with garlands, but the vessel is supposed to be filled as full as possible, the liquor rising slightly above the brim, and thus forming a kind of cover, or what may be called in poetic language a crown.—Observe that by κρητῆρας are meant, not drinking-cups, but large bowls in which the wine was mixed with water, and from which the liquor was then served to the guests. The ancients very seldom drank their wine pure.

471-473. νώμησαν δ' ὅα παῖσιν, κ. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐπαρξάμενοι δεπάεσσιν is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttman, who gives ἐπαρξάμενοι the meaning which we have adopted, and deduces it from the peculiar force of ἄρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐπί, moreover, in combination with ἄρχεσθαι, indicates here the relation of the simple ἄρχεσθαι to the individuals to whom it is given, or among whom it is divided. (*Buttmann, Lexil.*, i., p. 110.)

οἱ δὲ, κοῦροι Ἀχαιῶν. "And they, the sons of the Greeks." Consult note on verse 2.—τᾶν ἡμέριον. "All day long." *Ἐσθάρη*

ἡερίη, in verse 437.—*ἰλάσκοντο*. “Strove to propitiate.”—*καλὸν παιήονα*. “A beautiful pæan.” By “pæan” is meant a hymn or song, which was originally sung in honor of Apollo, and which seems to be as old as the worship of that deity.—Knight considers this verse, and the one that follows, spurious, because *παιήων* in Homer is not a pæan, but the name of the god of Medicine, who is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names *Παιήων* and *Παῖάν* had become customary designations for Apollo.

475–478. *ἐπὶ ἦλθε*. “Had come on.”—*δὴ τότε κοιμήσαντο*, κ. τ. λ. “Then, indeed, they laid themselves down to sleep by the stern-fasts of the ship.” The expression *παρὰ πρυμνήσια* forms what is termed “*constructio prægnans*,” an instance of which we have already had at verse 463: they *went to*, and laid themselves down to sleep *by*, &c.—*καὶ τότε ἔπειτ’ ἀνάγοντο*, κ. τ. λ. “Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks.” *Ἀνάγεσθαι* is a nautical term, and equivalent to *ἐκ τοῦ λιμένος ἀναπλέειν*, the opposite to which is *κατάγεσθαι*, “to sail into harbor from the main ocean.” With *ἀνάγοντο* we must supply *τὴν ναῦν*. Observe, also, that as the mast was not yet raised, and the sail not yet spread, the imperfect here denotes the “*conatus rei faciendæ*.”

480–487. *στήσαντ’*. “Set up.”—*ἀνὰ θ’ ἰστία λευκὰ πέτασαν*. “And spread on high the white sails.” Observe the adverbial force of *ἀνά*.—*ἐν δ’ ἄνεμος πρῆσε*, κ. τ. λ. “And the wind streamed powerfully within, against the middle of the sail.” Observe here the peculiar adverbial force of *ἐν*: the wind streamed against the sail *in such a way that it was therein*.—*ἄμφι δὲ στείρη*. “While at the keel round about,” *i. e.*, round about the keel. Observe the adverbial force of *ἄμφι*, and note that *στείρη* is properly the locative case, indicating “at” or “in” a place.—*νηὸς ἰούσης*. “The ship proceeding on her way,” *i. e.*, as the ship proceeded.

ἔθεε κατὰ κύμα. “Ran along the wave.”—*μετὰ στρατόν*. A more correct reading than the common *κατὰ στρατόν*, and adopted by Spitzner. Ulysses and his companions came *to* the Grecian army, not *through* it.—*νῆα μὲν οἷγε μέλαιναν*, κ. τ. λ. “These same (standing) upon the shore drew the black ship high up on the sands.” Observe that *γέ* in *οἷγε* has here a recapitulating force.—The genitive *ἡπείροιο* denotes the spot to be reached, and *from* which, in the present instance, the motion of drawing commences, while the adverbial *ἐπί* indicates the direction of the vessel’s course toward the shore in obedience to that same motion. When the vessel has reached the

shore, the next thing to be done is to draw it *high up* on the sand: here *ἐπί* is again employed to denote direction, and we have now the *dative* in *ψαμάθοις*, because this is to be a *permanent resting-place* for the ship.—*ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν.* “And they extended long props beneath.” These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels and more room for fighting. (*Das Schiff bei Homer und Hesiod*, p. 31.)—*ἑσκίδναντο.* “Scattered themselves.”

488–492. *αὐτὰρ ὁ μῆνιε.* “But that (other) one (meanwhile) kept cherishing his wrath.” Observe the demonstrative force of *ὁ*, as indicating Achilles, and the continued action expressed by the imperfect.—*ὠκυπόροισιν.* We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—*Οὐτέ ποτ' εἰς ἀγορὴν, κ. τ. λ.* “Neither at any time did he go to the assembly which makes men illustrious,” *i. e.*, where men have an opportunity of acquiring renown by their eloquence and wisdom.—*φθινύθεσκε φίλον κῆρ.* “He kept pining away (in) his heart.” The minor scholiast makes *φθινύθεσκε* transitive here, and equivalent to *ἔφθειρε*. It is more Homeric, however, to give it an intransitive signification, and to make *κῆρ* the accusative of nearer definition.

αὖθι μένων. “Remaining there (where he was).”—*ποθέεσκε δ' αὖτῃν, κ. τ. λ.* “And he longed for the battle-cry and the war,” *i. e.* he wished some engagement to take place, in order that his absence from the battle-field might be severely felt by the Greeks, especially by Agamemnon, since he firmly believed that they could not conquer without his aid.

493–497. *ἐκ τοῖο.* “From that time.” *τοῖο* for *τοῦ* (*i. e.*, *τούτου*), with an ellipsis of *χρόνον*.—*δυωδεκάτῃ.* Compare verse 425.—*καὶ τότε δῆ.* “Then, indeed, also.” Observe here the force of *καί*: not only the twelfth morning came, but the gods then *also* proceeded to Olympus.—*ἡμα.* “At the same time.”—*ἤρχε.* “Led the way.”—*ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης.* “But this same (goddess) came up unto the wave of the sea,” *i. e.*, unto the surface of the sea. We must be careful not to render *κῦμα θαλάσσης*, as some do, “from the wave of the sea;” this would require the genitive *κύματος*. Compare verse 359, *ἀνένδ' πολιῆς ἁλός*, and *Od.*, v., 337, *ἀνεδύσετο λίμνης*, in both of which cases the genitive is rightly employed, for there the idea is that of emerging *from*. In the present

instance, however, Thetis comes forth from the deep waters, *unto* the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult *Nägelsbach, ad loc.*

ἡερίη δ' ἀνέβη. "And amid the mist of the morning she ascended." We have adopted the meaning given to *ἡερίη*, in this passage, by Voss: "*Stieg sie in neblichter Fruhe,*" &c., and which is adopted by *Nägelsbach*. The common translation is, "early in the morning;" but, if this be correct and *ἡερίη* be merely a designation of time, it ought to have been mentioned in the first clause, with *ἀνεδύσετο*, and not reserved for the second. According, however, to the explanation of Voss, *ἡερίη* can have nothing to do with *ἀνεδύσετο*, and belongs, therefore, rightly enough, to *ἀνέβη*. The passage, too, in this way, gains vastly in poetic beauty.—*οὐρανὸν, Οὐλύμπόν τε.* First she reaches the sky (*οὐρανός*), and then the summit of the fabled Olympus, which pierces the sky, and rises far upward on the other side of the vault of heaven, into the regions of eternal light.

498-502. *ἄτερ ἡμενον ἄλλων.* "Sitting apart from the rest."—*ἰκροτάτῃ κορυφῇ.* The palace of Jove was on the highest peak of the mountain.—*πολυδειράδος Οὐλύμποιο.* "Of the many-peaked Olympus." Compare the explanation of *πολυδειράδος*, as given by the scholiast: *πολλὰς ἐξοχὰς ἔχοντος.* In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "*τρεῖς δὲ τριηκόσiai κορυφαὶ νιφόεντος Ὀλύμπου.*"

ὑπ' ἀνθερεῶνος ἐλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; to this is now added the touching of the chin. Hence Pliny remarks: "*Antiquis Græciæ, in supplicando, mentum attingere mos erat.*" (*H. N.*, xi., 5, 103. Compare also *Eurip., Hec.*, 342.) The genitive *ἀνθερεῶνος* depends more on *ἐλοῦσα* than on the adverbial *ὑπό*. Thetis took Jove by the chin (hence *ἀνθερεῶνος*, the genitive of part) in such a way that her hand was extended *under* (*ὑπό*) the same.—*ἄνακτα.* "Monarch of the skies."

503-506. *εἴ ποτε δῆ.* Consult note on verse 40.—*μετ' ἀθανάτοισιν.* "Among the immortals."—*τίμησον.* "Honor." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favors upon," &c.—*ὠκυμορώτατος ἄλλων ἔπλετ'.* "Is the most swift-fated of all." Equivalent, in fact, to *ὠκυμορώτερος ἄλλων*, or *ὠκυμορώτατος πάντων*. The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet *ἄλλοι* merely excludes an individual of the same *kind* with the rest, though differing from them in *degree*, so that the same person may be said both to belong and not to belong to the class in question.

We have an imitation of this construction in Tacitus (*Agro.*, 34): "*Hi ceterorum Britannorum fugacissimi.*"—ἐπλετ'. Equivalent here to ἐστί. Consult note on verse 418.—ἀτάρ. "For." A similar usage prevails in Latin, where *autem* sometimes has the force of *enim*. Thus we may say, as a paraphrase of the present passage, "*Honore filium orna; est autem nunc quidem ducis injuriā privatus honore.*" (Nägelsbach, *ad loc.*)

508-510. ἀλλὰ σύ πέρ μιν τίσῃ. "Do thou, however, by all means honor him," *i. e.*, do thou certainly extend to him that honor which others have failed to render him.—μητίετα Ζεῦ. "Counseling Jove," *i. e.*, Jove, parent-source of all wise counsels.—ἐπὶ Τρώεσσι τίθει κράτος. "Bestow might upon the Trojans," *i. e.*, the might that leads to victory. The adverbial ἐπὶ here increases the idea of the continuance of that power. It is to be given to the Trojans, and to rest upon them for a time.—ὀφέλλωσί τε ἐ τιμῇ. "And may advance him in honor." Literally, "may increase him with honor." Compare the Latin, "*augere aliquem honore.*"

511-513. νεφεληγερέτα Ζεύς. "The cloud-collecting Jove."—ὥς ἦψατο γούνων, κ. τ. λ. "As she touched his knees, so she kept holding, having grown unto them (as it were)." With ἔχετο supply γούνων or αὐτῶν, though not required in the translation. We have here, in ἐμπεφνῦα, a singular but bold expression. She clung to the knees as firmly as if she had grown unto them and now formed part of the very frame of Jove. Virgil has a very feeble imitation of this in his "*genua amplexus hærebat.*" (*Æn.*, iii., 607.) It must be observed that, in a strict Homeric translation, the particle ὥς would be demonstrative here in both clauses: "*so she touched his knees, so she kept holding.*" Compare the German idiom, "*so viel Köpfe, so viel Sinne,*" and also the well-known passage in Virgil, "*ut vidi, ut perii, ut me malus abstulit error.*" (*Eclog.*, viii., 41.)

514-516. νημερτὲς μὲν δὴ μοι ὑπόσχεο. "Promise me now, indeed, for certain." Observe that μὲν is here for μῆν. The particle δὴ, on the other hand, intimates a wish that no farther delay take place, but that the request be granted at once.—καὶ κατάνευσον. "And ratify (that promise) with a nod," *i. e.*, and give me some outward sign of such promise.—ἐπεὶ οὐ τοι ἔπι δέος. "Since there is no cause for fear unto thee." Observe that δέος here is not *metus*, but *causa metuendi*.—ἔπι. For ἔπεστί.—ὅσσον. "How far," *i. e.*, in what degree.—ἀτιμοτάτη θεός. "The least honored deity."

517-519. μέγ' ὀχθήσας. "Greatly disturbed." According to Buttmann (*Lexil.*, s. v.), the verb ὀχθέω denotes, in general, every kind of violent emotion at events, actions, and words which strike the

mind unpleasantly.—*ἡ δὲ λοίγια ἔργ'.* Assuredly, now, (these will be) mischievous doings." Supply *τάδ' ἔσται*, not *ἐστί*, and compare verse 573, where the full form of expression is given. - *ὅτι*. "Since."—*ὅτ' ἂν μ' ἐρέθῃσιν*. "When she shall provoke me." The particle *ἂν* implies the possibility of such an event soon taking place, from the known character of Juno.

520-527. *ἡ δὲ καὶ αὐτως μ' αἰὲν νεικεῖ.* "For she, even thus, is ever taunting me," *i. e.*, even as in the present instance, without any provocation on my part, and in full accordance with her suspicious and haughty temper.—*καὶ τέ φησι*. "And says, also."—*αὐτὶς ἀπόστιχε*. "Go back again."—*νόησιν*. "May perceive," *i. e.*, may perceive thy visit to the skies.—*κε μελήσεται*. "Will be a care to me, if naught prevent." Observe the force of the particle *κε* in lessening the certainty implied by the future.—*εἰ δ' ἄγε*. Consult note on verse 302.—*ἐξ ἐμέθεν γε*. "From me, at least." Implying that other gods may have other modes of giving a pledge, but that this is his.—*οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ.* "For that of mine is not revocable, neither accustomed to deceive, nor not to be accomplished, whatsoever I shall confirm by a nod with my head."—*ὅτι*. Observe the comprehensive meaning of this term, "whatever it may be," "of what kind soever," &c. It is incorrect, therefore, to refer *ἐμὸν* to *τέκμων* merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528-530. *ἦ, καὶ κνανέησιν ἐπ' ὀφρύσι, κ. τ. λ.* "The son of Saturn spoke, and nodded thereupon with his dark eyebrows." When Phidias, the famous sculptor, was asked from what pattern he had framed his noble statue of the Olympian Jove, he answered, it was from the archetype which he found in this line of Homer. Virgil, remarks Valpy, gives us the nod of Jupiter with great magnificence: "*Annuit, et nutu totum tremefecit Olympum.*" But Homer, in describing the same thing, pictures the sable brows of Jupiter bent, and his ambrosial curls shaken at the moment when he gives the nod, and thereby renders the figure more natural and lively.—*ἐπεβρόσαντο*. "Streamed one upon the other." Observe the force of *ἐπί*.—*μεγαν δ' ἐλέλιξεν Ὀλυμπον*. "And he caused the mighty Olympus to tremble (to its base)." The verb *ἐλελίζω* here expresses a quick vibratory motion.

531-535. *διέτμαγεν*. "Separated."—*Ζεὺς δὲ ἐὼν πρὸς δῶμα*. "But Jove (proceeded) to his own abode." Supply *ἔβη*, which is to be elicited, in fact, out of *ἄλτο*.—*σφοῦ πατρὸς ἐναντίον*. "In the presence of their sire." Observe the genitive here with *ἐναντίον*, the cause of motion, on the part of the assembled gods, coming from

the entrance of their sire.—*μείναι ἐπερχόμενον*. “To wait for him approaching.” More literally, “coming on.”—*ἀντίου*. “Before him.”

536-539. ὧς. “Thus,” *i. e.*, under such circumstances.—*οὐδέ μιν Ἦρη ἠγνοίησεν*, κ. τ. λ. “Nor concerning him was Juno ignorant; having seen, how that,” &c.—*οἱ συμφράσσατο βουλάς*. “Had just been concerting plans with him.” Observe the force of the aorist, in referring to what has just taken place.—*ἀλίοιο γέροντος*. “Of the old man of the sea,” *i. e.*, of the aged sea-god. Referring to Nereus.—*κερτομίοισι*. “In heart-cutting (words).” Supply *ἔπεσι*.

540-543. τίς δ' αὖ. “And who again.” δ' αὖ for δὲ αὖ. Nägelsbach, with less propriety, makes it to be for δὴ αὖ.—*δολομήτα*. “Artful one.”—*συμφράσσατο βουλάς*. “Concerted plans with thee a moment ago.”—*έόντα*. Observe the employment of the accusative here, *σέ* being understood, where we would expect the dative, agreeing with *σοί*. In Attic Greek this becomes a common usage.—*κρυπτάδια φρονέοντα δικαζέμεν*. “Revolving secret things in mind to come to decisions thereon,” *i. e.*, to make secret decisions, to decide on things apart from me.—*εἰπεῖν μοι ἔπος ὅττι νοήσης*. “To declare unto me any plan thou mayest have devised.” More literally, “to declare unto me a plan, whatsoever one thou mayest have devised.”

545-550. μὴ δὴ πάντας ἐμοῦς, κ. τ. λ. “Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations.” Observe the peculiar force of *ἐπί* in composition, and compare the explanation of Nägelsbach, “*hoffe nicht darauf*.”

χαλεποί τοι ἔσονται, κ. τ. λ. “They will prove burdensome unto thee, although thou art the partner of my couch,” *i. e.*, they will prove too burdensome for thy feebler intellects, as a female, although thou art my spouse. The scholiast makes *χαλεποί* equivalent here to *βλαβεροί*, “hurtful,” “injurious,” but in this way the words *ἀλόχῳ περ ἐούσῃ* lose all their force.

ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν. “But whatever one, indeed, it may be fitting (for thee) to hear.” With *ὃν* supply *μῦθον*.—*κ' ἐπιεικὲς*. Supply *ῆ*, so that *κ' ῆ* becomes equivalent to the prose *ὃν ῆ*.—*πρότερος τόνγ' εἴσεται*. “Shall know this same one sooner (than thou).” Observe the recapitulating force of *γέ* in combination with the pronoun.—*μή τι σὺ ταῦτα ἕκαστα*, κ. τ. λ. “Do not thou at all interrogate respecting each of these things, nor be prying into them.” After *ὃν μὲν* we would expect *τοῦτον*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὃν* is to be taken collectively.

551-554. *βοῶπις πότνια Ἥρη*. “The large-eyed, revered Juno.”

In poetic language, and especially in epic phraseology, two or more epithets are often added to a single substantive, without any connecting conjunction, when these are merely ornamental epithets, and serve to point out the object more fully to the view. (*Kühner*, § 760, *m.*)—*βοῶπις*. A large, full eye was an important ingredient in Grecian beauty, and the epithet *βοῶπις* is well qualified to express this, signifying, literally, “ox-eyed,” *i. e.*, one who has large eyes like an ox. The term, moreover, is not confined in Homer to Juno merely, but is applied by him on one occasion to a Nereid (*Il.*, xviii., 40), and on two other occasions to two other females. (*Il.*, iii., 144; vii., 10.) Müller thinks that it had a special reference originally to the worship of the Argive Juno, and the legend of Io (*Wissensch. Mythol.*, p. 263.)

αἰνότατε. “Most dread.”—*ποῖον τὸν μῦθον εἶπες*; “What kind of word is this thou hast just uttered?” Equivalent to *ποῖον εἶπες τοῦτον τὸν μῦθον*; “Of what kind hast thou uttered this very word?”—*καὶ λίην σε πάρος γ’, κ. τ. λ.* “Heretofore, at least, I even altogether neither interrogate thee, nor pry.” Observe here the employment of *καὶ λίην* (literally, “even very greatly”) to express a strong and positive assertion. It may be paraphrased by “even as much as thou thyself couldst wish.” (Consult *Nägelsbach*, *ad loc.*)—*εἶρομαι*. The present here, as well as in *μεταλλῶ* and *φράζειαι*, is not for the perfect, as some explain it, but is purposely employed to bring the whole range of the past before the eyes, and to denote long-continued habit.—*ἀλλὰ μάλ’ εὖκηλος, κ. τ. λ.* “But, very free from interruption on my part, thou meditatest on those things, whatsoever thou mayest wish.” The adjective *εὖκηλος* in Homer is nearly equivalent to “tranquil,” but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings. (*Buttmann*, *Lexil.*, i., p. 141.)—*ἄσσ’*. Observe that *ἄσσα* is for *ἅτινα*.

555–558. *σε παρείπη*. “May have persuaded thee wrong.” Observe here the force of *παρά*, as showing a deviation from the right way, as in *παρὰ μοῖραν*, *παρὰ δόξαν*, *παρὰ τὰ δίκαια*. Hence *σε παρείπη* may be literally rendered, “May have spoken unto thee by the side of what was right, and not in the same path with it.”—*τῇ σ’ ὅτω κατανεῦσαι ἐτήτυμον*. “Unto this one I imagine that thou didst nod assent for certain.”

561–564. *δαιμονίη*. “Strange one.” We have given here the meaning which appears to lie at the basis of *δαιμόνιος*. The ordinary translation, “madam,” carries with it a ludicrous air.—*αἰεὶ ἐν οἷται, οὐδέ σε λήθω*. “Thou art ever, indeed, imagining, nor do

ί (at any time) escape thy observation.”—δ’ ἐμπης. “And yet, after all.” ἐμπης is equivalent to ἐν πᾶσιν.—ἀλλ’ ἀπὸ θυμοῦ, κ. τ. λ. “On the contrary, thou shalt be farther away from my bosom,” *i. e.*, more estranged than ever from my affections. Observe that ἀπό here is merely an adverb, “away,” and that “from” is implied by the case itself of θυμοῦ.—τοι καὶ ῥίγιον. “Even more unpleasant for thee.”—οὕτω. Referring to ἀπὸ θυμοῦ μαλλον ἐμοὶ ἔσσει.

566–567. μὴ νύ τοι οὐ χραίσμωσιν, κ. τ. λ. “Lest, in that event, as many gods as there are in Olympus prove in reality of no avail unto thee against me coming near, whenever I shall have laid my unapproachable hands upon thee.” Consult, as regards the form μὴ νύ τοι, the note on verse 28.—ἄσπον ἰόνθ’. More literally, “coming nearer,” *i. e.*, than I at present am. A difference of opinion exists with regard to ἰόνθ’ in this passage. Buttmann (*Lexil.*, i., 1) maintains that it is **not** for the accusative singular ἰόντα, agreeing with με understood, but for ἰόντε the nominative dual, in the sense of the plural, and agreeing with θεοί. This, however, is opposed by Kühner, Spitzner, and others. Buttmann himself, on a previous occasion (*Ausfuhr. G. G.*, i., p. 136, note) was of the same way of thinking. The whole question turns on this, whether we can use after χραίσμεῖν the accusative of the concrete object (person or thing) to be warded off, and not merely such general ideas as ὄλεθρος, θάνατος, &c. Buttmann insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttmann’s position to be correct, still, in the present instance, ἄσπον ἰόνθ’ is nothing more, in fact, than ἐμὲ ὄλεθρον φέροντα.

569–572. καὶ ῥα. “And accordingly.”—ἐπιγνώμψασα φίλον κῆρ. “Having bent her heart (to submission).”—ᾤχθησαν. “Were sore distressed.”—κλυτοτέχνης. “Illustrious artificer,” *i. e.*, famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—ἐπίηρα φέρων. “Striving to gratify.” Literally, “bringing agreeable things.” We have retained ἐπίηρα, the commonly-received reading. Buttmann, however, adduces some strong reasons in favour of ἐπὶ ἥρα φέρων, making ἥρα the accusative of an obsolete nominative ἥρ. (*Lexil.*, i., p. 149.)

573–579. ἧ δὴ λοίγια, κ. τ. λ. Consult note on verse 518.—ὦδε. “Thus,” *i. e.*, even as you are now doing. Not, “so violently.” The Greek for this would be τόσον.—κολῶν ἐλαύνετον. “Excite a disturbance.”—δαιτὸς ἐσθλῆς ἥδος. “Enjoyment of the goodly banquet.”—ἐπιὶ τὰ χερσίων: νικᾷ. “Since these practices, which are

growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—*ὅ' ἐγὼ παράφημι*. "I recommend, therefore."—*καὶ αὐτῇ περ νοεούσῃ*. "Although she herself is possessed of intelligence," *i. e.*, has mind of her own, and therefore needs no advice from me.—*μὴ αὐτε νεικέησι*. "May not again wrangle (with her)." Observe the force of *αὐτε*: "again," *i. e.*, as he often before has done.—*σὺν δ' ἡμῖν δαῖτα ταραύξῃ*. "And disturb the banquet for us among ourselves," *i. e.*, our common banquet. Observe the force of *σύν*, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580–585. *στυφελίξαι*. "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after *στυφελίξαι*, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after *ἐθέλῃσιν*, and make *στυφελίξαι* the optative, but this weakens the force of the passage. According to our pointing, *στυφελίξαι* is governed by *ἐθέλῃσιν*.—*φέρτατος*. "The most powerful."—*τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν*. "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of *μέμνησο* or *μνῆσαι*. Consult note on verse 323.—*αὐτίκ' ἔπειθ'*. "Immediately thereupon."

καὶ ἀναΐξας, κ. τ. λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By *δέπας ἀμφικύπελλον* is meant a drinking vessel having a cup at both ends. That this was the form of the vessel in question is shown by a passage in Aristotle (*H. A.*, 9, 40), where he is describing the cells of bees as having two openings divided by a floor, like *ἀμφικύπελλα*.

586–589. *τέτλαθι*. "Endure it."—*ἀνύσχεο*. "Restrain thyself"—*φίλην περ εοῦσαν*. The particle *πέρ* is here equivalent to *valde*, whereas with *κηδομένη*, in the previous line, it has the meaning of "though."—*ἐν ὀφθαλμοῖσιν*. "With my own eyes." The adverbial *ἐν*, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce.—*θεινομένην*. "Getting beaten."—*ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεισθαι*. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "*difficilis est, cui resistatur*." Some, less correctly, make *ἀντιφέρεισθαι* the middle voice.

590–591. *ἤδη γὰρ καὶ ἄλλοτ'*. "For before now also, on another

occasion."—ἀλεξίσταται. "To aid (thee)."—ποδὸς τεταγών. "Having seized me by the foot." Observe in ποδὸς the genitive of a part. Eustathius says that Jove flung him from heaven, as one would fling a hare, or some other animal of the kind, having caught it, namely, by the leg!—The fall of Vulcan from the skies is supposed, by some, to be symbolical of the lightnings descending from the clouds; and he falls on the island of Lemnos, because it is a volcanic isle. The common fable, however, to which the poet here alludes, is told by the scholiast as follows: Hercules, having taken and sacked the city of Troy, was, on his return, driven to the island of Cos by a storm of Juno's raising. This goddess, who hated him bitterly, had contrived to cast Jupiter into a deep sleep, that he might not interrupt her purpose. Jupiter, on awakening, discovered the deception, and cast Juno into fetters; and Vulcan, on attempting to loosen these, was discovered by Jupiter, and cast headlong down to Lemnos.

592–594. πᾶν ἡμαρ. "All day long."—κάπεσον. "I fell down." For κατέπεσον.—ὀλίγος δ' ἔτι θυμὸς ἐνῆεν. "And but little life was yet in me."—Σίντιες ἄνδρες. "The Sintian men." According to the common account, the Sintians were a Thracian community, of rude and barbarous habits, who inhabited a district on the banks of the Strymon, north of the Siropæones. They once occupied, as is said, the island of Lemnos. Müller makes them Tyrrheni, which is the most probable supposition.—ἄφαρ κομίσαντο. "Immediately bore away," i. e., bore to their homes and tended.

596–598. παιδὸς ἐδέξατο χειρὶ κύπελλον. "Received in her hand the cup from her son." Observe that παιδός is here the *Terminus a quo*.—ἐνδέξια. "In a direction from left to right." Consult Buttman (*Lexil.*, i., p. 174), who shows that at a banquet there was always a fixed place where they began to pour out the wine, and from this the cup went round in a direction from left to right. Whatever else was done in rotation on these occasions, was done from superstitious motives in the same direction.—οἶνοχόει. "Kept pouring out," i. e., the nectar.—κρητῆρος. The mixer on this occasion contains the pure, undiluted beverage of the gods. Compare Glossary, on ἀφύσσω, line 598.

599–604. ἄσβεστος δ' ἄρ' ἐνῶρτο, κ. τ. λ. "And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb ποιπνύω, in its original sense, meant "to be out of breath;" in Homer's time, however, it was softened down into the idea merely of great exertion (*Buttmann Lexil.*, i., p. 176.) The gods laughed

at the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ. τ. λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form οὐ μὲν (*i. e.*, οὐ μὴν) is equivalent to ἀλλ' οὐδέ here.—Μουσάων θ'. "Nor of the Muses." Literally, "and of the Muses."—ἀμειβόμεναι. "Responsive." More literally, "answering in turn."

606-611. κακκείοντες. "For the purpose of lying down."—οἰκόνδε. "To his home." Each deity had a separate palace on Olympus.—ἀμφιγυήεις. "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—ιδύίησι πραπίδεσσι. "With knowing mind," *i. e.*, skilful invention.—πρὸς ὃν λέχος. "To his own couch."—ἐνθα πάρος κοιμᾷθ'. "Where before he was wont to lie down."—ὅτε μιν γλυκὺς, κ. τ. λ. "As often as sweet sleep came upon him." Observe here the employment of ὅτε with the optative, to express what takes place repeatedly or customarily. (*Buttmann, G. G.*, § 139, 6.)—καθεῦδ'. "He lay down to repose." Observe that καθεῦδ' does not here mean "he slept," for he is described as still awake at the commencement of the second book, but only "he lay down in order to court repose."—παρὰ δέ. "And by his side." Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on καθεῦδ'.—χρυσόθρονος. "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.

NOTES ON THE SECOND BOOK.

ARGUMENT.

THE DREAM.—THE TRIAL OF THE FEELINGS OF THE ARMY.—THE MUSTER AND CATALOGUE OF THE FORCES.

JUPITER, in accordance with the prayer of Thetis, determines to distress the Greeks, in order that he may do honor to Achilles, and make his absence from the battle-field more sensibly felt by the host. In pursuance of this resolve, he sends a deceptive vision to Agamemnon, persuading him to lead the army to battle. This leader, who is thus deluded with the hope of taking Troy without the aid of the son of Peleus, having feared lest the army might be discouraged by the absence of that warrior, and the recent plague, as well as by the long continuance of the siege, contrives to make trial of their feelings by a stratagem. He first communicates his design to the princes in council, informing them of his dream, and of his intention to propose a return to the soldiers, at the same time requesting the assembled leaders to stop the movements of the forces, in case his proposals were embraced by these. Then he assembles the whole multitude, and, on his recommending a return to Greece, they with one voice agree to it, and run to launch the ships. Ulysses, however, succeeds in detaining them, the assembly is recalled, several speeches are made on the occasion, and at length the advice of Nestor is followed, which was to make a general muster of the troops, and to divide them into their several nations, tribes, kindred, &c., before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans in a long catalogue.

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the sea-shore: toward the close it changes to Troy.

1-4. Ἄλλοι μὲν ῥα, κ. τ. λ. "The rest, then, both gods and men who fight armed from chariots." Observe that ἄλλοι is here equivalent to the later οἱ ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never employed by the poet.—ῥα. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—ἵπποκορυσταί. Compare the scholiast : ἀπὸ τῶν ἵππων μαχόμενοι. As fighting from on horseback was not practised in Homeric times, the expression ἀφ' ἵππων is the same as ἀφ' ἄρματος.

Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Compare the meaning assigned to καθεῦδ' in the last line of the previous book. — ἀλλ' ὅγε μερμήριζε "But this same deity kept pondering." Observe the recapitulating power of γέ.—ὥς Ἀχιλλῆα τιμήσῃ. "In what way he may honor Achilles, and destroy many at the ships of the Greeks." Since a past tense, μερμήριζε, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call "*conjunctivus deliberativus*." Love is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς . . . τιμήσω ; πῶς . . . ὀλέσω ; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσαι and ὀλέσαι, or, according to another form, τιμήσει', are here less correctly preferred by some.

5-7. ἥδε δέ. "The following, thereupon."—βουλῇ. "Device."—πέμψαι ἐπ' Ἀτρεΐδῃ, κ. τ. λ. "To send upon Agamemnon, son of Atreus." Observe that here Ἀτρεΐδῃ is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐπι merely indicates the direction of the action. — οὔλον ὄνειρον. "A pernicious dream." Some read Ὀνειρον with a capital letter, as if the Dream-god himself were here meant. Not so, however. By ὄνειρον is to be understood merely a particular dream, to which, in common with dreams in general, a species of personal existence is here assigned, and which, from the nature of its destination in the present instance, is termed οὔλον, "pernicious" or "baneful." The epithet οὔλος would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature. — καί μιν φωνήσας, κ. τ. λ. Observe that φωνήσας is here intransitive, and that μιν depends on προσηύδα.

8-10. Βάσκ' ἴθι. "Go, speed thee." More literally, "go, go." An expression intended to mark haste. Hence Aulus Gellius (xiii., 24) remarks, "*Quis tam obtuso est ingenio, quin intelligat, βάσκ' ἴθι.*"

οὐλ: δνευρε, καὶ βάσκ' ἴθι Ἴρι ταχεῖα, *verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre imperatae celeritatis.*—ἐλθὼν ἐς κλισίην. Observe the asyndeton here, occasioned by the absence of δέ. This is owing to the emphatic nature of the command. Hence the scholiast remarks, τὸ πρέπον ("the emphatic nature") τῆς ἐγκελεύσεως διὰ τοῦ ἀσυνδέτου φαίνεται.—ἀγορεύμεν. "Utter." The infinitive for the imperative. Consult note on book i., verse 323.—ὥς ἐπιτέλλω. "As I enjoin."

11-15. θωρήξαι ἐ κέλενε, κ. τ. λ. "Bid him arm with all energy the long-haired Greeks." Long hair was regarded by the early Greeks as a mark of strength and valor. (*Schol. brev., ad loc.*); and hence the term *καρηκομόωντες* becomes in Homer a constant, and, at the same time, a sort of national epithet. Among the later Greeks it was the badge of a free condition, and was forbidden to slaves. (Compare *Xen., Rep. Laced.*, xi., 3; *Aristot., Rhet.*, i., 9.)—πανσυδίη. More literally, "with all his might." Compare the explanation of Wolf: "*cum omni impetu: mit voller Macht.*" Some translate it "in full force," and so the scholiast has it, πανσπατί. This, however, is rather the meaning which the word bears in later writers.

νῦν γάρ κεν ἔλοι. "For now will he probably take," *i. e.*, now has he a chance of taking. Observe that Jupiter does not, as some pretend, utter here a direct falsehood, and promise the capture of the city, when no such capture is about at the moment to take place. On the contrary, the language is purposely guarded, the particle *κέν* with the optative denoting mere contingency, and only as much is said as may lead Agamemnon into error; such being the design of Jove. Observe, also, that Jove addresses the dream in the *directa oratio*, and hence we have the indicative *φράζονται* in verse 14.—Had the future been employed instead of *κέν* with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὐ ἔτ' ἀμφὶς φράζονται. "No longer think dividedly." More literally, "no longer deliberate (all) around," *i. e.*, in detached groups, or separate parties, each of these differing in opinion from the rest. Observe the force of the middle voice in *φράζονται*.—ἐπέγναμψεν ἀπαντας. "Has bent all (to her will)."—Τρώεσσι ἐφήπται. "Impend over the Trojans." Observe the continued action implied by the perfect, which gives it the force of a present.

16-22. τὸν μῦθον. "This mandate." Observe the demonstrative force of *τόν*.—βῆ δ' ἄρ' ἐπ'. "And then it repaired unto."—τὸν δ' "But this warrior."—περὶ δ' ἀμβρόσιος κέχυνθ' ὕπνος. "And ambro-

sial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening, eternizing power borrowed from the food of the gods. (*Bullmann, Lexil.*, i., p. 134.)—*κέχυθ'*. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: 'had been diffused, and still continued diffused.'—*ὑπὲρ κεφαλῆς* "Over his head," *i. e.*, at the head of the sleeper, and bending over him.

Νηληϊῶ υἱὲ Νέστορι. "Like to the son of Neleus, to Nestor." Literally, "to the Neleian son."—*τόν ῥα μάλιστα*, κ. τ. λ. "Whom, namely, Agamemnon was wont to honor most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23-25. *εὐδεις Ἀτρεὺς υἱέ, κ. τ. λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma before *δαΐφρονος*, thus giving each of the epithets a translation separate from the noun, a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (*Apollod.*, iii., 2, 2.)—*ἱπποδάμοιο*. A constant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—*ᾧ λαοὶ τ' ἐπιτετράφεται*, κ. τ. λ. "Unto whom both nations have been intrusted, and things of so much importance are a care." The term *λαοὶ* has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26-34. *νῦν δ' ἐμέθεν ξύνες ὦκα* "Now, therefore, understand from me quickly," *i. e.*, quickly attend to me.—*Διὸς δέ τοι*. For *Διὸς γάρ σοι*.—*ἄνευθεν ἑών*. "Although away." More literally, "apart," *i. e.*, at a distance from thee.—*ἐλεαίρει*. Supply *σε*.—*θωρήξαι σε*, κ. τ. λ. The words of Jove are now repeated by the dream, with a change of person from the third to the second.

ἔχε. "Keep it," *i. e.*, what I have just told thee.—*μηδὲ σε λήθη αἰρείτω*. "Nor let forgetfulness take thee unto itself." Observe the force of the active.—*εὐτ' ἂν*. For *ὅταν*.—*ἀνήγῃ*. "May have released thee (from its influence)." More literally, "may have sent thee away," *i. e.*, may have left thee.

35-36. *τὸν δ' ἔλιπ' αὐτοῦ*, κ. τ. λ. "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the *ve. b* is here in the plural (*ἐμελλον*).

where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to; because things are regarded as forming merely one class, and as destitute of individuality; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37-40 *οἷ γὰρ ὁ γ' αἰρήσειν.* "For he thought that he will take." More literally, "he said (within his own soul)." The verb *φημί* is often thus used in Homer. Observe, also, that no pronoun is expressed before *αἰρήσειν*, which shows that the reference is to the same person that forms the subject of the preceding verb.—*νήπιος.* "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—*οἷδ' ἤδη, κ. τ. λ.* "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, *οἷδ' ἤδη τα ἔργα ἃ ἦα Ζεὺς μήδετο.*—*θήσειν ἔπ', κ. τ. λ.* "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial *ἐπὶ* is to be taken in close construction with *θήσειν*.—*διὰ κρατερὰς ἐσquivας.* "Through mighty conflicts." Observe that *διὰ* is here equivalent to the Latin *per*, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, *διὰ ὑσμίνας* for *διὰ ὑσμίνων*.

41-42. *ἔγρετο.* "He awoke."—*θείη δέ μιν, κ. τ. λ.* "And the divine voice was diffused around him," i. e., the accents of the heaven-sent dream still rang in his ear.—*ὀρθωθείς.* "Erect." The literal translation of *ἔξετο ὀρθωθείς* would be, "having raised himself, he sat (in that posture)," *ὀρθωθείς* being used in a middle sense—*ἔδυνε.* "He put on." The literal meaning presents a much livelier image, "he got into."

χιτών. The tunic or *chiton* was the only kind of *ἔνδυμα*, or under garment, worn by the Greeks. Of this there were two kinds, the Dorian and Ionian. The former, as worn by males, was a short woollen shirt without sleeves; the Ionian was a long linen garment with sleeves. The Dorian seems to have been originally worn in the whole of Greece, and is the one referred to in the text.

43-44. *ῥάρος.* The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception

of the form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver. The following cut shows the *φῶρος* wrapped around the body to defend it from cold. It is from a very ancient intaglio.



in the following, which represents a statue of Phocion, a more graceful and convenient mode of wearing this same garment is shown.



ποσὶ δ' ὑπὸ λεπαρισῶν, κ. τ. λ. "And under his white feet he bound the beautiful sandals." In the Homeric age, the sandal consisted of a wooden sole, fastened to the foot with thongs. In later times, however, the sandal must be distinguished from the ὑπόδημα, which was a simple sole bound under the foot, whereas the sandal was then a sole with a piece of leather covering the toes, so that it formed the transition from the ὑπόδημα to real shoes.

45-47 ἀμφὶ δ' ἄρ' ὤμοισιν, κ. τ. λ. "And then around his shoulders he cast the silver-studded sword," i. e., the belt from which hung suspended the sword. The belt was supported by the right shoulder, and hung obliquely over the breast, as may be seen in the following cut, taken from a cameo in the Florentine museum.



σκήπτρον. Consult note on book i., verse 15.—πατρώιον, ἄφθιτον αἰεί. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called πατρώιον, because the family-sceptre of the line; and ἄφθιτον, because made by Vulcan. Compare verse 101. *εεγγ*.—κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48-55. Ἠώς. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonus, on the eastern borders of the Oceanus-encompassed earth-plane. She precedes her brother Helios, the sun-god, in a two-horse car (*Od.*, xxiii., 245), and bends her course through the heavens, entering in at the eastern door of the skies, and passing out at the western; when, together with her brother,

she descends to the great stream of Oceanus, where a golden ship reconveys them both, with winged speed, to their Eastern home. Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens. (*Voss, Kr. Bl.*, i., 234.)

ἐρέουσα. "To announce." Future participle.—*αὐτὰρ ὁ*. "But that warrior." Equivalent to *ἐκεῖνος*, and referring to Agamemnon as the chief person in the narrative.—*οἱ μὲν τοὶ δέ*. "These indeed . . . but those."—*βουλῇ δὲ πρῶτον ἔζε, κ. τ. λ.* "And first a council of high-souled elders sat at the ship of Nestor, the Pylos-born king." A question arises here about the true reading. Zenodotus, one of the ancient grammarians, was in favor of *βουλήν*, making *ἔζε βουλήν* signify, "he caused a council to sit," the objection to *βουλή* being that *ἔζω* in the active means "to cause to sit," but *ἕζομαι* in the middle "to sit," and that *βουλῇ ἔζε*, therefore, would not make sense. In reply to this, it may be urged, that Homer uses *ἔζω* as well in the sense of "to sit" as "to cause to sit," and, in deed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that *βουλή* was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πυλογενέος βασιλῆος. Observe the apposition between *βασιλῆος* and the genitive *Νέστορος* as implied in *Νεστορέη*. This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (*Matthiæ*, § 431, 1.)—*πυκινὴν ἡρτύνετο βουλήν*. "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath*."

56–59. *θεῖος ὄνειρος*. "A divine dream," *i. e.*, heaven-sent.—*ἐνύπνιον*. "In sleep." The neuter of the adjective taken adverbially, and equivalent to *ἐννυνίως*.—*ἀμβροσίην διὰ νύκτα*. "During the ambrosial night." The epithet *ἀμβροσίη* here applied to *νύξ* is the same, in fact, as *ἀμβροτος* or *ἀβρότη*, and by "ambrosial night" is therefore meant, according to Buttmann, "divine," or "sacred night." (*Lexil.*, i., p. 134.)—*μάλιστα δὲ Νέστορι δίφ, κ. τ. λ.* "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that *μάλιστα* here is equivalent to the Latin *potissimum*, and that *ἄγχιςτα* is to be taken in close connection with *ἔφκει*.—*καί με πρὸς μῦθον ἔειπεν*. Observe that the accusative here denotes the *terminus ad quem*, and depends in construction on the verb, not on the adverbial *πρὸς*. Consult *Nägelsbach, Excurs.*, xvi., p. 305.

71-75. ὤχετ' ἀποπτάμενος. "Flew quickly away." Literally, "departed, having flown away." The verb οἶχομαι is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—ἀνῆκεν. Consult note on ἀνῆη, verse 34.—ἀλλ' ἄγετ'. "But come, (let us try)." Supply πειρώμεθα. In strictness, however, there is no ellipsis here, but πειρώμεθα, or some thing analogous, is implied in the context.—θωρήξομεν. "We may arm." For θωρήξωμεν, the subjunctive with the mood-vowel shortened.

πρῶτα δ' ἐγὼν, κ. τ. λ. "I, therefore, will first, as it is right, try them with words," i. e., I will do this first in order, as it is right that a commander should, and do you then follow me in this. We have given ῆ, with Buttmann and Spitzner. The more usual accentuation is ῆ̃, but this has in the epic language, as Buttmann remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardor in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enterprise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and expostulations, should the army really feel inclined to depart.

σὺν νηυσὶ πολυκλήϊσι. "With their many-benched ships," i. e., of many banks of oars, or benches of rowers.—ὑμεῖς ἄλλοθεν ἄλλως, κ. τ. λ. "But do you, one from one quarter, another from another, restrain them by your words," i. e., do you, visiting different parts of the host, etc. Observe that ἐρητύνειν is the infinitive for the imperative. Consult note on book i., verse 323.

77-78. ὅς ῥα Πύλοιο, κ. τ. λ. "Who was king, namely, of sandy Pylos." The particle ῥα has here an explanatory power. Compare note on book i., verse 56.—ῥημαθόεντος. Toward the coast, the soil of Elis becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphylian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (*Müller's Dorians* vol. i., p. 84.)—ὁ σφιν ἐϋφρονέων, κ. τ. λ. Consult note on book i., verse 73.

81-82. ψεῦδός κεν φαῖμεν, κ. τ. λ. "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of κέν with the optative.—μᾶλλον. Nägelsbach, following Nitsch (*ad Od.*, i., 331), makes μᾶλλον here signify "the

more,' or "so much the more." This, however, cannot be correct since it would imply that there already existed some degree of aversion, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—ὅς μὲν ἄριστος εὖχεται εἶναι. Consult note on book i., verse 91. The rank and standing of Agamemnon preclude, according to Nestor, all possibility of deception on his part.

84-86. ἤρχε νέεσθαι. "He began to depart."—οἱ δ' ἐπανεστήσαν, κ. τ. λ. "And they, the sceptre-bearing kings, thereupon arose and proceeded to obey the shepherd of the tribes." Observe the demonstrative force of οἱ, though partially concealed in our idiom under the form of the personal pronoun. (Consult note on book i., verse 1.—πείθοντο. The rising was an instantaneous act, but the execution of the orders a continued one. Hence in the former case we have the aorist, in the latter the imperfect.—ποιμένι λαῶν. Agamemnon, not Nestor.—ἔπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὀρῶντες ἤδη συνιόντας τοὺς ἐν τέλει καὶ αὐτοὶ ἡκολούθουν ἅμα.

87-90. ἥντε ἔθνεα εἶσι, κ. τ. λ. "Even as go the swarms of the closely-thronging bees." Literally, "the nations." The term ἔθνεα is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—εἶσι. Observe here the singular verb with the neuter plural; and also that εἶμι is here used in the present with a present, and not with a future meaning. In Homer this is not unfrequent; but, in Ionic prose and Attic prose and poetry, εἶμι as a future regularly occurs, and the exceptions are very rare. (*Passow, s. v.*)—μελισσῶν ἀδινάων. Observe the similarity of termination in these words, and also in ἐρχομένων. The object of this is to make the sound an echo to the sense, and to express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," i. e., in fresh numbers. The spirit of the comparison lies in this. As the bees came forth continually in fresh numbers, so fresh bands of Greeks keep continually pouring forth from the ships and tents. It is worthy of note, that this is the first simile in Homer.—βοτρυδόν. "In clusters." Literally, "cluster-like."—ἐπ' ἀνθεσιν εἰαρινοῖσιν. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐπί increases its force. (*Stadelmann, ad loc.*—*Kühner, § 612, b.*)—αἱ μὲν τ' ἐνθα ἄλεις, κ. τ. λ. "Some have sped their flight in crowds in this direction, others in that." Observe here the peculiar force of the per-

fect in denoting rapidity of movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

91-94. ὥς τῶν ἔθνεα πολλὰ. "So the numerous nations of these," i. e., of the Greeks.—ἡϊόνοϛ προπάρουθε, κ. τ. λ. "Kept marching in squadrons, in front of the deep shore, to the place of assembly." By the "deep shore" appears to be here meant one of wide extent, or, in other words, extending far inward to the land. Nägelsbach, with less propriety, makes it refer to the deep sand of the sea-shore, "tief sandig."

Ῥοσσα δεδήει. "Blazed Rumor," i. e., rumor was rife. A surmise had arisen among the troops that Agamemnon intended to return home, and a rumor, founded upon this, was now travelling in hot haste throughout the numerous host. This is what the poet means when he says that "Rumor blazed," more literally, "burned among them." Rumor, moreover, is here personified, and made the messenger of Jove, since rumors, the origin of which oftentimes no one could trace, were wont to be ascribed to the special interposition of the deity.—δτρύνονσ' ἰέναι. The rumor made them all anxious to attend the assembly, in order to ascertain its truth.—οἱ δ' ᾠέροντο. "And they kept gathering themselves together." Observe the force of the middle voice.

95-98. τετρήχει. "Was tumultuous." Observe the use of the pluperfect in an imperfect sense. The assembly had been previously tumultuous, and still remained so. The peculiar meaning of this tense will plainly appear, when we contrast it with κινήθη at verse 144. There the passive aorist is employed to express the moment of transition from calm to tumult, whereas here τετρήχει marks the continuance of the agitation. (*Buttmann's Lexilogus*, p. 509, ed. *Fishlake*.)—λαῶν ἰζόντων. "As the tribes seated themselves." Genitive absolute, not depending on the adverbial ὑπό.

ἐρήτυον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it. (*Kühner*, § 438, 2.)—εἰ ποτ' αὐτῆς σχοίατ'. "If, at length, they would refrain from clamor," i. e., in order that they might at length retrain, &c.—Διοτρεφέων. A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99-101. σπουδῇ. "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (ἰστέον) ὅτι σπουδῇ λέγει (ποιητῆς) οὐχ οἶον (λέγεται), ἐν τάχει, ἀλλὰ μόγις καὶ δυσχερῶς ὡς τὸ, ὡς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεΐς. (*Od.*, xxi.

109.)—ἐρήτυθεν δὲ καθ' ἑδρας. "And were restrained in their respective divisions of seats." Observe that by ἑδραι are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare *Od.*, iii., 7: ἐννέα δ' ἑδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη εἶατο. The adverbial κατά, therefore, has here not a local, but a distributive force. (Consult *Nägelsbach*, *ad loc.*)

ἀνὰ δὲ. "Up, then."—σκήπτρον ἔχων. "Holding his sceptre." The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on book i., verse 15.—τὸ μὲν Ἥφαιστος κύμει τεύχων. "Which Vulcan, fabricating, had bestowed labor upon," i. e., which Vulcan had toiled at making. Observe that τό is here for ὅ.

102-109.—Ἥφαιστος μὲν. "Vulcan, in the first instance." Observe the force of μὲν in the protasis.—αὐτὰρ ἄρα Ζεὺς, κ. τ. λ. "But Jupiter hereupon gave it to his messenger, the slayer of Argus." Mercury slew the many-eyed Argus, who had been placed by Juno as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of ἄρα in continuing the heads of a narrative. It may be more freely rendered "still farther," or "next in turn." (Consult *Nägelsbach*, *Excurs.*, iii., § 14, 15.)—Ἑρμείας δὲ ἄναξ. "And King Mercury next."—αὐτὰρ ὁ αὖτε Πέλοψ. "But he, again, Pelops." More literally, "but this one, again, Pelops."

Θυέστ'. For Θυέστα. The nominative. Masculine words retain *a* unaltered in the nominative, where euphony or versification requires it: otherwise *ς* is added to the root, and the *a* is lengthened into *η*. The form in *a* remained peculiar to the Æolic dialect, the form in *ης* to the Attic and common language. (*Thiersch*, § 178.)—πολλῇσι νήσοισι, κ. τ. λ. "To rule over many islands, and all Argos." By Argos is here meant either the whole Peloponnesus, as Heyne and Voss maintain, or else a very large portion of the same. It was so called from the powerful kingdom of the Persidæ, which Atreus obtained after the death of Eurystheus. The city of Argos, it must be remembered, was at this period under the sovereignty of Diomedes. The islands referred to in the text are supposed to have been those in the Argolic and Saronic Gulfs. It is more than probable, however, that others also are meant.

ἐρεισάμενος. "Having leaned." Literally, "having supported himself."—ἔπε' Ἀργείοισι μετηύδα. "Spoke words (as follows) among the Greeks."

110-113. θεράποντες Ἄρης. "Servants of Mars." A very ap-

propriate term for warriors, who, as worshippers, figuratively, of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the *θεράποντες* of that deity.—*με μέγα ἄτη ἐνέδησε βαρείη*. “Has greatly entangled me in a heavy misfortune.” More literally, “has greatly bound me in,” &c. Observe that *μέγα* is taken adverbially, and qualifies *ἐνέδησε*.

σχέτλιος. “Cruel one,” *i. e.*, cruel deity.—*πρὶν*. “In former days,” *i. e.*, in the earlier stages of the war.—*Ἴλιον ἐκπέρσαντ’*, κ. τ. λ. “That I should depart after having sacked the well-walled Ilium.” Observe that *ἐκπέρσαντ’* is here for *ἐκπέρσαντα*, and agrees with *με* understood before *ἀπονέεσθαι*. We must not, as some do, make it stand for the dative *ἐκπέρσαντι*, and refer it back to *μοι*.

114–118. *νῦν δὲ κακὴν ἀπάτην βουλευσατο*. “Now, however, he has resolved upon an evil deceit.” Observe the employment of *βουλευσατο* with an accusative, a construction not frequently met with.—*δυσκλέα*. “Inglorious.” This term properly denotes one who has been unfortunate in acquiring renown.—*ἐπεὶ ὤλεσα*. “After I have lost.”—*οὕτω που Διὶ μέλλει*, κ. τ. λ. “In this way, I suppose, is it likely to prove pleasing to Jove, superior in might.” Observe here the force of the indefinite *που* in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin *ni fallor*.—*ὃς δῆ*. “Who before now.”—*ἦδ’ ἔτι καὶ*. “And still also.”—*τοῦ γὰρ κράτος*, κ. τ. λ. “For the power of this one is very great,” *i. e.*, is supreme.

119–122. *αἰσχρὸν γάρ*. The particle *γάρ* refers back to *δυσκλέα*, and the context shows in what this inglorious posture of affairs consisted.—*καὶ ἐσσομένοισι πυθέσθαι*. “Even for posterity to learn.” Literally, “even for those about to be.” The meaning is that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—*μὰ ψ οὕτω πολεμίζειν*. “Are thus to no purpose waging.” Observe that *οὕτω* here is to be connected in construction with *μὰ ψ*, not with *τοιόνδε*. Such an expression as *οὕτω τοιόσδε* would not be Greek.—*παυροτέροισι*. “Fewer in number (than themselves).”—*τέλος δὲ*, κ. τ. λ. “For no end has as yet appeared,” *i. e.*, no effectual result has yet been made to appear. Observe that *δέ* is here equivalent to *γάρ*, and that we have in this clause a repetition, or, rather, enlargement of the idea contained in *μὰ ψ*.

124–130. *ὄρκια πιστὰ ταμόντες*. “Having struck a faithful league.” According to Buttman (*Lexil.*, p. 439, *ed. Fishl.*), *ὄρκια* means properly a contract or agreement on oath; and as this is concluded by

a sacrifice of lambs, the throats of which are cut by the contracting parties (*Il.*, iii., 292), this is sufficient to explain the meaning of ὄρκια ταμεῖν, without the necessity of supposing that ὄρκια was used in this single phrase in another sense, namely, as an adjective, ὄρκια, *scil.* *ιερεῖα*: particularly as the analogy of the Roman custom, and of the Latin language in the formula *ferire fœdus*, agrees with it so decidedly; for *ferire fœdus* is nothing more than *feriendâ hostiâ facere fœdus*.

Τῶας μὲν λέξασθαι, κ. τ. λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decads," &c. Observe the force of the middle in λέξασθαι, "to select for our selves," *i. e.*, for the purpose of a comparison with ourselves as regards number.—ἐφέστιοι. Referring to those who have a domestic hearth (ἐστίαν ἔχουσι) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners.—ἡμεῖς δ' ἐς δεκάδας, κ. τ. λ. The construction changes here, and is no longer dependent on εἵπερ κ' ἐθέλομεν. Properly speaking, the sentence ought to have run on as follows: εἵπερ γάρ κ' ἐθέλομεν ἀριθμηθῆμεναι ἄμφω, (καὶ) Τῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθῆμεναι, . . . Τρώων δὲ ἕκαστον ἐλέσθαι . . . πολλαί κεν, κ. τ. λ.

οἶνοχοεύειν. "To pour out wine (for us)."—κεν. "In that event."—τόσσον ἐγὼ φημι, κ. τ. λ. Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans who were inhabitants of the city to have been less than 12,000 or (if we take Aristarchus's estimate) than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents; and hence the disgrace of a superior army retiring home from before an inferior one.

131–135. ἐγγέσπαλοι ἄνδρες. In apposition with ἐπίκουροι.—ἔασιν. Equivalent to the Latin *adsunt*.—οἳ με μέγα πλάζουσι. "Who cause me to wander widely (from my intended purpose)," *i. e.*, who prevent me from achieving the conquest of the city.—ἐθέλοντα "Though desirous."

δὴ βεβάασι. "Have already gone by."—Διὸς μεγάλου ἐνιαυτοὶ Jove sends all things unto men, even the circle of the year. The ἐνιαυτοί here meant are the then usual ones of ten months each. (*Wolf, ad loc.*)—καὶ δὴ δοῦρα σέσηπε νεῶν, κ. τ. λ. "And by this time the timbers of the ships have rotted, and the ropes have become un-

twisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

σπάρτα. By this term are properly meant ropes made of Spanish broom (*Spartum scoparium*, Linn.), the *genista* of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the *spartum*, and that, therefore, in the text of Homer, we must read, not σπάρτα, but σπαρτά, "*res sativæ*." (*Aul. Gell.*, xvii., 3.)—λέλυνται. Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in σέσηπε we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (*Excurs.*, xxi., p. 338.) In this opinion Kühner coincides (§ 424, 4).

136–139. αἱ δέ που, κ. τ. λ. "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For ἡμέτεραι ὕλοχοί τε καὶ νήπια τέκνα.—αὐτως ἀκράαντον. "Is thus unfinished."—πειθόμεθα πάντες. "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colors the difficulty and danger of the undertaking.

142–146. τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι, κ. τ. λ. "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," i. e., as many as were not privy to the design which he had avowed before the council of elders.—θαλάσσης, πόντου Ἰκαρίοιο. "Of the sea, the Icarian deep." The first of these genitives (θαλάσσης) has a general reference; the second, a more special one. Both, however, are in mutual apposition.—By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named. (*Tournefort*, ii., p. 139, *Germ. transl.*)

τῷ μὲν τ', κ. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle τε is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Ay, and these, in truth," for μὲν is here merely the shortened form of μήν.—ἄρορ. Observe the force of the aorist in denoting what is customary or usual

147-148. *κινήση*. We have given here, with Spitzner, the reading of the Venice manuscript. The common text has *κινήσει*, but the propriety of employing the future in a comparison is extremely doubtful. — *Ζέφυρος*. This is commonly translated “the West-wind,” but the *Ζέφυρος* of Homer, in the *Iliad*, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (*Il.*, ix., 5.) To the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the *Odyssey*, on the other hand, the wind *Ζέφυρος* is considered, at one time, as tempestuous; at another, as mild, and favoring vegetation. (*Montbel, ad loc.*)

βαθὺ λήϊον. “The thick-standing corn.” — *λάβρος ἐπαιγίζων*. “Rushing down upon it impetuous.” This serves as a kind of epexegetis to *ἐλθὼν*. Some editions incorrectly read *ἐλθὼν λάβρος*, disuniting *λάβρος* from *ἐπαιγίζων*. — *ἐπὶ τ’ ἡμῦν ἀσταχύεσσιν*. “And it bends unto (the blast) with its ears.” Observe the force of the adverbial *ἐπὶ*. The subject of *ἡμῦν* is not *Ζέφυρος*, but *λήϊον*. So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice, remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149-154. *ἡλαλητῶ*. “With shouting.” Dative of the manner. — *ἔσσεύοντο*. “Began to rush.” — *ποδῶν δ’ ὑπένερθε*, κ. τ. λ. Construe as follows: *κονίη δ’ ἵστατο, ἀειρομένη ὑπένερθε ποδῶν*. — *ἄπτεσθαι*. “To lay hold of.” — *ἄλα δῖαν*. Consult note on B. I, v. 141. — *οὐρούς τ’ ἐξεκάθαιρον*. “And they began to clean out the trenches.” These received the keels of the galleys, and served to guide them in their descent to the water. — *οἴκαδε ἰεμένων*. “Of them desiring to return home.” Literally, “of them sending themselves homeward.” Observe the force of the middle voice, and compare the remark of Heyne: *ἰεμένων est de cupientibus οἴκαδε ἰέναι* — *ὑπὸ νηῶν*. “From under the ships.” — *ἔρματα*. Consult note on book i., verse 486.

155-156. *ἔνθα κεν Ἀργείοισιν*, κ. τ. λ. “Then would a return have been effected for the Greeks, contrary to fate.” The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present

case, the fates had decreed that Troy should fall; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls *ὑπέρμορα*.—*εἰ μὴ Ἀθηναίην*, κ. τ. λ. Construe *εἰ Ἥρη μὴ εἶπεν μῦθον πρὸς Ἀθηναίην*.

157-165. *Ἦ πόποι*. Consult note on book i., verse 254.—*τέκος*. We have placed a comma after this word, with Spitzner, thus separating it from *Ἀτρυτώνη*. According to the common punctuation, *Ἀτρυτώνη* agrees with *τέκος* by synesis. This, however, is harsh.—*Ἀτρυτώνη*. “Unwearied one.” A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energies of the mind.—*οὕτω δῆ*. Equivalent to the Latin *siccine jam*.—*ἐπ’ εὐρέα νῶτα*. “Over the wide surface.” More literally, “upon the broad back.”—*καὶ δέ κεν εὐχολῇν*, κ. τ. λ. “And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?” *Καὶ* is here for *κάτ*, the final consonant being assimilated to the initial one in the following word; and *κάτ* is an old form for *κατά*.—*κεν λῖποιεν*. Observe the peculiar force here of *κέν* with the optative, equivalent to “might (*i. e.*, can) they by any possibility leave,” &c.—*φίλης ἀπὸ πατρίδος αἵης*. “Away from their native land.” Compare book i., verse 562: *ἀπὸ θυμοῦ*.

ἀλλ’ ἴθι νῦν, κ. τ. λ. Before *ἀλλά* we must supply here, in translating, the negative, “No.”—*κατὰ λαὸν*. “Throughout the people.”—*σοῖς δ’ ἀγανοῖς ἐπέεσσιν*. “With thy own mild words.” Observe the emphatic power of *σοῖς*.—*μηδ’ εἶα*. “Nor suffer (them).” We have read *εἶα*, with Thiersch, for reasons given in the Metrical Index. The common lection *εἶα* vitiates the line.—*ἀμφιελίσσας*. “Impelled on both sides by oars,” but v. Glossary.

166-171. *γλανκῶπις*. Consult note on book i., verse 206.—*κατ’ αἶξασα*. “Having rushed down.”—*καρπαλίμως δ’ ἵκανε*. This verse is omitted in some manuscripts.—*Διὲ μῆτιν ἀτάλαντον*. “Equal in counsel to Jove,” *i. e.*, a counselor equal in prudence to Jove.—*ἄπτει*. Consult note on verse 152.—*ἐπεὶ μιν ἄχος*, κ. τ. λ. “Since indignant grief was come upon him in heart and soul.” Observe the double accusative with *ἵκανε*, and compare note on book i., verse 362.

173-79. *πολυμήχαν’*. “Of many expedients,” *i. e.*, inventive, expedient-inventing.—*πεσόντες*. “Having tumultuously embarked.” More literally, “having fallen,” *i. e.*, having rushed in dense numbers.—*μήδ’ ἔτ’ ἐρώει*. “Nor any longer delay.” The common text has *μήδε τ’ ἐρώει*, “nor at all delay.” In this latter reading, *τ’* is for *τι*.

182-186. *ξυνέηκε*. "Recognized." More literally, "understood." — *βῆ δὲ θέειν*. "And he stepped forth to run." The infinitive here denotes the aim or object, and answers to the Latin supine. (*Kühner*, § 642, *c.*) — *χλαῖναν*. "His woolen cloak." This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth. — *βάλε*. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement. — *ἐκόμισσε*. "Took care of," *i. e.*, took up after it had fallen to the ground, in order that it might not be lost. — *Εὐρυβάτης*. Consult *Od.*, xix., 244, &c., where mention is made of him. Agamemnon had also a herald of the same name *Il.*, i., 320 ; ix., 170.

ἀντίος. "Into the presence of." — *δέξατό οἱ*. "Received at his hands," *i. e.*, from him. The common construction is *δέχεσθαι τι παρὰ τινος* ; here, however, we have the dative, by what *Kühner* calls a poetic construction. It is, in fact, a branch of the *dativus commodi*, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes (*Kühner*, § 579, 3.) — *σκήπτρον πατρώιον*. Compare verse 101.

188-189. *ὅντινα μὲν βασιλῆα, κ. τ. λ.* "Whatsoever king, indeed, and distinguished chieftain he chanced to find," *i. e.*, as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act. (*Kühner*, § 831, 4.) — *τὸν δ'*. "This one, thereupon." Observe that *δέ* here is not in the apodosis to *μέν* in the preceding clause. This apodosis occurs in *ὃν δ' αὖ δῆμον*, verse 198. — *ἐρητύσασκε*. "He checked," *i. e.*, he detained while in the act of hurrying to embark.

190-195. *Δαιμόνι'*. "Strange man !" The term *δαιμόνιος* always carries with it, in Homer, some degree of objugation, and is to be translated according to the rank or condition of the party addressed. In the present instance, *δαιμόνιε* is rendered by some "Noble sir !" by others, "my good sir !" by others, again, "foolish man !" We have preferred giving it its primitive force, which comprehends, in fact, all these meanings. — *κακὸν ὥς*. "Coward like." Observe the accentuation of *ὥς*, coming, as it does, after the word on which it depends. — *δειδίσσεσθαι*. "To be terrified." In this place alone does this verb occur in a passive sense. Every where else Homer uses it as an active transitive verb, "to terrify." On the present occasion it means to be troubled, and tumultuously to prepare for flight.

οἶος νόος. "What is the intention." Supply *ἐστί*. — *πειρᾶται*. "He is making trial of." — *τάχα δ' ἵψεται*. "But soon will he smite." The allusion, says an anonymous commentator, is to a

man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him!—*ἐν βουλῇ δ' οὐ πάντες, κ. τ. λ.* Construe *οὐ πάντες δὲ ἀκούσαμεν οἶον ἔειπεν ἐν βουλῇ*.—*μή τι χολώσμενος, κ. τ. λ.* “(Take care) lest he, having become incensed, do some injury to the sons of the Greeks.” Supply *ὄρα*, or some equivalent term. We have given *μή τι*, with Spitzner, from a Venice manuscript. The common text has *μήτι* as one word.

196–197. *θυμὸς δέ*. “For the wrath.” The particle *δέ* is here equivalent to *γάρ*.—*διοτρεφέος*. Consult note on book i., verse 176.—*τιμὴ δέ*. “His high office, too.”—*φιλεῖ δέ*. *κ. τ. λ.* “And counseling Jove loves him.”—Observe in these two verses the different meanings borne by the particle *δέ*.

198–206. *δήμων*. “Of the common people.”—*βοόωντα*. “Crying aloud,” *i. e.*, expressing by loud cries his joy at the idea of returning home.—*Δαιμόνι*. “Fellow.” Consult note on verse 190.—*ἀπρέμας ἦσο*. “Sit quietly,” *i. e.*, sit down and be quiet.—*σὺ δέ*. “For thou art.” Supply *εἰς*.—*οὔτέ ποτ' ἐν πολέμῳ, κ. τ. λ.* “Neither at any time counted in war nor in council,” *i. e.*, counted among the brave in war, nor admitted to the council of chieftains.—*πῶς*. “By any means.”—*οὐκ ἀγαθὸν πολυκοιρανίη*. “The government of the many is not a good thing,” *i. e.*, a plurality of rulers. Observe that *ἀγαθὸν*, by a common Greek idiom, in place of agreeing with *πολυκοιρανίη*, agrees with *χρῆμα* understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνον παῖς ἀγκυλομήτεω. “The son of crafty Saturn,” *i. e.*, Jupiter. The epithet *ἀγκυλομήτης* means, more literally, “of crooked counsel,” and as *Κρόνος* is nothing more than time (*Χρόνος*), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked* and devious recesses whither no human knowledge or skill can reach. The scholiast however, merely refers the epithet to his having overreached his father Uranus.

θέμιστας. “Privileges,” *i. e.*, regal authority.—*σφίσιν*. “Among them.” Referring to the *Ἀχαιοί* in verse 203. It requires but a glance to perceive that *σφίσιν* here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts. If it be thrown out, we must supply *βασιλεύειν* with *ἔδωκε* in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

207-210. ὤς. "Thus." Observe the accentuation.--κοιρανέων. "Acting as chief," *i. e.*, discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—διέπε. "Was arranging." Equivalent to διέτασσε.—ἐπεσσεύοντο. Consult note on verse 86.—ἡχῇ. "With a tumult."—ὥς ὅτε. "As when." For a literal translation we must supply a clause after ὥς, namely, "as (is the tumult) when."—πολυφλοίσβοιο. Consult note on book i., verse 34.—σμεραγεῖ δέ τε πόντος. "And the deep even echoes again."

211-215. ἐρήτυθεν δὲ καθ' ἑδρας. Consult note on verse 99.—Θερσίτης δ' ἔτι μῶνος, κ. τ. λ. "But Thersites alone, intemperate of speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.—ἀμετροεπής. The true force of this epithet appears from the next line, ὅς ῥ' ἔπεα φρεσὶν, κ. τ. λ, which is, in fact, an explanation of its meaning. It is, therefore, not ὁ πολλὰ, but ὁ ἄκοσμά τε καὶ πολλὰ ἔπη εἰδώς.

ὅς ῥ' ἔπεα φρεσὶν, κ. τ. λ. "Who, namely, knew in his own mind words, both indecorous and many in number, for contending idly, and not according to order, with kings, but (for uttering) whatever might seem to him a subject of laughter to the Greeks." With regard to the expression ὅς ῥα, consult note on book i., verse 405.—ἔπεα ἤδη. This expression, as here employed, does not refer to a mere theoretic knowledge, but implies, also, an actual use of the terms in question. A similar usage frequently occurs in Homer. Thus, in place of saying "this man is just," the poet has "this man knows what is just." So ἄγρια εἰδέναι, "to know what is savage," *i. e.*, to be savage; ἀθεμίστια εἰδέναι, "to know what is lawless," *i. e.*, to be lawless, &c.—ἐριζέμεναι. This is merely stated as one of the many results of his being ἀμετροεπής.—ἀλλά. Depending on *οὐ κατὰ κόσμον*. In translating, supply λαλεῖν, which is in fact, however, implied in ἐριζέμεναι.—εἴσαιτο. The optative here denotes repetition, so that the clause, when more freely rendered, will be, "to speak out, as often as any thing appeared to him calculated to excite a laugh among the Greeks."

216-219. αἷσχιστος δὲ ἀνὴρ, κ. τ. λ. "He came, moreover, the ugliest man beneath (the walls of) Troy." More freely, "he was, moreover, the ugliest man that came beneath the walls of Troy."—φολκός. "Bandy-legged." Buttmann has discussed the meaning of this term with his usual ability, and has shown that the ordinary signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of na-

ture should begin a long description with "he squinted, and was lame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an αὐτὰρ ὑπερθεν. (*Lexil.*, s. v.)

κυρτῶ. "(Were) crooked."—ἐπὶ στήθος συνοχωκότε. "Drawn together toward his breast."—φοξός. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (*Buttmann, Lexil.*, s. v.) —ψεδνῇ δ' ἐπενήνοθε λάχνη. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of ἐπενήνοθε here. Compare also the Homeric Lexicon of Apollonius: ἐπενήνοθεν. ἐπῆν, ἐπέκειτο.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomedes's. (*Schol. Brev. ad Il.*, ii., 212; *Eustath.*, p. 204; *Quint. Cal.*, i., 764.) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220-224. ἔχθιστος δὲ μάλιστ' ἦν. "Especially was he most hateful."—νεικείεσκε. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being ἔχθιστος. —τότ' αὐτ' Ἀγαμέμνονι δίψ, κ. τ. λ. "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb λέγειν does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (*Lexil.*, p. 401, *Fishlake's transl.*)

ἐκπάγλως κοτέοντο. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks toward Thersites, and also more or less continued.—νεμέσσηθὲν τ. "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the

Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—*αὐτὰρ ὁ*. “He, however.” The particle *αὐτὰρ* here marks opposition to what immediately precedes. Thersites went on, *notwithstanding* the anger of the Greeks.

225-234. *τίο δ' αὖτ' ἐπιμέμφαι, κ. τ. λ.* “And what, again, art thou complaining of and wanting?” The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (v. 233). A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man O ye spiritless Greeks, deprive you of a return to your homes, &c.

ἐξαίρετοι. “Selected from the rest.”—*δίδομεν*. “Are wont to give.” In thus translating the present here, we have followed Nägelsbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, *b*.—*πρωτίστῳ*. “First of all.” This strengthened form of the superlative is not unfrequent in Homer.—*ἦ ἔτι καὶ χρυσοῦ, κ. τ. λ.* “Or art thou, (amid all these possessions), still in want of gold also?”—*κὲ οἷσε*. “Shall, perchance, bring.” Observe the hypothetic meaning of this clause “shall, in all likelihood, bring, if we remain here as thou wishest.”—*ὅν κεν ἐγὼ, κ. τ. λ.* The ridiculous vaunt of a coward.—*κεν ἀγάγω*. “May have led away (captive).”—*γυναῖκα νέην*. Supply *ποθεῖς*.

ἦν τ' αὐτὸς ἀπονόσφι, κ. τ. λ. “And whom thou thyself mayest retain apart (from the rest).” With *ἀπονόσφι* supply *τῶν ἄλλων*. Observe that *κατίσχει* is the subjunctive with the mood-vowel shortened.—*οὐ μέν*. For *οὐ μήν*.—*ἀρχὸν ἐόντα*. Supply *σε*.—*κακῶν ἐπιβασκόμεν, κ. τ. λ.* “To lead into evils the sons of the Greeks.” More literally, “to make the sons of the Greeks tread (or walk) upon evils.” *βαίνω*, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of “I make to go,” *i. e.*, bring, lead, involve, carry, &c., a meaning which otherwise belongs to *βιβάζω*. The epic sister-form *βάσκω* has also both senses. Hence the signification of *ἐπιβασκόμεν* in the present passage.

235-238. *ὦ πέπονες, κ. τ. λ.* “O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men.” In *ἐλέγχεα* we have the abstract for the concrete, like the Latin *probrum*. The poets are fond of this usage, since it imparts dignity

and animation to the style.—'Αχαιῖδες, οὐκέτ' Ἀχαιοί. Imitated by Virgil: "*O vere Phrygiæ, neque enim Phryges!*" (*Æn*, ix., 617).—Οἴκαδ' ἐπερ. The particle ἐπερ is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "*durchaus nach Hause* (nicht bloss hier sitzend)," or, as we would say in English, "to our *own* home (not staying here)." Nägelsbach, however, with more spirit translates "Home, home!"

τόνδε. Pointing at Agamemnon.—αὐτοῦ ἐνὶ Τροίῃ, κ. τ. λ. "Here in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (*Handwört.*, s. v.): "*Sie in ungestörter Ruhe, und Behäglichkeit, geniessen.*"—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseïs.—ἢ ῥέ τι οἷ χ' ἡμεῖς, κ. τ. λ. "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making χ' to be, by apostrophe, for καί. Editors generally regard it, indeed, as apostrophized from κε, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we *also* have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239-245. καὶ νῦν. "Even but just now."—ἔο. "Than himself."—μέγ' ἀμείνονα φῶτα. Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in heart, in order to subserve his own base ends.—ἐλὼν γὰρ ἔχει γέρας, κ. τ. λ. Compare book i., verse 356.—ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ, κ. τ. λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλα is here employed to strengthen the negation.—ἦ γὰρ ἂν Ἀτρεΐδῃ, κ. τ. λ. Compare book i., verse 232.

νεικεῖων. "Railing at."—τῷ δ' ὧκα παρίστατο, κ. τ. λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῷ ἠνίπαπε μύθῳ. "Rebuked him in severe speech."

246-251. Θερσίτ' ἀκριτόμυθε. "Thersites, reckless babbler." The term ἀκριτόμυθος properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection. Consult Wolf, *Vorles.*, ed. Ust., ii., p. 40.—λινυς

περ ἔων ἀγορητής. “Noisy declaimer though thou art.” More literally, “very shrill-toned haranguer though thou art.” Observe the force of *πέρ* in strengthening the meaning of the adjective, and compare book i., verse 131. Observe, also, that what is elsewhere the language of praise (book i., verse 248), is here converted into that of censure.—*ἴσχεο*. Compare book i., verse 214.—*οὐ φημί*. Like the Latin *nego*.—*χεριώτερον*. “Baser.”—*ὅσσοι*. “Of as many as” For *τόσων ὅσσοι*.

τῷ. “On this account.” Equivalent to *διὰ τοῦτο*.—*οὐκ ἂν βασίληας ἰνὰ στόμῳ*, κ. τ. λ. “Thou shouldst not harangue, having kings (continually) in thy mouth,” *i. e.*, always talking of kings. The optative with *ἂν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλάσσοις*. “And be on the watch for a return.” Literally, “and be watching a return.”

252–256. *ὅπως ἔσται τάδε ἔργα*. “How these things are going to be,” *i. e.*, how these affairs are going to turn out; whether well or ill.—*εὖ, ἢ κακῶς*. “Under favorable, or adverse circumstances.”—*τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι*, κ. τ. λ. Wolf encloses this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the *τῷ* at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow :

οὐ γὰρ ἐγὼ σέο φημί χεριώτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἦ εὖ, ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν·
 ἀλλ' ἔκ τοι ἐοέω.—

ἦσαι ὀνειδίζων. Observe that *ἦσαι*, though to be rendered here “thou sittest,” is not to be taken in too literal a sense, since Ther sites was standing at the time. Compare *Od.*, viii., 506; xi., 82–84. Some, however, make this a ground for rejecting the entire verse. (*Crusius, ad loc.*)

257-264. ἀλλ' ἐκ τοι ἐρέω. "But I will declare to thee plainly. Observe the force of the adverbial ἐκ.—εἰ κ' ἔτι σ' ἀφραΐνοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κίχῃσμαι be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. (Compare *Herm. Opusc.*, iv., 29.) Thiersch is in favor of the latter; but the former appears the more natural.—ὥς νύ περ ὦδε "Just as thou art now in this way (doing)." The particle πέρ qualifies ὥς, not νῦν.—ἐπείη. The optative here expresses a wish; and so, also, in κεκλημένος εἶην.

εἰ μὴ ἐγὼ σε λαβὼν, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ἀπό.—δύσω. Future indicative.—τά τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the *μίτρα* (*mitra*), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτὸν δὲ ἀφήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on book 1., verse 4.—πεπληγὼς ἀγορήθην. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265-271. ὤς. For οὕτως.—σκήπτρῳ δὲ μετάφρενον, κ. τ. λ. The reference here is merely to a single blow on the back.—ὁ δ' ἰδνῶθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow. Compare the Homeric Lexicon of Apollonius: εἰς τοῦπίσω ἐκάμψθη.—θαλερὸν δέ οἱ ἔκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερόν carries with it here the idea of a full and gushing tear. The reference to something forcible or strong likewise appears in other instances. Thus, the hair is called θαλερή, when standing thick and full. So θαλερὸς γόος, "strong lamentation" (*Od.*, x., 457); θαλερὴ φωνή, "a strong voice." (*Il.*, 17, 439.)

σμῶδιζ δ' αἱματόεσσα, κ. τ. λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of ἐξ and ὑπό, in combination with the verb. The swelling came out of his back under the blow; and the meaning of ὑπό is immediately explained epexegetically by the words σκήπτρον ὑπὸ χουσέου.—ἀλγῆσας δ'. "And having suffered pain."—ἄχρειον ἰδὼν "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence ἀχρεῖον ἰδὼν.

properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardt, not unaptly, translates it, "*schofel blickend*," or, as we would say, "looking miserably."

ἀχνύμενοί περ. Namely, because they were not to return home, as they had hoped.—ἐπ' αὐτῷ ἡδὺν γέλασαν. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of ἡδὺν, consult note on ἀχρεῖον ἰδών.—τις. "One." Equivalent, in fact, to "many a one."—ἐς πλησίον ἄλλον. "To another near him," i. e., to his neighbor:

272-276. ὧ πόποι. Consult note on book i., verse 254 — μυρί' ἐσθλά. "Ten thousand good things."—τ' ἐξάρχων. "In both originating."—πόλεμόν τε κορύσσων. "And in arousing the war." Equivalent to the Latin "*pugnam excitans*." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as *bellum adornans*, and regards πόλεμος as standing for ἄρης. The literal meaning, however, "arming the war," accords better with Köppen's idea, and πόλεμον will then be the same as πολεμοῦντας.

νῦν δὲ τόδε μέγ' ἄριστον, κ. τ. λ. "Now, however, he has done this, by far the best thing among the Greeks," i. e., in doing this he has achieved his greatest work. Equivalent to νῦν δὲ τόδε ῥέξας, αὐτῷ ἄριστον ἔρεξεν.—ὅς. "In that he."—τὸν. As before, for τοῦτον.—ἀγοράων. "From his harangues."—θῆν. "Assuredly." In Homer, θῆν is always ironical, as in Attic δῆπον. It is very frequently joined with οὐ, as in the present instance.—θυμὸς ἀγῆνωρ. "His insolent spirit."

278-283. ὧς φάσαν ἡ πληθύς. "Thus spoke they, the throng." Observe that ἡ, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult Nägelsbach, *Excurs.*, xix., 7, c.) Observe, also, that πληθύς is taken collectively, and has the verb in the plural.—ἀνὰ δὲ ἕστη. "Up, thereupon, stood." Observe the adverbial force of ἀνά.—παρὰ δὲ. "And by his side."—εἰδομένη. "Making herself like."—σιωπᾶν. More correct than σιωπᾶν with the subscript iota. Consult Wolf *Anal. Lit.*, ii., p. 49, seq.; Buttman, *Ausf. Gr. Sp.*, § 105, Anm., 17; and Spitzner, *ad loc.*

ὧς ἅμα θ' οἱ πρῶτοι, κ. τ. λ. "In order that the sons of the Greeks both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards οἱ as unnecessary here, and an instance of irregularity in the use of the article.

Not so, by any means. It is rather the digammatized dative of οὐ. The θ', however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in ἅμα οἱ, which hiatus, however, is removed by the digamma. The literal translation will therefore be, "might hear his speech for him." (Nägelsbach, *ad loc.*)—ὁ σφιν ἐϋφροονέων, κ. τ. λ. Compare book i., verse 73, and observe that this line is more immediately connected with verse 278.

284-290. Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, κ. τ. λ. "Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals." Observe the force of δὴ, as applied, in its sense of exactness, to νῦν, the adverb of time, and compare Kühner, § 720, 2, *ed. Jelf.*—πᾶσιν ἐλέγχιστον. We have given here the explanation of Nägelsbach, which appears to be the only true one.—ἥνπερ ὑπέσταν. "Which they undertook," *i. e.*, which they took upon themselves. In such constructions as the present, where the particle πέρ is appended to the relative, it has the same force in reality as in καίπερ, or with the participle. Hence ἥνπερ ὑπέσταν is the same in effect as ὑποστάντες περ.—ἐκπέρσαντ' Supply σε, with which this participle agrees.

ἡ παῖδες νεαρὸν, χῆραί τε γυναῖκες. Observe here that τε follows after ἡ, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses τέ approaches in sense τὸ ἡ, and hence they are interchanged; either ἡ-τέ, or τέ-ἡ. (Kühner, § 734, 3, *ed. Jelf.*)—ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. "Do they wail unto one another to return home." The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (Kühner, § 637.)

291-294. ἡ μὲν καὶ πόνοσ ἐστὶ, κ. τ. λ. "It is certainly a hard thing (so) to return, after having been exposed to many privations," *i. e.*, to return without having accomplished our object, and after having endured many a hardship. More literally, "for one (so) to return," &c., τινά being understood with ἀνιθέντα. The meaning of this much-contested passage turns entirely on νέεσθαι, which, being repeated from the previous line, becomes, in fact, equivalent to οὐτω ποιεῖν, the idea of returning without accomplishing the object of the expedition being implied in the first νέεσθαι. Observe, also, that ἡ μὲν stands opposed to ἀλλὰ καὶ ἔμπης in verse 297.

καὶ γάρ. "And (no wonder) for."—θ' ἓνα μῆνα. "Even a single month."—σὺν νηὶ πολυζύγῳ. The preposition σὺν is here made by

some equivalent to *παρά*, and this latter was even formerly the reading usually given in editions, until Wolf brought back *σύν* into the text. It is very evident that *παρά* must have arisen from a mere interpretation of *σύν*. On the whole, however, Wolf's explanation is the best, which connects *σύν νηϊ πολυζύγῳ* in construction with *αένων*.—*εἰλέωσιν*. "May be hemming in." Consult *Buttmann Lexil.*, s. v.—*εἰλεῖν*. The prose form of expression would be *ἀν εἰλῶσιν*.

295-300. *ἡμῖν δε εἰνατός ἐστι, κ. τ. λ.* "To us, however, while remaining here, it is the ninth revolving year." Observe that *περιτροπέων* is here merely an epithet of *ἐνιαυτός*, and that *ἐστι περιτροπέων* is not to be regarded as a mere circumlocution for the present indicative. The cæsure of the verse is directly opposed to such an idea.—*τῷ*. "On this account."—*ἀλλὰ καὶ ἔμπης, κ. τ. λ.* "But it is, nevertheless, also certainly disgraceful." Observe that *τοι* is here employed in the confirmative sense of the Latin *sane*, namely, "certainly," "verily," "of a truth." (*Kühner*, § 736, *ed. Jelf.*)—*κενεόν*. "Empty handed," *i. e.*, without booty and without success *τλήτε*. "Be patient." More literally, "endure."—*ἐπὶ χρόνον*. "For a time," *i. e.*, a little while longer.—*μαντεύεται*. "Divines." Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and, therefore, it is said of him here that he still "divines."

302-307. *μάρτυροι*. "Witnesses of it," *i. e.*, of the truth of what I am going to say.—*οὓς μὴ Κῆρες, κ. τ. λ.* "Whom the Fates of death went not bearing away," *i. e.*, whom the fates have not taken off. The expression *ἔθαν φέρονσαι* is a species of circumlocution for *ἤνεγκον, i. e., ἀνήρπαξαν*.—*χθιζά τε καὶ πρῶιζ*. "Both yesterday and the day before." A proverbial form of expression, and equivalent, in fact, to "very lately." The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult *Heyne, ad loc.*

ἐς Αὐλίδα. "At Aulis." Literally, "into Aulis," *i. e.*, into the harbor of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—*ἀμφὶ περὶ*. "Round about." We often find two prepositions thus joined together in poetry to give a fullness to the expression. Consult *Kühner*, § 618, 3.—*τελήεσσας ἐκατόμβας*. Consult note on book i., verse 315.—*ἀγλαὸν ὕδωρ*. "A limpid stream." The plane tree stood at a fountain-head or spring and the water bubbled up from beneath the tree.

308-313. *μέγα ἦμα*. "A great sign," *i. e.*, a great omen of the

future fortunes of the expedition.—ἐπὶ νῶτα δαφοινός. “All blood red upon the back.” A type of the bloody conflict that was approaching. Observe the intensive force of *δα* in *δαφοινός*.—τόν ῥ' αὐτὸς Ὀλύμπιος, κ. τ. λ. “Which, namely, the Olympian himself had sent forth into the light.” By the epithet Ὀλύμπιος Jove is meant, and αὐτός is added to increase the emphasis.—ὑπαίξας. “Having glided from under.”—ῥα. “Thereupon.”—ἐνθα δ'. “And there,” *i. e.*, in the plane-tree.—νήπια τέκνα. “An infant brood.” Literally, “infant offspring.”—ὑποπεπτηῶτες. “Cowering beneath.”—ὀκτώ. “Eight in number.”

314-319. ἐλεεινὰ τετριγῶτας. “Twittering piteously.” Some connect ἐλεεινά with κατήσθιε, but this is far inferior.—ἀμφεποῦτο. “Kept flying around.”—τὴν δ' ἐλελιζάμενος, κ. τ. λ. “And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about.” The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in ἐλελιζάμενος.—πτέρυγος. The reference to a part requires the genitive.

κατὰ ἔφαγε. “He had eaten up.” Observe the adverbial force of *κατά*.—τὸν μὲν ἀρίζηλον, κ. τ. λ. “The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone,” *i. e.*, Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, ἀρίζηλον, equivalent to ἀρίδηλον. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning “invisible,” especially on account of the opposition implied in ὅσπερ ἔφηνεν. This would also be in accordance with Cicero's paraphrase of the present passage (*de Divin.*, ii., 30):

“Qui luci ediderat, genitor Saturnius, idem
Abdidit, et duro firmavit tegmina saxo.”

But, then, a new difficulty arises. If we read ἀρίζηλον (*i. e.*, ἀίδηλον), we have a term, the analogy that produced which is extremely doubtful. If we write ἀίδηλον at once, we have a form contrary to common usage, which does not allow of a long *ι* in forms coming from *εἶδω*. And, lastly, if we take ἀείδηλον, we can not show that Homer ever did use this form. As for ἀειδέλιον, which is Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as Buttmann remarks, how almost impossible it

is in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (*Lexil.*, s. v. αἰθηλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some hapsodist.

320-323. οἶον ἐτύχθη. "At what had been done," i. e., had taken place. Οἶον is here equivalent to ὅτι τοῖον.—ὡς οὖν δεινὰ πέλωρα, κ. . λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," i. e., had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἐκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straightway."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἀνέω ἐγένεσθε. "Why, then, have ye become mute?" We have given ἀνέω, with Spitzner and Buttmann (*Lexil.*, s. v.), instead of the common reading, ἀνέω. It is not an adjective, but an adverb, like οὕτω, &c. ; and it was so regarded by Aristarchus, as Apollonius informs us. (*De Adverb.*, p. 555, 15, seq.)

324-332. ἡμῖν μὲν. "For us, indeed," i. e., for our special instruction. Observe that μὲν is here for μῆν.—ὑψιμον, ὑψιτέλεστον. The absence of the copulative conjunction renders the clause more emphatic.—οὗ. "Of which." An epic form of οὗ, arising, according to the ancient grammarians, from a diæresis. (*Etymol. Mag* p. 614, 34.—*Spitzner*, ad loc.)—κλέος. Referring to the mention of this prodigy among posterity.—ὥς ἡμεῖς. "So we."—τοσσαῦτ' ἔτεα. Nine years are meant.—τῷ δεκάτῳ. Supply ἔτει.—τελεῖται. "Are on the eve of being accomplished."—αὐτοῦ. "Here."—εἰσόκει ἐλωμεν. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσόκεν is for εἰς ὃ κεν, and compare the Latin idiom: "*usque ad id tempus, quo capiamus,*" &c.

334-336. σμερδαλέον κονάβησαν, κ. τ. λ. "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (i. e., by reason of) the Greeks having shouted." The common text has a comma after κονάβησαν, which we have removed, as interfering with the sense.—Γερήνιος ἱππότα Νέστωρ. "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled Γέρηνον in a fragment of Hesiod ; Γέρονα, by Strabo ; Γερηνία, by Pausanias ; and

ἡ Γερήνιος by the scholiast.—*ἰππότα*. For *ἰππότης*, a common epithet for heroes. Observe the absence of the copula between this word and Γερήνιος. The reason is that the term Γερήνιος is more of an individual, the other more of a general appellation.

337-339. ἃ πόποι. Consult note on book i., verse 254.—ἧ δὲ παῖσιν ἐοικότες, κ. τ. λ. “Assuredly, now, ye are haranguing like infant children,” *i. e.*, your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetic clause, οὔτ’ αὖτις μέλει, κ. τ. λ., shows in what the resemblance actually consists.—πῇ δὲ συνθεσίου τε, κ. τ. λ. “Whither, then, will go for us both agreements and sworn pledges?” *i. e.*, what, then, will become of our agreements? &c. According to Buttman (*Lexil.*, p. 439, *ed. Fishl.*), ὄρκιον properly signifies a contract or agreement on oath. As it is here, however, joined with *συνθεσίου*, it appears to refer rather to a pledge connected with an oath.

340-341. ἐν πυρὶ δὲ, κ. τ. λ. “Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hands on which we relied,” *i. e.*, away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish; and in this opinion the reviewer of Crusius’s edition of the *Iliad* concurs. (*Jahrb. für Phil. und Pæd.*, vol. xxxiv., p. 367.) The train of ideas appears to be as follows: Away with the counsels, &c., into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (*γενοίαιτο*), without the hypothetic *κε*, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression *ἐν πυρὶ γενοίαιτο* is merely of a proverbial character, to denote utter destruction.

σπονδαὶ ἀκρητοί. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342-349. αὐτως. “To no purpose.”—σὺ δὲ. “Do thou, therefore.”—ἔτι. “Still, as before.”—ἀστεμφέα βουλήν. “An unshaken resolve.”—τούσδε δ’ ἕα φθινύθειν, κ. τ. λ. “And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know,” &c. Compare with τοί κεν the Latin *si qui*. Achilles appears to be hinted at.—Διός. Governed by ὑπόσχεσις.

350-356. *κατανεῦσαι*. "Nodded assent."—*ἡματι τῷ*. "On that day." Observe the demonstrative force of *τῷ*, equivalent here to *ἐκείνῳ*.—*ἔβαινον ἐπ'*. "Were going on board of."—*Κῆρα*. "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—*ἀστράπτων ἐπιδέξι'*. "By flashing forth lightning to the right."—*φαίνων*. "By displaying."—Verse 353 explains what is meant by *κατανεῦσαι* in v. 350.

τῷ. "Therefore."—*τίσασθαι δ' Ἑλένης, κ. τ. λ.* "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttmann (*Lexil.*, p. 439, *seqq. ed. Fishl.*) makes *Ἑλένης* here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding *Ἑλένης* as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholiast in the Venice MS., as follows: *τιμωρίαν λαβεῖν ἀνθ' ὧν ἔστε νάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης*.

358-361. *ἀπτεέσθω*. "Let him lay hold of," *i. e.*, for the purpose of dragging it down to the sea.—*θάνατον καὶ πότμον*. "Death and fate." Often united by Homer; as also *θάνατος* and *μόρος*.—*αὐτός τ' εὖ μῆδεο*. "Both deliberate well thyself." Passow translates this "*fasse selbst wohl einen Beschluss*," *i. e.*, form a resolve thyself. This, however, is inconsistent with *πείθεό τ' ἄλλῳ*.—*ὅττι κεν εἴπω*. Not equivalent to *ἐάν τι εἴπω*, but "whatsoever I shall say (if thou permit)."

362-368. *κρῖν' ἀνδρας κατὰ φύλα, κ. τ. λ.* "Separate, Agamemnon, the men by tribes, by families." By *φύλα* are here meant tribes or clans, proceeding each from one common progenitor; by *φρήτραι*, on the other hand, the several families or kindreds composing a tribe. Hence Heyne remarks: "*Per populos et gentes dispositi pugnarunt haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum genera seu stirpes ab eodem auctore deductas; et in his iterum sunt familiæ*."—*ὥς φρήτρη φρήτρηφιν, κ. τ. λ.* The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—*καὶ τοι πείθωνται Ἀχαιοί*. "And (if) the Greeks shall obey thee (in this)," *i. e.*, shall carry this plan of thine into full effect.—*ὅς θ' ἡγεμόνων κακός*. "Both what one of the leaders is cowardly." Supply *ἐστί*.—*κ' ἔησι*. "May be."—*κατὰ σφέας*. "By themselves," *i. e.*, each clan by itself, and each family of the clan also by itself.

γνῶσθαι δέ. "And thou wilt farther know." Observe the emphatic usage of δέ, after γνώση ἔπειθ' in verse 365.—εἰ καὶ θεσπεσίῃ, κ. τ. λ. "Whether thou art even not going to sack the city by the Divine will, or by the cowardice of men, and their inexperience in war." With θεσπεσίῃ supply βούλῃ or μοίρῃ.

370-373. ἥ μὲν αὖτ', κ. τ. λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpasses (in sage counsel) the sons of the Greeks." More literally, "in the assembly," *i. e.*, of the forces. Observe the force of αὖτε: thou surpasses in the public assembly, after having surpassed in the private conclave of the Grecian princes.—αἶ γάρ, Ζεῦ τε πάτερ, κ. τ. λ. "For would that, both father Jove, &c., there were to me," &c., *i. e.*, would to Jove, &c., I had.—τῷ. "In that event." More literally, "by that means."—ἡμύσειε. The verb ἡμύω, when thus applied to cities, refers to their sinking in ruins.

375-379. ἄλγε' ἔδωκεν. Compare book i., verse 96.—ὅς με μετὰ βάλλει. "Who hurls me into the midst of." (Compare Kühner, § 614, iii.) More freely, "who keeps continually involving me in."—ἔγω δ' ἥρχον χαλεπαίνων. "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe, also, that ἄρχεσθαι is used with the infinitive, when the notion of the dependant verb is only in intention, not in act. Thus, *Thucyd.*, i., 107, ἥρξαντο καὶ τὰ μακρὰ τεῖχῃ Ἀθηναῖοι οἰκοδομεῖν: but οἰκοδομοῦντες when it is actually begun. (Kühner, § 688, vi., p. 317, *ed. Jelf.*)

ἔς γε μίαν βουλευσομεν. "We shall come to the same determination." With μίαν supply βουλὴν, and compare the explanation of Nägelsbach: "*ita consultare ut sententiæ in unum conspirent.*" The reference is to their becoming reconciled to one another.

381-384. ἐπὶ δεῖπνον. "To your meal." The morning meal is here meant. In Homer, the word ἄριστον uniformly means the early, as δόρπον does the late meal; but δεῖπνον, on the other hand, is used for either, apparently without any reference to time.—ἵνα ξυνάγωμεν Ἀρηα. "In order that we may join battle." A concise form of expression, for ἵνα ξυνάγοντες τοὺς λαοὺς ἐγείρωμεν Ἀρηα.—εὖ δὲ θέσθω. "And get ready well," *i. e.*, have it in good order, and ready for action. Compare Passow, *Wörterb.*, s. v. τίθημι, b. ii, c.—εὖ ἄρματος ἀμφὶς ἰδὼν. "Having looked well about his chariot," *i. e.*, round about it; having carefully examined it on all sides. We have given ἀμφὶς ἰδὼν with Spitzner. Heyne, however, who is followed by Buttmann (*Lexil.*, p. 104, *ed. Fishl.*), is in favor of ἀμειδῶν.

386-393. οὐ μετέσσειται. "Shall not ensue." More literally "shall not intervene."—διακρινέει μένος ἀνδρῶν. "Shall part the wrath of the combatants."—ἰδρώσει μὲν τευ τελαμών, κ. τ. λ. "The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear." More literally, "on the spear round about." The Greek warrior had two straps or belts passing over his breast, from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former.—καμῖται. Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: "shall cause himself to toil." Compare Kühner, § 364, *ed. Jelf*.

μυμνάζειν ἐθέλοντα. "Wishing to linger."—οὐ οἱ ἐπειτα ἄρκιον ἐσσεῖται, κ. τ. λ. "There shall be nothing thereupon on which he can rely for escaping from the dogs and birds," *i. e.*, there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered ἄρκιον here in accordance with the explanation given to it by Buttmann (*Lexil.*, *s. v.*). It appears to be equivalent in some degree to ἔτοιμον.

394-397. Ἀργεῖοι δὲ μέγ' ἰαχον, κ. τ. λ. "The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock." Observe the ellipsis in κύμα, which is to be supplied by ἰάχει. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave shouts."—προβλήτι σκοπέλω. This is merely a more special definition of the idea contained in ἀκτῇ ἐφ' ὑψηλῇ, and is epexegetical to that clause.—As regards ὅτε κινήσῃ, compare book i., verse 80.

τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων, κ. τ. λ. "For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that," *i. e.*, the billows raised by every wind, no matter from what point it comes. The comma after λείπει, which appears in the ordinary text, must be removed, since κύματα is to be joined in construction with παντοίων ἀνέμων. So we have νέφεα ἀργεστέῳ Νότοιο (*Il.*, xi., 305); and ἄλλαι παντοίων ἀνέμων (*Od.*, v., 304). If we retain the common pointing, παντοίων ἀνέμων becomes the genitive absolute, and must be rendered, "during all kinds of winds," there being then an ellipsis of ὄντων. This, however, is decidedly inferior.—γένωνται. Referring, of course, to the winds, not to κύματα. In this latter case, the reading would have

been γέννησι, which some appear to have given anciently, but which the scholiast very properly condemns.

398-400. ὀρέοντο. "They made a rush." The imperfect of ὀρέομαι, and not from ὀρνυμι. Nägelsbach removes the comma after this word, and connects it closely in construction with κεδασθέντες, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—κεδασθέντες κατὰ νῆας. "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—νῆας. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—κατὰ κλισίας. "Throughout the tents."—ἔρεξε. "Began to offer sacrifice." Supply ἱερά. The full form occurs in book i., verse 147. Compare Virgil (*Eclog.*, iii., 77), "*Cum faciam vitulâ pro frugibus.*"—ἄλλος δ' ἄλλω. The meaning is, that each kindred sacrificed to its own tutelary deity.

402-410. ὁ ἀναξ ἀνδρῶν Ἀγαμέμνων. "He, the king of men, Agamemnon."—πενταέτηρον. "Five years old." And, therefore, in full vigour.—κίκλησεν δὲ. "And he invited (to the sacrifice)."—Παναχαιῶν. "Of all the Greeks." The name Ἀχαιοί has a wider Homeric meaning than either Ἀργεῖοι or Δαναοί.—πρώτιστα. "First of all."—Αἴαντε δύο. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oïleus, who commanded the Locrians.—Τυδέος νῖον. Diomedes.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—βοῶν ἀγαθός. "Good at the battle-shout," i. e., brave in battle.—ᾗδε γὰρ κατὰ θυμὸν, κ. τ. λ. "For he knew in his mind how his brother was toiling," i. e., toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.—οὐλοχύτας ἀνέλοντο. Compare book i., verse 449.

412-418. κελαινεφές. "Black-cloud-collecting deity."—αἰθέρι βζίων. Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—μὴ πρὶν ἐπ' ἥελιον δύναι, κ. τ. λ. "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of δέξ, or

ποιησον, οὐ γένετο.—ἐπ' ἥλιον δύναι. The expression ἐπὶ . . . δύναι occurs here for the only time in Homer with reference to the setting sun; and, as ἐπὶ in this passage is not easy to explain, Nägelsbach recommends that we read ὑπ' ἥλιον δύναι, and he compares *Od.*, iii., 335, and *Od.*, x., 191.—πυρὸς δηίοιο. “With hostile fire.” Observe here the genitive of the source whence the action arises, and compare *Kühner*, § 484, p. 126, *ed. Jelf*.

Ἐκτόρεον δὲ χιτῶνα, κ. τ. λ. “And have severed around his breast the tunic of Hector, rent by my brazen spear.” Literally, “rent by the brass.” The expression χαλκῷ ῥωγαλέον serves still farther to explain the meaning of δαΐζαι.—πρηνέες ἐν κονίῃσιν. “Prone in the dust,” *i. e.*, stretched out on their faces in the dust.

419–432. οὐδ' ἄρα πῶ, κ. τ. λ. “But not yet, thereupon, was the son of Saturn accomplishing it for him.” Observe that ἐπεκραταίνε stands here without an object, which, when supplied, is generally ἐέλδωρ. Compare book i., verse 41.—πόνον δ' ἀμέγαρτον ὄφελλεν “But increased their severe toil.”

The ensuing lines (421–432) have already occurred in book i., verse 458, *seqq.*, with the exception of a few forms of expression.—ἀμπεύραντες. “Having spitted.”—ὑπείρεχον Ἡφαίστοιο. “They held them over the fire.” Observe the continued action expressed by the imperfect.

433–440. Γερήνιος ἱππότα Νέστωρ. Consult note on verse 336.—μηκέτι δὲ νῦν αὖθι λεγόμεθα. “No longer, at this very time, let us be talking here.” Nestor rises from table, at which there had naturally been some conversation, and interrupts the speakers by these words. It will be perceived, therefore, that λεγόμεθα is here taken absolutely. We have rejected the common reading, μηκέτι νῦν δηθ' αὖθι λεγόμεθα, and have adopted that of Callistratus from the scholia, as making the best sense. The form δηθ' (δηθά) is not Epic (*Hartung*, i., 305; *Kühner*, § 693), whereas δὲ νῦν is both an Homeric position of the particles, and gives more force to μηκέτι. Buttmann recommends ταῦτα in place of αὖθι, from a comparison of other passages of Homer; but he is answered by Spitzner, who shows that in these passages ταῦτα refers to actual conversations preceding, whereas on the present occasion no previous remarks have been detailed. (*Lexil.*, p. 398, *ed. Fishl.*—*Spitzner*, *ad loc.*)—It remains but to add, that some translate λεγόμεθα here, “let us lie,” *i. e.*, let us be sitting, or be resting; but in the whole range of Epic poetry, there never occur in this sense any other parts of λέγω except the aorists ἔλεξε, ἐλέξατο, ἔλεκτο. (*Buttmann*, *Lexil.*, l. c.)

ἔργον “The work,” *i. e.*, the work of battle.—ἐγναλίζει. “Puts

into our hands." The present shows certainty, and a firm belief that Heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future *ἐγναλίξει*, given in some editions, is inferior.—*κήρυκες μὲν*. Opposed to *ἡμεῖς δὲ*.—*χαλκοχιτώνων*. Consult Gloss. on book 1., verse 371.—*ἀγειρόντων*. For *ἀγειρέτωσαν*.—*ἄθροοι ὧδε*. "Thus assembled as we are." Equivalent to *ὥσπερ ἔχομεν ἄθροοι*.—*ἴωμεν*. For *ἴωμεν*, with the shortened mood-vowel. So *ἐγείρομεν* for *ἐγείρωμεν*.—*ὄξυν Ἄρηα*. "The sharp conflict." Literally, "sharp Mars."

443-447. *κηρύσσειν πολεμόνδε*. "To summon to the conflict."—*καρηκομόωντας Ἀχαιοῦς*. Consult note on verse 11.—*οἱ μὲν ἐκέρυσσον, κ. τ. λ.* Compare verse 52.—*οἱ δ' ἀμφὶ Ἀτρείωνα, κ. τ. λ.* "But they, the Jove-nurtured kings, around the son of Atreus, kept moving to and fro, separating (the forces)," i. e., the Jove-nurtured kings in attendance at the time on Agamemnon, kept moving rapidly about, and separating the people into tribes and families, according to the suggestion of Nestor.—*μετὰ δὲ*. "And among them."

αἰγίδ' ἔχονσ'. The ægis, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing



and defence, we can not wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, no doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm. The annexed figure is taken from a colossal statue of Minerva at Dresden.



By a figure of speech, Homer uses the term *ægis* to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's *ægis* around her shoulders (*Il.*, v., 738 : xviii., 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (*Il.*, xv., 229, 307. *seqq.*);

and, on another occasion, to cover with it the dead body of Hector, in order to protect it from insult.—By the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 150, taken from a statue at Florence: the Gorgon's head occupies the centre, whereas, in the other figures, the serpents of this head are transferred to the border of the skin.

448-450. τῆς ἑκατὸν θύσανοι, κ. τ. λ. "From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen." More literally, "a hundred tassels, &c., are suspended." Observe the force of the present in ἡερέθονται, as indicating a constant attribute of the ægis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote ἡερέθοντο, in the imperfect; but, as the scholiast remarks, the imperfect here οὐχ ἁρμόζει ἐπὶ ἀθανάτων.—As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the ægis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σὺν τῇ παφύσσουσα, κ. τ. λ. "With which, looking fiercely around, she moved rapidly through the people of the Greeks." We have given παφύσσουσα here the meaning assigned to it by Passow. The scholiast, indeed, explains it by ἐνθουσιῶσα, ὀρμῶσα, but this is the meaning which it has with later writers.

451-453. ἐκάστῳ καρδίῃ. "Unto each one in heart," i. e., in the heart of each one.—ἀλλήληκτον. "Without ceasing."—ἄφαρ. Compare book i., verse 594.—νέεσθαι. Taking the place of a substantive, though without any article prefixed.

455-458. ἥντε πῦρ ἀίδηλον, κ. τ. λ. "As a destructive fire consumes an immense forest." We have given ἀίδηλον here the meaning which Buttmann assigns to it (*Lexil.*, s. v.), and in which he is followed by Passow. The literal signification of ἀίδηλος is "invisible," whence, with a causative force, we have "making invisible," and, from this, "destroying," "destructive."—ἐπιφλέγει. The point of the comparison (*summa comparationis*) does not lie in ἐπιφλέγει, but in φαίνεται αὐγῇ, the flashing of the rays of light from the armor

of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὦς τῶν ἐρχομένων, κ. τ. λ. "So, as these moved along, an all resplendent brilliance from their admirable brazen armor went to the heavens through the upper air." Observe that τῶν ἐρχομένων is the genitive absolute.—χαλκοῦ. We have rendered this by the term "brass," in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—ἵκεν. Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459-461. τῶν δ', ὧσ' ὀρνίθων, κ. τ. λ. "And of these—just as the numerous nations of winged fowl." Observe the anacoluthon in τῶν δέ, the construction being broken off after these words, and resumed at verse 464, when ὦς τῶν takes the place of the τῶν δέ with which the sentence opened.—ἔθνεα πολλά. Observe the beautiful personification here, instead of the prosaic "many flocks." We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five similes following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsodists, and not in good taste.

Ἀσίῳ ἐν λευμῶνι. "In the Asian mead." This meadow or marsh was in Lydia, formed by the river Caÿster near its mouth, and was a favorite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (*ad Hymn. in Apoll.*, 250), Buttmann (*Mythol.*, vol. ii., p. 175), and others. Wolf, however, is in favor of Ἀσίῳ, as a genitive of Ἀσιοῦ or Ἀσίας, and makes the allusion to be to Asius or Asias, a prince who, in early times, reigned over the country around the Caÿster, and from whom the mead, according to him, derived its name. Consult, however, the remarks of Hermann, *l. c.*

462-463. ἀγαλλόμενα. "Exulting," *i. e.*, making a loud flapping. We have given here the neuter form, the reading of Aristarchus, which is found also in several good manuscripts, that of Venice among the rest, and likewise in the *Editio Princeps*. It agrees with *ἔθνεα*, and certainly harmonizes much better with *προκαθίζόντων* than ἀγαλλόμεναι, the reading of Spitzner and the ordinary text, would. Besides, ὄρνις is much more frequently masculine than

feminine, and when it does appear with the latter gender, **some** special reason lies at the bottom of it which can not certainly be found here.—*κλαγγηδὸν προκαθίζοντων*. “They setting themselves forward with a loud noise.” Supply *αὐτῶν*. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, *ἔθνεα πολλὰ ὀρνίθων*, &c., *κλαγγηδὸν προκαθίζοντων*, *ποτῶνται ἔνθα καὶ ἔνθα*, &c. This latter mode of construing connects *προκαθίζοντων* at once with *ὀρνίθων*.

464–468. *ὥς τῶν ἔθνεα πολλὰ*. “So the numerous nations of these,” i. e., of the Greeks.—*προχέοντο*. “Kept pouring forth.” Observe the force of the imperfect.—*πεδίον Σκαμάνδριον*. By the “Scamandrian plain” is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The River Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτὰρ ὑπὸ χθών, κ. τ. λ. “While the earth beneath resounded fearfully, from the feet of both them and their horses.” Observe here the adverbial force of *ὑπὸ*, and also that *ποδῶν* is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—*μυριοί, ὅσσα τε φύλλα*, κ. τ. λ. “Innumerable, as many as both the leaves and flowers are produced in the spring.” Observe that *ὥρῃ* here means, literally, “in their season.” The full expression is given in verse 471, *ὥρῃ ἐν εἰαρινῇ*. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469–473. *μυιάων ἀδινάων*. “Of the thickly-swarming flies.” Observe here the similarity of ending, as if the sound were meant to be an echo to the sense.—*κατὰ σταθμὸν ποιμνήϊον*. “At some shepherd’s pen.” The preposition here properly implies a moving up and down, and throughout.—*ὥρῃ ἐν εἰαρινῇ*. “In the spring season.” Consult note on verse 468.—*ὅτε τε*. “And when.” More literally, “when, also.”—*ἐπὶ Τρώεσσι*. “Against the Trojans.”—*διαβραῖσαι μεμαῶτες*. The point of the comparison lies in these words. As the swarms of flies in the shepherd’s pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their

blood. Hence we must render διαβράῃσαι μεμαῶτες, "desirous of breaking through (their lines)."

474-479. τοὺς δὲ. "And these." Observe that τοὺς stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—αἰπόλῳια πλατέ'. "Widespread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: ὅτι διασκεδασμένα νέμονται. As regards the expression αἰπόλῳια αἰγῶν, compare συνων συνόσια (Od., xiv., 101).—ὧς τοὺς. "So these."—μετὰ δὲ. "And among them," i. e., Agamemnon was busily employed among the rest in arranging the forces.—ὄμματα καὶ κεφαλὴν. Alluding to his majestic look and bearing.—Ἄρει δὲ ζώνην. The term ζώνη, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (Nägelsbach, *ad loc.* — Compare Müller, *Archæol. der Kunst*, p. 544, *seqq.*) — στέρνον δὲ Ποσειδάωνι. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare Müller, p. 503, *seqq.*)

480-483. ἦ ὅτε βοῦς ἀγέληφι, κ. τ. λ. "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term βοῦς denotes a bull or cow, the animal in general. Homer here adds ταῦρος to it, to denote especially the bull. Compare σὺς κῆπρος (Il., xvii., 21).—ἐν πολλοῖσι. Not to be connected in construction with ἡρώεσσι. Such an arrangement would be un-Homeric.

486-493. ἡμεῖς δὲ κλέος οἶον, κ. τ. λ. "We, on the other hand, hear report alone, nor know we any thing (for certain)." By κλέος is here meant the voice of tradition merely as heard in the songs of bards.—οὐκ ἂν ἐγὼ μυθήσομαι. "I could not tell." Some regard μυθήσομαι here as the aorist subjunctive, with the shortened mood vowel, because ὀνομήνω comes after. This, however, is incorrect. The future μυθήσομαι expresses certainty under existing circumstances (ἂν) that the poet will not be able to tell the whole number of the mighty host; whereas οὐδ' ὀνομήνω ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

ἄρρηκτος. "Not to be broken," i. e., not to be wearied.—χάλκεον δέ μοι, κ. τ. λ. "And though there were within me a brazen breast." Passow, less correctly, renders ἦτορ here "heart." We have followed Stadelmann.—μνησαίαθ'. "Should mention." For μνήσαιντο.—ἄρχαυρ αὖ, κ. τ. λ. "Hereupon I will tell," &c. Observe that

αὖ has here the force of *δή*. (*Hermann, ad Vig.*, p. 626, *ed. Glasg.*) Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprizing us whether the Muses have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE SINGLE COMBAT BETWEEN PARIS AND MENELAUS.

THE armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counselors, observing the Grecian leaders, on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

1-2. *αὐτὰρ ἐπεὶ κόσμηθεν, κ. τ. λ.* "But when they were arranged, each (army) along with their leaders." By *ἐκαστοι* are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—*Τρῶες μὲν κλαγγῇ*

κ. τ. λ. "The Trojans, on their part, moved along with both a clamor and battle-cry." The term *κλαγγή* here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas *ἐνοπή* denotes the battle-cry, in which they all, from time to time, join. — The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race; a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

ὄρνιθες ὥς. The point of comparison is in *κλαγγῇ*, not in any allusion to the swiftness of the feathered race, as some erroneously suppose. — Observe the accent in *ὥς*, as coming after the word (*ὄρνιθες*) on which it depends. Literally, "birds-like." It would be, otherwise, *ὥς ὄρνιθες*.

3-6. *ἥντε περ κλαγγῇ, κ. τ. λ.* "As is the clamor of cranes in front of the sky," *i. e.*, high in air; just this side of the vault of heaven. Compare the scholiast: *ἐν τῷ ὑπὸ τὰ νέφη τόπῳ*. The suffix *νι*, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence *οὐρανόθι* *πρό* is equivalent here, in some degree, to the later *πρὸ οὐρανοῦ*. (*Kühner*, § 377, 2, 7.) — *αἶτ'*. An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by *ταίγε* in the succeeding line. — *χειμῶνα*. "The wintry-storm," *i. e.*, the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of winter.

κλαγγῇ ταίγε πέτονται, κ. τ. λ. "With a clamor do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial *ἐπί* is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: *πλεῖν ἐπὶ Σάμῳ* (*Thucyd.*, i., 116); *ἐπὶ Σάρδεων φεύγειν* (*Xen., Cyrop.*, viii., 2, 1) Compare *Kühner*, § 507, and 633, 1, *ed. Jelf*. — *Ὠκεανοῖο ῥοάων*. Homer's Oceanus is a large river encircling the round plane of the earth (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.

ἀνδράσι Πυγμαίοισι, κ. τ. λ. The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict.*, s. v. Pygmæi. — φόνον καὶ Κῆρα φέρονσαι. Compare book ii., verse 352.

7-9. ἡέριαι δ' ἄρα ταίγε, κ. τ. λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given ἡέριαι here the meaning for which Buttman contends, on the authority of the ancient grammarians. (*Lexil.*, s. v. ἡήρ, ἡέριος.) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning;" respecting which, consult Buttman, l. c.—προφέρονται. Observe the force of the middle

οἱ δ' ἄρ' ἴσαν, κ. τ. λ. "But the others thereupon, the Greeks, (namely), went along in silence, breathing rage." Observe the pronominal force οἱ οἱ, with which word Ἀχαιοί is in apposition. Aulus Gellius, in his explanation of this passage, refers σιγῇ to μένεα πνείοντες, which Heyne very justly condemns. (*Aul. Gell.*, i., 11.)—μεμαῶτες. This participle occurs here without any copula, since it is merely explanatory of πνείοντες, &c.

10-14. εὔτε Νότος κατέχευεν. "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that εὔτε stands here for the more ordinary ἥντε. This, indeed, is denied by Buttman, who makes εὔτε the adverb of time, and equivalent to ὅτε, but ἥντε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ἡντ' ὅρεος, making ἡντ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εὔτε in the sense of ἥντε, and denies, from Apollonius (*De Adv.*, p. 560, 1, seqq.), that ἥντε can be contracted into two syllables.

κλέπτῃ δέ τε νυκτὸς ἀμείνω. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—τόσσον τίς τ' ἐπιλεύσσει, κ. τ. λ. "And one looks over (only) as great a space as he even throws a stone over," i. e., and one only sees before him to the distance of a stone's throw. Observe the peculiar force of ἐπί here, both in composition and out of it. Literally, "upon."

ὥς ἄρα τῶν ὑπὸ, κ. τ. λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," i. e., the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here ἀελλῆς or ἀέλλης, the former being the adjective, the latter the genitive of ἀέλλα

The adjective occurs nowhere else; while the expression *κονίσσας ἀέλλης*, "the dust of an eddy," *i. e.*, eddying dust, can easily be endured. Buttmann, on the other hand, writes *ἀέλλῃς*, contracted from *ἀέλλῃεις*. (*Ausf. Gr.*, i., p. 172, *not.*) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονίσσαλος*. The common form is *κονίσσαλος*, which we have altered with Heyne, Wolf, Spitzner, and others.

πεδίοιο. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (*Kühner*, § 522, *ed. Jelf.*)

16–20. *Τρωσὶν μὲν προμάχιζεν*, κ. τ. λ. "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris appears on this occasion as a *πρόμαχος*, or *πρόμος*, a name given to one who fights in the foremost rank. Paris was not without valor, but he was easily intimidated by an opponent.—*Ἀλέξανδρος*. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. (*Ἀλέξανδρος*, "man-defender," from *ἀλέξω*, "to defend," and *ἀνήρ*, "a man.") He had been exposed, when an infant, on Mount Ida, in consequence of a dream which his mother Hecuba had while pregnant of him, and was saved and brought up by one of the shepherds of the mountain. Hecuba dreamed that she had been delivered of a blazing torch, which wrapped in flames both Troy and the woods of Ida.

παρδαλέην. "A panther's skin." Properly an adjective, with *δοράν* understood. As regards the *πάρδαλις*, consult *Dictionary of Antiquities*, p. 733.—We have here a remnant of an early, and, at one time, very general custom, namely, that of wearing skins or hides for defensive armor. The mode of wearing the lion's skin, for example, is shown in two small bronzes of very high antiquity, and which are copied in the woodcut on the next page.

καμπύλα τῶσα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.—*αὐτὰρ ὁ*. "But he," *i. e.*, he, moreover. The particle *αὐτὰρ* is here employed in the beginning of a sentence, to express a rapid



continuation of the subject, and to serve as a connecting link between προμάχιζεν and προκαλίζετο.—κεκορυθμένα χαλκῷ. "Heaven with brass." More literally, "tipped with brass." Consult note on book ii., verse 457.—προκαλίζετο. "Kept challenging."—ἀντίβιον "Face to face."

21-29. Ἀρηϊφίλος. "Dear to Mars." An Homeric epithet for a valiant warrior.—μακρὰ βιβῶντα. "Striding with long steps."—ὥστε λέων ἐχάρη, κ. τ. λ. "Even as a lion is wont to rejoice, having lighted upon a large carcass." Observe the force of the aorist in ἐχάρη, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of πεινάων in the text, since, according to the scholiast, Homer uses σῶμα in speaking of dead bodies only, the Homeric term for a living one being δέμας.—πεινάων. "In his hunger." Literally, "being hungry." The term πεινάων not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

μάλα. "Greedily."—εἴπερ ἂν αὐτὸν, κ. τ. λ. "Even though both swift dogs and vigorous youths bestir themselves after him." Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative αὐτόν expressing with reference to what this bestirring of themselves takes place.—ὡς ἐχάρη Μενέλαος. "So Menelaus was rejoiced."—φάτο γὰρ τίσεσθαι Ἀλέκτῃν. "For he thought that he would take vengeance on the

wicked one. Observe the force of the middle in *φάτο*: literally, "he said unto himself," *i. e.*, he said within his own breast.—*τίσσεσθαι*. We have given this reading with Wolf, Heyne, Spitzner, and others, in place of the earlier one *τίσασθαι*. It is doubtful, however, after all, whether this last ought not to be retained; for the aorist like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare Kühner, § 403, 2, *ed. Jelf.*—*ἐξ ὀχέων*. "From his chariot."

30-32. Τὸν. "This warrior."—*ἐν πορομάχοισι*. "Among the foremost combatants." Consult note on verse 16.—*κατεπλήγη*. In the compounds of *πλήσσω*, having the sense of "to strike with dismay or astonishment," the second aorist is written with *ᾱ* in the penult. Here, however, the poet, for the sake of the metre, has *η* instead of *α*. (*Buttmann's Irregular Verbs*, p. 216, *ed. Fishlake.*)—*ἔθνος*. "The throng."—*ἐχάζετο*. "He began to retreat."

33-36. ὥς δ' ὅτε. "And as when."—*παλίνορσος ἀπέστη*. "Springing back, removes out of the way." Observe the aorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—*ὑπό τε τρόμος ἔλλαβε γυῖα*. "And trembling seizes on his limbs beneath." Here, as often before, there is nothing that compels us to have recourse to a tmesis. Compare Kühner, § 619, *a.*—*ἄψ τ' ἀνεχώρησεν*. "Back he both retreats." This enlarges on *ἀπέστη*, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—*μιν εἶλε παρειάς*. On this construction, consult note on book i., verse 236.

αὐτίς ἔδν. "Plunged back."—*Τρώων ἀγερώχων*. "Of the haughty Trojans." Buttmann regards this term as indicating that love for external display which was so characteristic of the Asiatic nations, the word being principally used by Homer as an epithet of Asiatics. (*Lexil.*, s. v. *ἀγέρωχος*.)

39-40. Δύσπαρι. "Evil-bringing Paris," *i. e.*, Paris, source of evil unto thee and thine. The prefix *δύς* here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation of "unhappy Paris," given to the term in question by most editors, does not convey the true and full meaning of the word. Compare *Eurip.*, *Orest.*, 1388, *Δυσσελένας*, and *Lobeck, Par.*, p. 545.

αἰθ' ὄφελος ἀγονός τ' ἔμμεναι, κ. τ. λ. "Would that either thou wert unborn, or hadst perished unmarried." More literally, "Oh how thou oughtest to be either unborn or to have perished unmarried." Observe that *ὄφελον* (with the augment *ὠφελον*) is only employ

ed where one wishes for a thing which *has* not taken place, *is* not now taking place, and is not *about* to take place. (*Herm. ad Viger.*, p. 756.)—*ἄγονος*. Some make this term equivalent here to "*ad prolem generandum inhabilis*." Such a meaning, however, can hardly suit the context. The more usual force of *ἄγονος* is *ὁ μὴ γεννῶν*, or *ἄτεκνος*, *i. e.*, "childless," a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: *αἰθ' ὄφελον ἄγαμός τ' εἶμεναι, ἄγονός τ' ἀπολέσθαι*. Compare *Sueton., Vit. Aug.*, 65.

41-42 *καὶ κε τὸ βουλοίμην*. "I would both prefer this," *i. e.*, the fulfilment of such a wish.—*λῶβην καὶ ὑπόψιον ἄλλων*. "A scandal, and an object of angry distrust unto others." We have given *ὑπόψιον*, with Wolf and Spitzner, as far preferable to the ordinary reading *ἐπόψιον*, "a spectacle." The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by *ὑπόψιος* is that of one who is regarded by others *from under* brows contracted by angry distrust.

43-45. *ἦ πον*. "Assuredly, if I mistake not." These two particles, of which *ἦ* is affirmative and *πον* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἦ* would have the acute accent—*καρχαλόωσι*. "Will raise the loud laugh." The present has here the force of a future, the certainty of the event's taking place being so strongly established in the mind of the speaker. Compare *Κικλήρ.*, § 437.—*οὐνεκα καλὸν εἶδος ἔπ'*. "Because a handsome person is upon thee," *i. e.*, because a handsome exterior is thine.—*ἄλκῃ*. "Vigor."

46-51. *ἦ τοιόσδε ἐὼν*. "Didst thou, being such a one." Observe that *ἦ* belongs in construction to *ἀνῆγες*.—*ἐρίηρας*. According to Buttmann (*Lexil.*, s. v. *ῆρα*), the form *ἐρίηρες*, in *ἐρίηρες ἑταῖροι*, is nothing more than a metaplasm for *ἐρίηροι*, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogical.—*μιχθεῖς*. "Having intermingled with," *i. e.*, having gone among. The passive for the middle.

ἐξ ἀπίης γαίης. "From a distant land," *i. e.*, from Greece. Observe that *ἀπίος* is here an old adjective from *ἀπό*, like *ἀντίος* from *ἀντί*. We must not confound the *ἀτή γαίη* of Homer with the *Ἀπία γῆ* of the Tragic writers. The latter is based on an old legend

alluded to by Æschylus in his *Supplikes* (v. 275), and refers to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the *a* is short in ἀπίη, whereas in Ἀπία the initial vowel is long. (*Bullmann, Lexil., s. v. Ἀπίη γαῖα.*)—νῦν δὲ ἀνδρῶν αἰχμητῶν. "Related by marriage unto warrior men." The term νῦός properly denotes "a daughter-in-law," like the Latin *nurus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The "warrior men" alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards ἀνδρῶν αἰχμητῶν as the plural of excellence, and refers it to Agamemnon alone.

πατρί τε σῶ, κ. τ. λ. The accusatives πῆμα, χύρμα, and κατηφείην, are expegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι πῆμα, &c. — κατηφείην. "A source of shame." This term refers strictly to a casting of the eyes downward through shame.

52-55. οὐκ ἂν δὴ μείνεις. "Couldst thou not, then, wait one instant for," i. e., for one instant withstand. Observe the momentary action indicated by the aorist.—γνοίης χ'. "Thou wouldst have known, in that event." Observe the force of κε.—οὐκ ἂν τοι χραίσμη, κ. τ. λ. "The art of playing on the lyre, &c., would not aid thee, whenever thou mightest be mingled in the dust." Observe the distinction here between the subjunctive and optative. The latter indicates a result that is more or less doubtful, the former one that is more or less certain. Hector means, that *should* Paris *ever* bite the dust, or, in other words, be dashed to the ground by an opponent, he *will certainly* find his skill on the harp, &c., of no avail. Compare the remark of Hermann, (*Opusc., vol. ii., p. 32*): "*Sed placuit Græcis, de præsentī futurove consilio fere tum optativo uti, si effectus dubius esset; sin minus, potius conjunctivo utuntur, ut qui rei vere futuræ præsentisve notionem contineat.*"—κίθαρις. As no other mention is made elsewhere, in the poetry of Homer, of the lyre of Paris, or his performance upon it, some of the ancient commentators read κίδαρις in this passage, instead of κίθαρις, by κίδαρις being meant a species of tiara with upright peak. Horace, however, speaks of the lyre of Paris, in one of his odes (i., 15, 15), and in all probability derived the allusion to it from the present passage of Homer. Consult also Plutarch, *Vit. Alex., c. 15*.

56-57. δειδήμονες. Supply εἰσίν.—ἡ τέ κεν ἦδη, κ. τ. λ. "Otherwise thou wouldst even before this have put on a stone tunic," i. e. thou wouldst have been stoned to death. Köppen and others un-

derstand this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

59-63. *ἐπεὶ με κατ' αἶσαν*. κ. τ. λ. "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, *κατ' αἶσαν*, οὐδ' ὑπὲρ αἶσαν, and more particularly observe the want of a final clause to the sentence, which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀτειρής. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—*ὅς τ' εἶσι*. "Which makes its way." Observe that *τε* here is a remnant of the older language. The relatives in the earliest language were nothing but demonstratives, which, therefore, needed to be joined by *τε* (thus, *ὅς τε*, "and this"). When they themselves obtained a relative force, *τε* was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that *ὅστε*, *ἥτε*, *ὅτε*, &c., are still so frequent in him, while in Attic nothing of this usage remained except the particles *ἄτε*, *ὥστε*, and the phrases *οἷός τε*, *ἐφ' ᾧ τε*.

ὑπ' ἀνέρος. "Under the hand of a man," *i. e.*, by the power of a man.—*ὅς ῥά τε*, κ. τ. λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle *ῥα*, appended to the pronoun *ὅς*, serves to make the reference more exact and pointed. Hence *ὅς ῥα* will literally be, "just the one who." As regards the particle *τε*, consult note on *ὅς τ' εἶσι*, in this same verse.—*ἐκτάμνησιν*. Some read *ἐκτάμνησιν*, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (*Opusc.*, vol. ii., p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except *when some one may proceed to cut any thing with the axe*.—*ὀφέλλει δ'*. "And increases." Connected with *ὅστ' εἶσιν*.—*ὥς σοὶ ἐνὶ*, κ. τ. λ. "So for thee is the intrepid mind in thy breast," *i. e.*, as unyielding as iron. We have read *σοί*, with Spitzner, instead of the common *τοί*.

64-66. *μή μοι πρόφερε*. "Do not reproach me with." More literally, "do not bring against me," *i. e.*, do not throw into my teeth.—*χρυσέης*. By "golden" is here meant nothing more than lovely and

fair. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—ἐκὼν δ' οὐκ ἂν τις ἔλοιτο. "For one might not select them of his own free will," i. e., by his own means, or of himself. Equivalent to the Latin *arbitrio suo*. The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67-70. νῦν αὖτ'. "Now, however." Observe the force of αὖτε. The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—ἄλλους μὲν κάθισον, κ. τ. λ. "Make the other Trojans, indeed, and all the Greeks, to sit down." As the Greeks are here included, the imperative κάθισον implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down.—αὐτὰρ ἐμ' ἐν μέσσω, κ. τ. λ. "But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions." Observe the plural number in συμβάλλετε, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—ἐν μέσσω. Referring to the open space between the two armies.—κτήμασι πᾶσι. Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71-75. ὁπότερος. "Whichever of us two."—κρείσσων. "Superior."—ἐλὼν εὔ. "Having taken, according to fair agreement." Passow makes εὔ here strengthen the meaning of πάντα, "all at once," "all together," but this seems inferior.—οἱ δ' ἄλλοι, φιλότητα, κ. τ. λ. "But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return," &c. Observe the zeugma in φιλότητα, &c., where we have the particular notion of "striking," as the general notion of entering into or forming. Compare Kühner, § 895, d., ed. Jelf. Consult, also, note on book ii., verse 124.—Τροίην. From the epithet ἐριβώλακα, it is evident that the region, not the city merely, is meant.—ναίοιτε. Observe the employment of the optative to express a wish.—καλλιγύναικα. An epithet, the employment of which well accords with the character of the speaker.—Ἀχαιῖδα. "Achæa." Literally, "the Achæan land." Supply γῆν or χώραν. By this is meant northern Greece, and especially Thessaly; so that "Argos" and "Achæa," in the language of Ho-

mer, stand for all Greece. Consult, as regards Argos, the note at book ii, verse 108.

76-81. αὐτ'. "On his part." — καὶ ῥα. "And accordingly." — ἀνέεργε. "He began to keep back." — μέσσον δονρὸς ἐλῶν. "Having grasped his spear by the middle." Observe the employment of the enitive here, as **indicating** a part. This verse does not appear in the Venice manuscript, but is defended by Wolf (*Præf. ad ed. nov.*, . IIL.) — ἰδρύνθησαν. "Were made to sit down." Some regard this as the passive for the middle, "seated themselves." — ἐπετοξάζοντο. "Began to direct their bows." — ἰοῖσί τε τιτυσκόμενοι, κ. τ. λ. "And, taking aim, were throwing at him with both javelins and stones." — ὁ ἄνθρωπος ἰνδρῶν. "The hero, the king of men." Observe the pronominal, or demonstrative force of ὁ.

82-85. ἰσχεσθ'. "Restrain yourselves." More freely, "hold." — οὐὶ βάλλετε. When μή is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of ἑβαλλον in verse 80. (*Herm. ad Viger.*, p. 809.) — στεῦται γὰρ τι ἔπος ἐρέειν, κ. τ. λ. "For Hector, of the glancing helm, shows by his attitude that he is about to utter some word." The literal meaning of στεῦμαι is "to stand on the spot," then "to stand in a place, as if to do something," "to give signs of something by one's attitude and bearing." — κορυθαίολος. Literally, "moving the helmet quickly." — μετ' ἀμφοτέροισι. "In the midst of both armies." *Kühner*, § 636, 11, *ed. Jelf*.

86-95. κέκλυτέ μεν. "Hear from me." — μῦθον. "The proposal." — νεῖκος. "This quarrel." Referring to the war itself. — κέλεται. "He bids." — τεύχεα κάλ' ἀποθέσθαι. "To lay aside their fair arms." Observe that the idea of "their" comes from the middle voice. — οἷους. "Alone," i. e., in single combat. — ἀκὴν ἐγένοντο σιωπῇ. "Became quite still in silence." A pleonasm of frequent occurrence. According to Buttmann, ἀκὴν is here an adverbial form from χέειν χαίνειν, confirmed by the analogy of ἀπριάτην.

97-102. κέκλυτε νῦν καὶ ἐμεῖο. "Hear now me also." — μάλιστα γὰρ ἄλγος κ. τ. λ. "For especially does sorrow come unto my soul." Observe the accusative θυμὸν, as denoting motion toward an object. — φρονέω δὲ διακρινθῆμεναι, κ. τ. λ. "And I purpose that the Greeks and Trojans be from henceforth separated," i. e., be parted as combatants, and reconciled to one another. — καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. "And on account of the beginning of Alexander," i. e., on account of the conduct of Alexander, which gave a beginning to the whole war. Heyne and others make ἀρχῆς to be in apposition with Ἀλεξάνδρου and to govern τῆς ἐριδος understood: "and on ac-

count of Alexander, the beginning of it." This, however, appears less natural and Homeric. The construction which we have given is favored, moreover, by the scholiast in the Ven. MS., namely, διὰ μέντοι τοῦ ἕνεκ' ἀρχῆς ἐνδείκνυται ὅτι προκάτηρξεν. (Consult *Neue Jahrb. für Phil.*, &c., vol. xxxiv., p. 370.)

τεθναίη. "May he lie dead." Observe the continued meaning expressed by the perfect. *Matthiæ*, § 500. — ἄλλοι δὲ διακρινθεῖτε τάχιστα. "But may the rest of ye be separated very speedily." Observe, as in the previous clause, the employment of the optative to express a wish.

103-104. οἴσετε δ' ἄρν'. "But bring two lambs." Observe that ἄρν' is in the dual, for ἄρνε. Some regard οἴσετε here as the future of the imperative; but, in reality, all imperatives are more or less future in their character. The true doctrine is laid down by Buttmann, who regards οἴσετε in this verse, and ἄξετε in the 105th, as aoristic imperatives, used in both Epic and Attic writers. (*Ausf. Gr.*, § 96, 10, p. 418, seq. Compare *Kühner*, § 176, 2.) — ἔτερον λευκὸν. "The one a male, of white color." The black is for Earth, the white one for the Sun.—οἴσομεν. The future of φέρω.

105-107. ἄξετε δὲ Πριάμοιο βίην. "Bring also the powerful Priam." Literally, "the power of Priam." The reference is not to physical strength, but to resources as a monarch. Observe the peculiar construction in the text, which is, however, confined to poetry. Adjectives denoting the qualities of human beings, animals, &c., are often changed, in this way, into substantives, which govern another substantive in the genitive.—ἄρκια τάμνη αὐτός. "May strike a league in person." Consult note on verse 73.—ὑπερφίαλοι. "Overbearing." The meaning of this term has been very ably settled by Buttmann (*Lexil.*, s. v.). — Διὸς ἄρκια. "The league of Jove," i. e., the league in the making of which Jove was invoked; or, in other words, the league ratified in the name of Jove.

108-110. αἰεὶ ἡερέθονται. "Are ever fluctuating," i. e., turn with every wind. The literal meaning of ἡερέθομαι is to hang, float, or wave in air. Consult note on verse 448, book ii.—οἷς δ' ὁ γέρων μετέησιν, κ. τ. λ. "But in whatsoever things the old man takes a part, he at the same time looks forward and backward, in order that by far the best results may accrue unto both parties." More literally, "between both parties." The old man exercises cautious wisdom. He regards both the past and the future, and derives lessons from the former for duly entering upon the latter. The past shows him, that they who violate solemn engagements are punished; and hence he avoids such transgression in his own future proceedings.

113-115. ἵππους μὲν ἔρυσαν ἐπὶ στιχας. "They reined back then steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttmann (*Lexil.*, p. 101, *ed. Fishl.*), which appears far superior to that of Stadelmann, who makes ἐπὶ στιχας signify "in rows."—ἐκ δ'. "And forth (from their chariots)."—ὀλιγὴ δ' ἦν ἀμφὶς ἄρουρα. "And around (each pile of arms) there was a little space." Consult the remarks of Buttmann on this passage (*Lexil.* p. 102, *ed. Fishl.*). Some erroneously refer ἄρουρα to the space between the two armies.

118-124. αὐτὰρ. "While, on the other hand."—ἄρν'. Accusative singular, for ἄρνα.—οἰσέμεναι. Consult note on verse 103.—Ἴρις δ' αὐθ'. "But Iris, in the mean time."—εἰδομένη γαλοφ. "Making herself like unto her sister-in-law." The corresponding term to γαλόως, in the masculine, is δαήρ.—Ἀντηνορίδαο δάμαρτι. "Antenor's son's wife."—εἶχε. "Possessed." More literally, "was holding," *i. e.*, in marriage.—Λαοδίκην. We would expect the dative Λαοδίκη, as agreeing with δάμαρτι, but the accusative is made to depend, by a species of attraction, on τήν (for ἣν) as governed by εἶχε.

125-128. τήν δ'. "And this female."—ἡ δὲ. "For she."—ὑφαίνει. Weaving was in those early ages the employment of even the noblest females.—δίπλακα πορφύρεην. "A double cloak of bright-colored hue." With δίπλακα some understand χλαῖναν, while others regard it at once as a substantive. The latter mode of parsing is the simpler one. So, again, opinions are divided with respect to the meaning of the term "double." Some make it the same as "with double woof;" others think that the ground was white, and that bright-colored figures were worked upon this. Aristarchus, however, regards the δίπλαξ merely as a cloak of double fold, ἣν ἔστι διπλῆν ἀμφιέσασθαι, and his opinion is probably the true one. (Compare *Neue Jahrb. für Phil.*, vol. xxxiv., p. 370.)

ἐνέπασσεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred here: "She was sprinkling on it." A beautiful expression, certainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—ἔθεν εἶνεκ'. For ἐαυτῆς ἐνεκα. Crusius makes it stand for αὐτῆς ἐνεκα, but the accentuation of ἔθεν shows this to be erroneous.—ὕπ' Ἀρηος παλαμάων. Old mode of expression for ὑπὸ τοῦ πολέμου.

130-138. νύμφα φίλη. "Dear lady." The Epic, or, rather, Homeric Ionismus forms the vocative here with the final vowel short (νύμφᾱ). This term νύμφη properly denotes a bride or young wife.

Here, however, it is used in a general sense for a female, though with an accompanying expression of tenderness, which is not found in γυνή.—θέσκελα ἔργα. “The strange doings.” Observe that θέσκελα does not signify here “divine” or “godlike,” as some erroneously pretend, since, as early as the time of Homer, this sense was confined to the full form θεοείκελος, so that θέσκελος was only used in general for “marvelous,” “wondrous,” “strange,” and always of things, as θεοείκελος always was of persons.

οἱ πρὶν ἐπ’ ἀλλήλοισι, κ. τ. λ. “They who, before this, were accustomed to wage the tearful contest, &c., these now sit in silence.” We have adopted the punctuation of Spitzner in verse 131, namely, a colon after χαλκοχιτώνων. This will make οἱ, in verse 132, a species of nominative absolute or anacoluthon, its place being supplied by οἱ in verse 134.—ἄσπίσι κεκλιμένοι. “Leaning on their shields,” i. e., supporting themselves, while in a sitting posture, against their shields. Observe the employment of the passive for the middle in κεκλιμένοι.—παρὰ. “By their sides.” Observe the adverbial force of this term.—πέπηγεν. “Stand fixed (in the ground).” Observe the meaning of continuance indicated by the perfect; and compare the Latin “(*hastæ*) *defixæ sunt*.”

αὐτὰρ. “Meanwhile, however.”—τῷ δέ κε νικήσαντι, κ. τ. λ. “And thou wilt ever be called his beloved consort for whichever one shall have conquered.” The particle κε points to the condition implied in νικήσαντι. Observe, moreover, the peculiar force of the third future κεκλήσῃ, in expressing the continuance of an action in its consequences and effects. (*Kühner*, § 407, 1, ed. *Jelf*.)—τῷ νικήσαντι. The dative of advantage. (*Kühner*, § 597, ed. *Jelf*.)

139–141. γλυκὺν ἥμερον ἀνδρὸς, κ. τ. λ. “A pleasing desire both for her former husband,” &c. Referring to Menelaus. Observe that ἀνδρός, ἄστεος, and τοκῶν, are all genitives of the object.—ἀργεννήσι καλυψαμένη ὀθόνησιν. “Having enveloped herself in a white robe.” Observe here the use of the plural for the singular, to indicate a long, flowing robe. The material of the ὀθόνη was generally linen. In the present instance it would seem to have been a sheet of fine linen, wrapped round the person so as to cover the head while it enveloped the body, as is seen in the centre figure of the following group, on the next page.

142–145. κατὰ χέουσα. “Pouring down.” Observe the adverbial force of κατὰ.—οὐκ οἴη. “Not alone,” i. e., unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally themselves of superior birth. Æthra was the daughter of Pittheus, king of Træzene, who



gave her in marriage to Ægeus, king of Athens, unto whom she bore Theseus. She was taken prisoner by Castor and Pollux, the brothers of Helen, when they rescued the latter from the hands of Theseus. Æthra, therefore, followed Helen from Greece, and must have been very old at this time, on which account some of the ancient commentators thought the present line spurious. Among the moderns, Bentley and Heyne are of the same opinion, which is, very probably, the true one. Of Clymene nothing is known. (Consult Heyne, *ad loc.*)

Σκαίαι πύλαι. "The Scæan gates." This was the name given to the western gate of Troy; the term, however, literally means "the left." The Greek augur always turned his face northward, and so had the *west* on his *left*; hence the interchange of the two meanings. The Scæan gates faced the Grecian camp.

146-149. οἱ δ' ἀμφὶ Πρίαμον, κ. τ. λ. "But Priam and Panthous, &c., and Hicetaon, an offshoot of Mars, and their respective attendants, and Ucalegon and Antenör, both discreet, were seated, elders of the people, at the Scæan gates." Observe the construction οἱ ἀμφὶ with a proper name to denote the individual designated, together with his followers. Some, in translating the present passage, merely give the proper name without any mention of attendants. This, however, is erroneous; since the employment of οἱ ἀμφὶ with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers (Kühner, § 436, p. 92, *ed. Jeif.*)

Πάνθοον. Panthous was originally a priest of Apollo at Delphi, whence Antenör, who had been sent to consult the oracle, brought

him to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verse, and became the father of Euphorbus, Polydamas, and Hyperenor. This account of Panthous, however, is generally regarded as a post-Homeric fable.

Θυμοίτην. Thymœtes, according to Diodorus Siculus (iii., 66), who gives, however, no authority for the truth of the statement, was a son of Laomedon, and, consequently, a brother of Priam. Lampus, Clytius, and Hicetaon were also sons of Laomedon. (*Il.*, xx., 138.—*Apollod.*, iii., 12, 3.)—Οὐκαλέγων τε καὶ Ἀντήνωρ. Virgil makes a passing mention of Ucalegon (*Æn.*, ii., 312). Antenor, son of Æsyetes, was one of the wisest of the Trojan princes, and recommended again and again, but to no purpose, the restoration of Helen. According to the post-Homeric account, he was suspected of having aided the Greeks in the capture of the city. After the fall of Troy, he led, according to the same authorities, a colony to Italy, and founded Patavium, the modern *Padua*.

δημογέροντες. This term marks them as the heads of leading houses among the Trojans.—ἐπὶ Σκαίῃσι πύλῃσι. They were seated on the ramparts over the gate. Compare verse 153.

151-155. τεττίγεσσιν ἐοικότες. "Resembling cicadæ." The τέττιξ, or *cicāda*, is called by some "the balm-cricket." It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry

ὅπα λειριόεσσαν ἰεῖσι. "Send forth a delicate voice," *i. e.*, a clear and softly-shrill note. Observe the beautiful use of the term ὅπα as applied to the note of an insect.—τοῖοι ἄρα Τρώων ἡγήτορες, κ. τ. λ. "Such leaders of the Trojans, I say, were sitting on the tower," *i. e.*, the tower over the gate, forming part of the line of ramparts.

ἥκα. "In a low tone." Literally, "gently." Some of the older editions have ὦκα, "quickly," which is quite out of place here. Eustathius (p. 397-9) and Apollonius (*Lex. Hom.*) are both in favor of the former; and later poets, moreover, employ this adverb in a way precisely similar. (Consult *Spitzner, ad loc.*)

156-160. οὐ νέμεσις. "It is no cause of anger," *i. e.*, it is nothing to be wroth about. The term νέμεσις, with which ἐστί is here to be

supplied, denotes, properly, an angry feeling at any thing unjust or unfitting. — *αἰνῶς ἀθανάτησιν θεῇς, κ. τ. λ.* “Wonderfully in look is she like to the immortal goddesses.” Observe here that the accusative of nearer definition (*ᾧπα*) has *εἰς* before it, in order to define more accurately. The literal translation of *εἰς ᾧπα* would be “(looking) toward her face.” (*Kühner*, § 579, *Obs.*, ed. *Jelf*.)

καὶ ὧς. “Even thus,” *i. e.*, though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words *τοίη περ ἐοῦσα.—νεέσθω.* “Let her depart,” *i. e.*, we will not oppose her return, but will rather aid in effecting this.—*μηδὲ πῆμα λίποιτο.* “And may she not remain behind, as a source of evil.” Observe the change from the imperative *νεέσθω*, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative *λίποιτο*. Observe, also, in this latter verb, the force of the middle.

161–165. *ἐκαλέσσατο.* “Called unto him.” Observe the force of the middle.—*δεῦρο πάροιθ' ἐλθοῦσα, κ. τ. λ.* “Having come hither, dear child, sit thou in front of me.” Observe that *ἐμεῖο* is here governed by *πάροιθ'*, the connection in the line being interrupted by *ἐλθοῦσα, φίλον τέκος*, which words come in by a species of hyperbaton.—*ἰδῆ.* Some editions have *ἰδῆς*, but the former is more Homeric.—*πηούς τε.* “And marriage-connections.” Compare the scholiast: *πῆοι· οἱ κατ' ἐπιγαμίαν συγγενεῖς.*

μοι αἰτίη. “In fault toward me.”—*θεοί νύ μοι, κ. τ. λ.* “The gods, in truth, are in fault toward me.” The particle *νυ* expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—*μοι ἐφόρμησαν.* “Stirred up against me.”—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166–170. *ὧς μοι, κ. τ. λ.* Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. “In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature.”—*μεῖζονες.* “Taller.”—*οὔτω γεραρόν.* “Of such stately bearing.”—*βασιλῆϊ ἀνδρί.* “A royal person.” More literally “a kingly man.”

171–175. *δῖα γυναικῶν.* “Most divine of women.” Literally, “divine one of women.” The positive is generally regarded here as employed in a superlative sense.—*αἰδοῦός τε μοι ἐσσί, κ. τ. λ.* “Dear father-in-law, thou art to me an object of both veneration and awe,” *i. e.*, thy look fills me with shame and fear.—*ὥς ὀφείλει θάνατός, κ. τ. λ.* “Oh, would that a wretched death had pleased me!” *i. e.*, had been preferred by me. Observe the peculiar force

ἵδμεν in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτοῦς τε. "And relations." The reference here is especially to her brothers, Castor and Pollux. — παῖδά τε τηλυγέτην, κ. τ. λ. "And my daughter, in the bloom of early life." The daughter here meant is Hermione, the offspring of Menelaus and Helen. We have adopted the meaning assigned by Dæderlein to the much-disputed term τηλυγέτος. He derives it from θάλλω, τέθηλα, θήλυς, and γένω, and makes it equivalent to θαλερὸς γεγώς, or θαλερὸς κατὰ φύσιν. It becomes on the present occasion, therefore, a very striking epithet, and points to Hermione as in the bloom of early life, and just ripening into womanhood, a period when she would most of all need a mother's fostering care, and when that mother, with bitter regret, now confesses that she abandoned her. For other meanings given to the term in question, consult the remarks of Buttmann, *Lexil.*, s. v.

καὶ ὁμηλικήν ἐρατεινήν. "And my beloved companions in years," i. e., and the pleasing society of those of the same age. Observe that ὁμηλικήν is here put for ὁμήλικας, the abstract for the concrete, or sameness of age for those of the same age.

176–180. τάγ'. For ταῦτά γε, and referring back to verse 173. — οὐκ ἐγένοντο. "Came not to pass." — τὸ καὶ κλαίουσα τέθηκα. "On which account I even pine away in tears." Observe that τό is here for ὅ, and that this is equivalent to δι' ὅ. We have changed to a comma the colon which the common text has after ἐγένοντο. If the colon be retained, τό becomes equivalent to διὰ τοῦτο, "on this account." — ἡδὲ μεταλλάξ. "And art anxious about." The verb μεταλλάω has no reference whatever to μέταλλον. It properly denotes "to inquire *after other things*" (μετ' ἄλλα) than those immediately around one; to be inquisitive, &c.

οὗτός γε Ἀτρεΐδης. "This one, indeed, is the son of Atreus." Observe the force of γε in connection with οὗτος, "this particular one," "this one for his part." — ἀμφότερον, βασιλεύς, κ. τ. λ. "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective ἀμφότερον in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular case or way in which any verbal notion operates. (Kühner, § 579, 4, ed. Jelf.)

δαῖρ' αὐτ' ἐμός ἔσκε, κ. τ. λ. "He was the brother-in-law, moreover, of me, a shameless woman, if ever, indeed, he was." Observe, in the first place, that κυνώπιδος is put in apposition, by an elegant idiom, with the personal pronoun implied in the possessive ἐμός

and compare with this the corresponding Latin form of expression, *neā ipsius gratiā*, &c.—In the next place, we are not to render the clause *εἰ ποτ' ἔην γε*, as some do, “if ever, indeed, there was one,” i. e., if ever there was a shameless woman; nor are we to adopt Schütz’s punctuation and version, *εἰ·—πότ' ἔην γε*, “would that he still were so!—once, indeed, he was;” the meaning of the passage is simply as follows: so oppressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (*ad Vig.*, p. 946): “*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse: si unquam fuit, quod nunc non est amplius, i. e., si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius.*”

182–183. *ὀλβιόδαιμον*. “Fortunate man.”—*ἡ ῥά νύ*. “Assuredly now.”—*δεδμήατο*. “Were made subject,” i. e., at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, “had been made subject, and remained so.” When the perfect has a present sense, the pluperfect is used as an imperfect. (*Kühner*, § 400, 2, *ed. Jelf.*) There is no need, therefore, of our reading *δέδωκται*, in the perfect, “have been made subject,” as some propose.

184–186. *ἡδῆ*. “Before now.”—*Φρυγίην*. The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—*ἀμπελόεσσαν*. This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

ἀνέρας αἰολοπώλους. “Men of fleet steeds.” According to Buttmann (*Lexil.*, p. 65, *ed. Fishl.*), the epithet *αἰολόπωλος* refers to the quick and active guiding of horses. So the scholiast explains the term in our text by *ταχεῖς ἵππους ἔχοντας*.—*λαοὺς Ὀτρῆος*, κ. τ. λ. Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text.

187-190. ἐστρατόωντο. "Were encamped." — Σαγγαρίοιο. The Sangarius rose near a place called Sangia (Σαγγία) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the *Sakaria*. — μετὰ τοῖσιν ἐλέχθην. "Was counted among them." Observe the peculiar meaning here assigned to ἐλέχθην, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up." — Ἀμαζόνες. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themiscyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (*Heyne, ad loc.*). According to the post-Homeric poets however, the Amazons, under the command of their queen, Penthesilea, came to the assistance of the Trojans against the Greeks.

ἀλλ' οὐδ' οἱ. For ἀλλ' οὐδ' οὗτοι. The reference is to the πλείστοις Φρύγας mentioned in verse 185. — ἐλίκωπες. Consult note on book i., verse 98.

191-198. δεύτερον αὐτ'. "A second time, again." — εἰπ' ἄγε μοι καὶ τόνδε. "Come, tell me of this one also." — μείων μὲν κεφαλῇ. "Shorter, indeed, by a head." We have adopted κεφαλῇ, with Spitzner, as preferable to κεφαλῆν, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168. — εὐρύτερος δὲ ἰδέσθαι. "But broader to look on," i. e., broader to the view. — οἱ κεῖται. "Lie for him." — κτίλος ὦς. "Like a ram." Literally, "ram-like." Consult note on verse 2. — ἐπιπῶ λείπει. "Moves about among." More freely, "traverses."

ἀρνιῶ μιν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick-fleeced ram." The term ἀρνειός properly denotes a young ram just full grown. — διέρχεται. "Keeps passing through."

200-202. οὗτος δ' αὖ. "Now this one again," i. e., this one in his turn. — Λαερτιάδης. Supply ἐστι. — ἐν δῆμῳ Ἰθάκης, κ. τ. λ. "In the land of Ithaca, rocky though it be." Homer often employs δῆμος in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (*Æn.*, iii., 272): "*Scopulos Ithacæ, Lærtia regna.*" — δόλους. "Wiles." — μήδεα πικνύ. "Prudent counsels," i. e., the giving of good advice.

204-206 ὦ γύναι ἦ μάλα, κ. τ. λ. "O lady, assuredly thou hast

uttered in this a very true remark." More literally, 'thou hast uttered this as a very true word.'—*ἤδη γάρ ποτ'.* "For once, before now."—*σεῦ ἔνεκ' ἀγγελίης.* "In an embassy on account of thee." Observe that *σεῦ* is governed here by *ἔνεκα*, and that the genitive *ἀγγελίης* is to be construed with *ἦλυθε*. The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (*Kühner*, § 481, 1, *ed. Jelf.*) Buttmann, however, supposes a masculine substantive *ἀγγελίης*, equivalent to *ἄγγελος*, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (*Buttmann, Lexil.*, s. v. *ἀγγελίη*.—*Spitzner, ad Il.*, xiii., 252.) Passow likewise rejects it. (*Lex.*, s. v. *ἀγγελία*.)

σὺν Ἀρηϊφίλῳ Μενελάῳ. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chieftains, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare *Liv.*, i., 1.) The embassy, however, proved a fruitless one, and Antimachus, who had been bribed by Paris, even recommended that the two Grecian chiefs should be put to death. (*Il.*, xi., 139, *seqq.*) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the *Odyssey* (iv., 240, *seqq.*) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207–215. *φίλησα.* "Received kindly."—*φύην ἐδάην.* "I became acquainted with the genius."—*ἔμιχθεν ἐν.* "They were mingled with."—*στάντων μὲν.* "While they were standing." Genitive absolute. Supply *αὐτῶν*.—*ὑπείρεχεν.* "Overtopped him."—*ἄμφω δ' ἕζομένω.* "But, both sitting." Nominative dual absolute. Zeno dotus, one of the ancient grammarians, was in favor of reading *ἕζομένων* in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult *Spitzner, ad loc.*

μύθους καὶ μῆδεα πᾶσιν ὕφαινον. "They began to weave words and counsels for all," i. e., they began to harangue, and to give advice to the Trojans as to the course they should pursue.—*ἐπιτροχάδην.* "With rapid conciseness."—*μᾶλα λιγέως.* "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word. The ancients appear to have associated with it in the pres-

ent passage, the idea of something sweet or pleasing; and hence Cicero, in his *Brutus* (xiii., 50), says, "*Menelaum ipsum dulcem quidem tradit Homerus, sed pauca loquentem.*" — οὐδ' ἀφαρτοεπής. "Nor one who missed the point," i. e., nor a random talker.—γένει υἱστερος. "Younger in age." Literally, "after (him) by birth."

216–220. ἀναίξειεν. "Sprang up." Observe that the optative with ὅτε answers to the English phrase "as often as," &c.—στάσκειν, ὑπαὶ δὲ ἴδεσκε, κ. τ. λ. The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintilian: "*Mire auditurum dicturi cura delectat, et iudex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis, immotoque sceptro, priusquam illam eloquentia procellam effunderet.*" (xi., 3, 158.)

σκήπτρον. Consult note on book i., verse 15.—ἐνώμα. "He turned."—ἄστεμφές. "Unmoved."—ἀίδρεϊ. "Unskilled in art," i. e., inexperienced in the art of addressing an assembly.—φαίης κε ζήκοτον, κ. τ. λ. "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of αὐτως, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221–224. ἀλλ' ὅτε δὴ ῥα. "But when, now, then." Observe the employment here of the particle ῥα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—ἴει. In some manuscripts we find the optative εἴη, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after ὅτε in verse 216, so as to give ὅτε the meaning of "whenever." Compare the remarks of Hermann, *Opusc.*, vol. ii., p. 37.

καὶ ἔπεια νιφάδεσσιν, κ. τ. λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "*eloquentia procellam*" of the chieftain of Ithaca. "The pass-

age concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὐκ ἂν ἔπειτ', κ. τ. λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "*Non tam formam oris mirabamur, quam nunc eloquentiam.*" When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such a one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225-233. τὸ τρίτον αὐτ'. "Again, in the third place."—ἥς τε μέγας τε. Compare verse 167.—ἔξοχος Ἀργείων. "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vorraget an Haupt und mächtigen Schultern.*"—δῖα γυναικῶν. Compare verse 171.—Αἴας πελώριος. "The huge and terrible Ajax." The epithet πελώριος, in Homer, refers to what is "huge," "monstrous," &c., with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii., verse 406.

Ἰδομενεὺς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—θεὸς ὤς. Consult note on verse 2.—ὅποτε ἵκοιτο. "Whenever he came." Compare note on verse 216.

235-242. οὓς κεν ἐῦ γνοίην, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' οὖνομα (i. e., τε οὖνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοῦνομα, for τὸ ὄνομα. (Hermann, *ad Vig.*, p. 708.)—Κάστωρ δ' ἱππόδαμον, κ. τ. λ. "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (*Lex. Hom.*, s. v.), αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς μόνης, ὥς οἱ Διόσκουροι.

ἧ οὐχ ἐσπέσθην, κ. τ. λ. We have given here the interrogative ἧ, instead of the common ἧ. The latter wants force.—δέυρω. Here

dian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary *δεῦρο*. If we read the latter, the final syllable must be lengthened by the arsis.—*νῦν αὐτ'*. "Now, however." Observe that *αὐτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νῦν δ' αὐτ'* erroneously.—*αἷσχα δειδιότες καὶ ὀνείδεα*, κ. τ. λ. "Having shrunk from the disgraces and the many reproaches that are mine," *i. e.*, that attach to me. Observe that *μοι* is here what the grammarians call "*dativus incommodi*."

243-244. *τοὺς δ' ἤδη κατέχε*, κ. τ. λ. "But them the life-bestowing earth already possessed; there in Lacedæmon, in their own native land." We may render *κατέχε* more freely, "held in her bosom;" literally, "held down." Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the *Odyssey* (xi., 302, *seqq.*), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (*Apol. lod.*, iii., 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death; she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after *Λακεδαίμονι*. Bentley proposes to remedy this by reading either *Λακεδαίμονι δηθά*, or *Λακεδαίμον' ἀνευθε*.

245-249. *κήρυκες δ' ἀνὰ ὕστυ*, κ. τ. λ. "But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods," *i. e.*, the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given *ὄρκια* the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttman remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the *ὄρκιον πιστόν* of future peace, and at *Ol.*, 11, 6, the Hymns are the *πιστόν ὄρκιον* of future fame. (*Buttmann, Lexil.*, p. 439, *ed. Fishl.*)

ἐὐφρονα. "Gladdening."—*ἄσκῳ ἐν αἰγείῳ*. "In a goat-skin bottle."—*κηρητῆρα φαεινόν*. "A bright mixer." Observe that *κηρητῆρ* is not here such a mixer as that which has been mentioned at book i., verse 470. It was now to contain the wine of both parties *μῖαται*

together for libation, and this was to be drawn from it in cups. Compare verse 270.—ὤτρυνε γέροντα. "He urged on the aged monarch."

250–257. ὀρσεο. "Arise." A second aorist imperative middle of ὀρνυμι. (Buttmann, *Irreg. Verbs*, p. 193, ed. Fishl.) Matthiæ erroneously explains it by making the future ὀρσω, ὀρσομαι, to be considered as a new theme; whence ὀρσεο.—καλέουσιν. Supply σέ.—ἴν' ὀρκια πιστὰ τάμητε. "In order that ye may strike a faithful league." Consult note on book iii., verse 73. The editions vary here, some having τάμωμεν, others τάμητε, or τάμηαι, or τάμηται. We have adopted τάμητε, with Spitzner, as more Homeric than Heyne's τάμηαι, since Homer uses in this form the active, and not the middle voice. Besides, τάμηαι is found in only a single manuscript.

οἱ δ' ἄλλοι φιλόττητα, κ. τ. λ. Compare verse 73, *seqq.*—τοὶ δὲ νέονται. "But let them return." Observe that νέονται is here the subjunctive, with the shortened mood-vowel, for νέωνται.

259–263. ῥίγησε. "Shuddered," *i. e.*, at the possibility of his son's falling in the combat with Menelaus.—ἐκέλευσε δ' ἑταίροις. The accusative ἑταίρους is an inferior reading, and would produce an unpleasant similarity of sound with ἱππους following immediately after. According to one of the scholiasts, moreover, the dative was preferred here by Zenodotus and Aristarchus; and it is also given by Heyne, Wolf, and Spitzner. In Attic prose, on the other hand, the dative with κελεύω is very doubtful. The accusative with the infinitive is the common Attic construction. (Kühner, § 589, 3 *Obs.* 3, ed. Jelf.)

ἂν δ' ἄρ' ἔβη Πρίαμος. "Up, then, went Priam," *i. e.*, Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of ἀνά, παρά, κατά, even when the next word begins with a consonant, as in the present case. Buttmann thinks that the preposition ἂν for ἀνά ought to have no accent, but he is successfully opposed by Spitzner, who reasons from the analogy of πάρ from παρά, πότ from ποτί, &c., in favor of giving ἂν an accent.—κατὰ δ' ἥνία τεῖνεν ὀπίσσω. "And tightly he drew back the reins." The reins had been fastened, according to custom, to the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the παραβάτης, or warrior, was superior in rank to the θεράπων, or charioteer; here, however, Priam acts the part of charioteer, and Antenor sits by his side. The latter would seem to have been selected as a companion on the present occasion, because, in addition to the cha

acter of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148.—*παρ δέ οἱ*. “And by his side.”

βήσето. “Mounted.” Observe that *παρ βήσето* guides us to the term *παραβάτης*, as indicating the one who moves on in the chariot by the side of the charioteer. Observe, also, that *βήσето* is the aorist, and only another form for *βήσατο*. Indeed, it is the more correct form of the two in Homer. (*Buttmann's Irreg. Verbs*, p. 38.)

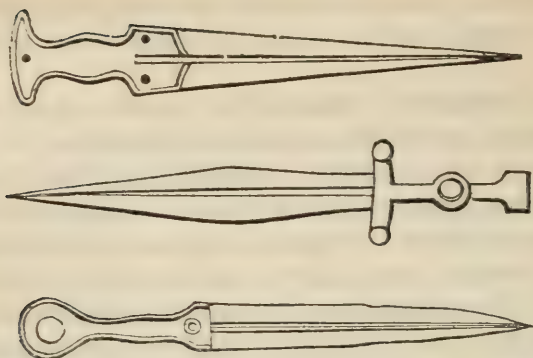
-Σκαιῶν. Supply *πυλῶν*, and consult note on verse 145.—*έχον*. “Guided.” The verb *έχω* gets this meaning from the more general one of “to hold on the course of a thing,” “to keep a thing in any given direction.”

265-270. *έξ ιππων*. For *έκ δίφρου*.—*έστιχώωντο*. Observe the employment of the imperfect to denote slowness of movement. So, again, *ῶρνυτο* denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—*άν δ' Ὀδυσσεύς πολύμητις*. The minor scholiast makes *άν* equivalent here to *άνέστη*. It is much better, however, to regard it merely as a preposition, and to supply *ῶρνυτο* from the preceding verse.—*ῶρκια πιστά*. Compare verse 245.

οἶνον μίσγον. “They mixed the wine.” Observe that *μίσγον* does not allude here to any mixing of water with the wine, which was never allowed at a libation, but to the mixing together in the same cup of the wine of the Trojans and that of the Greeks. This union of the wine of the two contracting parties was meant to be symbolical of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that *μίσγειν* differs from *κεράσαι*, the latter referring to the mixing of water with wine.

ὑδωρ ἐπὶ χεῖρας ἔχεον. We have now another step in the ceremony. Water is poured upon the hands, to remove all pollution before entering on the details of the sacrifice. This was always customary.

271-272. *ἐρυσσάμενος χεῖρεσσι μάχαιραν*, κ. τ. λ. “Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword.” In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (*μάχαιρα*), suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (*Plut., These.*, p. 10, *ed. Steph.*) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (*Dodwell, Tour*, vol. i., p. 133.) The accompanying woodcut shows three ancient daggers of the kind



At a later period, *μάχαιρα* meant a **sabre or bent sword**, as opposed to *ξίφος*, the straight sword.

273-275. ἄρνῶν ἐκ κεφαλῶν, κ. τ. λ. It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as *primitiæ*. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—ἀρίστοις. "To the principal persons."—μεγάλ' εὔχετο. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276-277. Ἰδῆθεν μεδέων. "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (*Gr.*, § 198, 8) makes the ending -θεν equivalent here to -θι, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (*Wolf's Vorles.*, ii., 7, 213.)

Ἡελίος θ'. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being καὶ σὺ, ὦ Ἥλιε. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (*Kühner*

§ 479, 1, *ed. Jelf.*)—ὁς πάντ' ἐφορᾷς. The Sun sees all things in his daily course.

278-279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—καὶ οἱ ὑπέ-
νερθε καμόντας, κ. τ. λ. “And ye two, who beneath punish men that
have ceased from their (earthly) labors, whatsoever one may have
sworn a false oath.” As the dual number is employed here, the
reference must be, of necessity, to Pluto and Proserpina. Else-
where, however (*Il.*, xix., 259, *seq.*), the task of punishing the per-
jured is assigned to the Erinyes or Furies.—καμόντας. More liter-
ally, “those who once labored.” Buttmann thinks that καμόντες,
when applied to the dead, means those who are still living in an-
other state, but deprived of their earthly powers. (*Lexil.*, p. 372,
ed. Fishl.) We have given, however, what seems a far more nat-
ural interpretation.

280-287. ἔστε. The imperative, and therefore accented accord-
ingly, not the indicative ἐστέ. So, also, φυλάσσετε is the imperative.
(*Spitzner, ad loc.*)—κε καταπύνη. “Shall chance to slay.”—κτῆματο
πάντα. Compare verse 70.—Τρῶας ἔπειτ' ἀποδοῦναι. “Then (grant)
that the Trojans restore.” The infinitive is here used for the im-
perative, where, according to the common explanation, we may
supply δός, or something equivalent. More correctly speaking, the
infinitive is used in forms of wishing or praying, in invocations and
entreaties that the person addressed would cause some one else to
do something; the accusative is joined with the infinitive, and the
two together stand as the object of a verb, expressing or implying
the notion of wishing or desiring; such as ἔθελε, or εὔχομαι; δός, or
τοίει. (*Kühner*, § 67, b, p. 302, *ed. Jelf.*)—Observe the force of the
aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμὴν. “A compensation,” *i. e.*, an equivalent for the expenses
of the war.—ἥντιν' ἔοικεν. “Whatever it is fitting (that they
should pay).”—ἥ τε καὶ ἐσσομένοισι, κ. τ. λ. “Which may also re-
main among men of future ages.” More literally, “among men
about to be,” *i. e.*, which in similar cases shall be paid also by pos-
terity. The compensation paid on the present occasion, in case
Paris should fall, is to be a precedent in similar cases unto posterity.
(*Neue Jahrb.*, &c., vol. xxxiv., p. 371.) Barnes, without any neces-
sity, proposes μέληται for πέληται.

290-291. αὐτὰρ ἐγὼ καὶ ἔπειτα. “I, however, even afterward.”
The particle αὐτάρ, here as elsewhere, at the beginning of a clause,
serves to express a rapid change and continuation of the subject.—
εἰὼς κε τέλος, κ. τ. λ. “Until I attain the object of the war.” Li-
terally, “until I find the end of the war,” *i. e.*, the true end.

292-296. ἀπο στομάχους τάμε. "Cut the throats." We have in ἀπό the reading of Aristarchus. Others prefer ἐπί, and a scholium in the Venice manuscript declares this latter οὐκ ἄχαρις γραφή. The form ἀποτέμνειν, however, was the one commonly used by the later Greeks in such cases as the present, and was probably also the more Homeric one.—θυμοῦ δεινομένους. "Wanting vital power."—μένος. "Their strength." This, in fact, is the same as θυμοῦ that precedes, the one being an explanation of the other. —ἐκχεον. "They poured it slowly forth."

299-301. ὁππότεροι πρότεροι, κ. τ. λ. "Whichever side shall first commit wrong contrary to the pledges." Observe that ὑπέρ literally implies an overstepping of certain prescribed limits, and in this way a violation of certain stipulated duties. Some read ὑπερόρκια as a species of adverb, but Eustathius and the scholiasts more correctly write the two words separately. The adverbial force of ὑπέρ is still preserved by this arrangement.—ὧδέ σφι ἐγκέφαλος αὐτῶν καὶ τεκέων. "Thus for them may the brains of themselves and their children."—δαμῆεν. "Be enslaved."

302-313. οὐδ' ἄρα πῶ, κ. τ. λ. "But not yet thereupon did the son of Saturn accomplish it for them."—τοῖσι δὲ μετὰ. "And among them." Observe that μετὰ is here still adverbial in force.—ἦτοι ἐγὼν εἰμι. "I indeed will go."—οὐπῶς. "Not at all." Better than οὐπω, the ordinary reading.—Ζεὺς μὲν πον. "Jove, if I mistake not."

ἄρνας θέτο. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of malediction.—ἄπορροί. "Going back."

315-318. χῶρον. "The ground," i. e., the lists.—κλήρους ἐν κυνέῃ, κ. τ. λ. Observe the mode here practiced of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—βάλλον. "They cast them." Hector cast into the helmet the lot of Paris, and Ulysses that of Menelaus. We have not hesitated here to adopt the emendation recommended by Bothe, namely, βάλλον, instead of the generally received reading τάλλον ("they shook them"). Two persons were not required for shaking the helmet; and, besides, the poet, in verse 324, says expressly that this was done by Hector. Moreover, the Homeric mode of narrating is not to give the whole account summarily at once, but the individual parts in succession.

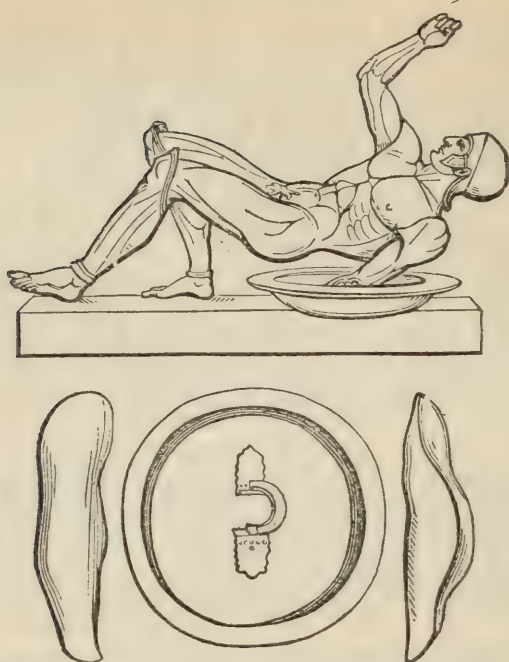
ὁποτερος δὴ “As to which of the two, thereupon.”—θεοῖσι δὲ χεῖρας ἀνέσχον. We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows the grammarian Nicanor, λαοὶ δ' ἡρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον, the argument urged in favor of this latter being as follows, namely, that if θεοῖς be joined to the second clause, the Greeks will appear to have prayed to one class of deities, and to have held up their hands to another class. The verb ἀρᾶσθαι, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form θεοῖς ἀνασχεῖν χεῖρας is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than χεῖρας ἀνασχεῖν εἰς τὸν οὐρανόν.

321–323. ὁππότερος τάδε ἔργα, κ. τ. λ. “Whichever of the two caused these doings between us both,” *i. e.*, gave rise, by his conduct, to this protracted and bloody war.—δύναι δόμον Ἄϊδος εἶσω. “May enter within the abode of Hades,” *i. e.*, may descend to the lower world.—αὖ. “On the other hand.”—ὄρκια πιστὰ. “A faithful league.”

324–325. πάλλεν. “Shook the helmet.” The accusative of the object (κυνέην) is to be supplied.—ᾤψ ὀρόων. “Looking backward.” This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favor the lot of Paris.—ἐκ ὄρουσεν. “Leaped forth.” Observe the adverbial force of ἐκ.

326–331. οἱ μὲν. The Greeks and Trojans.—ἕζοντο. “Seated themselves.”—ἥχι ἐκάστω, κ. τ. λ. “Where for each one his light-footed horses stood, and his variegated arms were lying.” Observe the zeugma in ἐκεῖτο, this verb containing the particular notion of ‘lying’ as the general notion of being in store, standing ready, &c. (Kühner, § 895, *d.*, *ed. Jelf.*)

κνημίδας. A pair of greaves (κνημίδες) was one of the six articles of armor which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by strips, or, as in the present instance, by ankle-rings. The modern Greeks and Albanians wear greaves, in form resembling those of the ancients, but made of softer materials, such as velvet, ornamented with gold, and fastened with hooks and eyes. The following cuts will show the form of the greave.



ἀργυροῖσιν ἐπισφύριοις. "With silver ankle-rings." Some render *ἐπισφύριοις* by the term "clasps," but this is less accurate. The term *ἐπισφύριον* properly denotes something laid or placed upon the ankle.

332-333. *δεύτερον αὖ.* "Again, in the second place."—*θώρακα.* "The corselet."

ἤρμοσε δ' αὐτῷ. "For it fitted him." Observe that *ἤρμοσε* is here taken intransitively.

334-339. *ἀμφὶ δ' ἄρ' ὤμοισι, κ. τ. λ.* Compare book ii., verse 45. —*ξίφος.* The *ξίφος* was straight, two-edged (*ἄμφηκες*), rather broad, and nearly of equal width from hilt to point. — *σάκος.* A term of frequent recurrence in Homer. The earliest shields were of wicker work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal-plates, whence the epithets *χάλκεον*, *χαλκῆρες*, &c.—*κρατὶ δ' ἐπ' ἰφθίμῳ, κ. τ. λ.* The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation *κυνέη*, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron. The five following helmets are selected from antique gems, and are engraved of the size of the originals.

ἵππουριν. "Decked with a horse-tail," i. e., having a horse-hair crest.—*δεινὸν δὲ λόφος, κ. τ. λ.* "And fearfully did the crest nod



from above.' More literally, "keep nodding," as indicated by the imperfect.—*ἄλκιμον ἔγχος*. "His stout spear."—*ὥς δ' αὐτως*. "And in this same manner." Literally, "and thus, in the same manner." Homer always writes it thus, separated; but in Attic the form is *ὡσαύτως*.

340–347. *ἐκάτερθεν ὀμίλον*. "From each side of the throng," *i. e.*, from the throng on either side. The genitive here depends on *ἐκάτερθεν*, adverbs of parting, separating, &c., taking the genitive case. (*Kühner*, § 513, 5.)—*θωρήχθησαν*. "They had armed themselves." The passive in a middle sense.—*ἐς μέσσον*. "Into the space between."—*δεινὸν δερκόμενοι*. "Looking fearfully."—*ἔχεν*. "Held possession of."—*σείοντ'*. For *σείοντε*, the dual.—*κοτέον ε*. "Cherishing wrath."

δολιχόσκιον ἔγχος. "His long-shadow-casting spear," *i. e.*, his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce *δολιχόσκιος* from *ὄσχος*, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for *δολιχόσχιος*.—*καὶ βάλεν Ἀτρεΐδαο, κ. τ. λ*. "And struck full against the every-way-equal shield of the son of Atreus," *i. e.*, the round shield, equal in every direction from the centre. Hence the scholiast explains it by *κυκλοτερῆ*. Observe that both the genitive and accusative are construed with *κατά* in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. *οὐδ' ἔρρηξεν χαλκόν*. "But it rent not the brass," *i. e.*, the brazen plate of the shield. Some manuscripts have the nominative *χαλκός*, and the meaning will then be, "but the brass rent it not," *i. e.*, the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred *χαλκόν*, but that *χαλκός* is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be preferred to the nominative.

Heyne says, "*Nisi quicquam interest, utro modo legas;*" but the reading χαλκός introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

ἀνεγνάμφοι δέ οἱ αἰχμή, κ. τ. λ. "For the point was bent back unto it in the strong shield," i. e., its point was bent back, &c., the dative οἱ referring to the spear, and being equivalent here to ἐλχει. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—ὁ δὲ δεύτερος, κ. τ. λ. "The other, thereupon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of ὁ and also the peculiar beauty of the aorist participle ἐπενξάμενος.

351-354. τίσασθαι. "To avenge myself upon."—ὅ. The Ionic and Doric relative pronoun for ὅς.—με κάκ' ἔοργε. Observe the double accusative with the verb.—δάμασσον. Aristarchus wished to read δαμῖναι, but δάμασσον is stronger, and shows a more immediate participation in the affair by the deity invoked.—ὅφρα τις ἐρρίγησι, κ. τ. λ. "In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that ἐρρίγα, the perfect of ῥιγέω, has a present signification. (Buttmann, *Irreg. Verb.*, p. 222, ed. Fischl.)—ὁ κεν. For ὅς κεν. Consult note on verse 351.

355-360. ἀμπεπαλὼν. "Having poised and drawn backward." The verb ἀναπάλλω properly denotes "to swing to and fro." It here refers to the poising and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that ἀμπεπαλὼν is here for ἀναπεπαλὼν, i. e., ἀναπαλὼν.

διὰ μὲν ἀσπίδος, κ. τ. λ. Observe that the line here begins with a tribrach (διᾶ μὲν), which is to be converted into a dactyl (διᾶ μὲν) by the arsis, or stress of the voice on the first syllable. (Compare Hermann, *Elem. Doctr. Metr.*, p. 45.) Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—ὄδριμον. Hermann and Bekker both think that there is more force of expression in ὄμβριμον, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favor of ὄδριμον.

καὶ διὰ θώρακος, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of

the pluperfect in an imperfect sense. It had been forced through, and it remained forced through, *i. e.*, it stood forced through. The scholiast regards the rough and harsh sound of ἡρήρειστο as an echo to the sense, and as indicating the force of the blow : τὸ βίαιον τῆς πληγῆς παραδηλοῖ τῷ τραχεῖ τοῦ ῥήματος.—ἀντικρὺ δὲ παραὶ λαπάρην, κ. τ. λ. “And the spear pierced right through his tunic along the flank.” Observe that the final syllable of ἀντικρὺ is lengthened by the arsis, and that there is no need, therefore, of Bentley’s emendation ἀντικρυς.—ἐκκλίνθη. “Bent himself sideways.”

362–363. ἀνασχόμενος. “Having raised it on high.” Supply αὐτό, as referring to ξίφος.—κόρυθος φάλον. “The metal ridge of his helmet.” The precise meaning of φάλος is involved in great obscurity Buttmann, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φάλος was what was afterward called the κῶνος, namely, a metal ridge in which the plume was fixed. (*Lexil.*, p. 521, *ed. Fishl.*)—ἀμφὶ δ’ ἄρ’ αὐτῷ, κ. τ. λ. “But straightway, thereupon, shivered round about it into both three pieces and four pieces, it fell from his hand.” Observe in this fine passage the echo of the sound to the sense, and how admirably the harsh adverbial forms τριχθὰ and τετραχθὰ imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατρυνφέν and ἔκπεσε.—αὐτῷ. Referring to the φάλος, round about which the splintered fragments fly. Aristarchus preferred αὐτῇ, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365–368. ὀλοώτερος. “Is more hurtful,” *i. e.*, is the author of greater ill. This is spoken in the spirit of a rude age, when the god who is invoked to aid in the accomplishment of any end is blamed as the author of ill luck in case that end be not brought about.—ἦ τ’ ἐφάμην. “Assuredly I even thought.” Consult note on verse 28.—τίσσεσθαι. Consult note on verse 28.—κακότητος. “For his wickedness.” The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἄγη. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who in the sixteenth book, verse 801, has as follows : πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγη δολιχόσκιον ἔγχος. Heyne, on the other hand, rejects ἄγη in both cases, as a false reading, because the initial vowel in ἄγω is long, and thinks that the ancient reading was with the digamma, νῦν δέ μοι ἐν χερσὶν Φάγη ξίφος, κ. τ. λ. But

by far the greater number of passages show the *a* in *ἀγῆ* to be short, and, in the later poets (as, for example, Theocritus, xxii., 190), it is most certainly shortened. Indeed, the true Homeric form of this aorist can not now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (*Buttmann, Irreg. Verb.*, p. 5, *ed. Fishl.*)

ἐκ δέ μοι ἔγχος, κ. τ. λ. "While my spear was made to start forth from my hand without effect." Literally, "the spear for me." The adverbial force of ἐκ is still apparent here, though followed by the genitive *παλάμῃν*.

369-372. κόρυθος λάβεν ἵπποδασείης. "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the *part* where the grasp was made.—ἔλκε. "Began to drag him." Observe the force of the imperfect.—ἄγχε δέ μιν, κ. τ. λ. "But the richly-embroidered strap under his tender throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (*παραγναθίδες*), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head. Compare woodcut on page 263.

ὑπὸ δειρήν. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (*Kühner*, § 645, p. 280, *ed. Jelf.*) —ὕπ' ἀνθρώπου. Explaining more nearly ὑπὸ δειρήν.

373-378. καὶ ἥρατο. "And would have gained for himself." More literally, "would have taken up for himself," *i. e.*, would have taken up and carried away as his own. Observe the force of the middle.—μὴ ἄρ' ὀξὺν νόησε. "Had not thereupon quickly perceived it."—οἱ. "For him," *i. e.*, for Menelaus, to his disadvantage and disappointment.—ἱμάντα βοδὸς ἱφί καταμένονιο. "The thong of an ox killed by violence," *i. e.*, the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: τὰ γὰρ τῶν θνησιμαίων ζώων δέρματα ἀσθενῆ ἔστιν, ὥς ἂν προδιαφθαρέντα ὑπὸ τῆς νόσου.

κεινῇ δὲ τρυφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. Observe

the hiatus in *τρυφάλεια ἄμ'*, which is remedied, however, by its occurring in the cæsura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's *τρυφάλειη*; and, besides, the regular Homeric form is *τρυφάλεια*.—*ἐπιδινύσας*. "Having whirled it around." The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely "with a whirl."—*κόμισαν*. "Took care of it." Consult note on book ii., verse 183.

379–382. *αὐτὰρ ὁ ἄψ' ἐπόρουσε*. "He, however rushed back upon him." Observe that *ὁ* refers to Menelaus.—*τὸν δ' ἐξήρπαξ' Ἀφροδίτη*. "But the latter Venus snatched away."—*ὥστε*. "As (being)," *i. e.*, inasmuch as she was.—*ἥρι πολλῇ*. "In a thick haze." In Homer and Hesiod, the term *ἥρ* stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to *αἰθήρ*, the pure upper air; hence misty darkness, mist, or gloom. (Consult *Buttmann, Lexil.*, *s. v.*)—*καὶ δ' εἶσ' ἐν*. "And placed him down in," *i. e.*, seated him in. Bentley and Heyne think *καὶ δ' εἶσεν* more Homeric, omitting the preposition *ἐν*; but they are refuted by Spitzner, who shows that with such a verb as *εἶσα* the preposition must be expressed.—With regard to *κάδ*, consult note on book ii., verse 160.

383–388. *αὐτὴ δ' αὖθ', κ. τ. λ.* "But she herself, on the other hand, went to call Helen." Observe that *καλέονσ'* is here the future participle, contracted for *καλέσουσα*.—*Τρῳαί*. "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—*ἐανού*. This genitive depends on *λαβοῦσα*, not on *ἐτίναξε*, which last has *αὐτήν* understood.—*μιν*. Put here for *ἐαυτήν*.—*παλαιγενεί*. "Far advanced in years." Enlarging on the idea contained in *γρηῖ*.

εἰροκόμῳ. "A wool-dresser." The idea involved in this term is enlarged upon immediately after in *ἥ οἱ Λακεδαίμονι, κ. τ. λ.—ναε-ιαώση*. "When she lived."—*ἥσκειν εἴρια καλὰ*. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, *ἥσκειν* for *ἥσκεεν*. If we follow the authority of manuscripts, the final *ν* ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult *Spitzner, ad loc.*)—*φιλέεσκεν*. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391–394. *κεῖνος ὅγ'*. "He, that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego*.—*καὶ δινωτῆσι λέχεσσι*. "And the

rounded bed' The epithet *δινωτοῖσι* refers here to a bed the frame-work of which has been rounded off and worked smooth, so that *δινωτὸν λέχος* is the same as *τορνωτόν*. Thus, Eustathius remarks, *Δινωτοῖς δὲ λέγει τοῖς τορνωτοῖς*.—*στίλβων*. "Glistening," i. e., bright and fair to the view. Athenæus (i., 33) incorrectly refers *κάλλει στίλβων* to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—*μαχεσσάμενον ἐλθεῖν*. "Had come, after having just contended with." Observe the force of the aorist participle.—*ἔρχεσθ'*. "That he was going." Imperfect of the infinitive.—*ἤ ἐ χοροῖο νέον, κ. τ. λ.* "Or that he was sitting down, just ceasing from a dance." Observe that *χορός*, in this passage, means a dance, combined with song; or, in other words, a stasial dance.

395-398. *Θυμὸν ἐνὶ στήθεσσιν ὄρινε*. Compare book ii., verse 142.—*ἰμερόεντα*. "Lovely."—*θάμβησέν τ' ἄρ' ἔπειτα, κ. τ. λ.* Observe that the particle *τε* is thrice repeated in this line, in order to mark the close connection between the feeling of amazement and the utterance given to it in words.

399-402. *Δαιμονίη, τί με ταῦτα, κ. τ. λ.* "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that *δαιμονίη* here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book i., verse 561.—*ἢ πῇ με προτέρω, κ. τ. λ.* "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Mæonia?" Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner, *ad loc.*—*εἴ τις τοῖ καὶ κεῖθι, κ. τ. λ.* "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of *καὶ κεῖθι*, "there also," i. e., as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavoring to frustrate this by deception on her part, and by leading Helen away to some new favorite in stranger lands.

Φρυγίης. The Greater Phrygia is meant.—*Μρονίης*. Mæonia was the earlier name of Lydia. In a special sense, though not here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403-409 *δὴ νῦν νικήσας*. "Having just now conquered." Observe that the particle *δῆ*, as has already been remarked, is applied

in its sense of exactness to words of time (as in the present instance to *vũv*), and thus lays emphasis on the time implied by the word. (*Kühner*, § 720, 2, *ed. Jelf.*)—τοὔνεκα δὴ *vũv* δεῦρο, κ. τ. λ. "Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?" Observe, again, the force of δὴ *vũv* in marking exactness of time.—ἦσο παρ' αὐτον ἰοῦσα. "Having gone unto him, sit thou down." Equivalent to ἴθι παρ' αὐτὸν καὶ ἦσο παρ' αὐτῷ.

θεῶν δ' ἀπόεικε κελεύθον. "And withdraw from the path of the gods." We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, θεῶν δ' ἀπόειπε κελεύθους ("and renounce the paths of the gods"), as adopted by Heyne. Consult the remarks of Spitzner, *ad loc.*—μηδ' ἔτι σοῖσι πόδεσσιν, κ. τ. λ. "And mayest thou no longer turn back with thy feet to Olympus." Observe the employment of the optative to express a wish.

ὀϊζνε. "Be miserable."—ποιήσεται. For ποιήσεται, the aorist subjunctive, with the shortened mood-vowel.—ἦ ὅγε δούλην. "Or until he, for his part, shall have made thee his slave." This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: "until he, such a one as he is, shall have made thee," &c. Hence it is here employed to denote contempt.

410-412. κεῖσε δ' ἐγὼν οὐκ εἶμι, κ. τ. λ. "For thither I am not going—and it would be a thing to make one wroth (were I to do so—to prepare his bed)." The term κεῖσε refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present εἶμι, and consult note on book i., verse 169.—νεμεσσητὸν δέ κεν εἶη. This clause comes in parenthetically, and may be more freely rendered, "'twere enough to make one wroth."—πορσυνέουσα. There is considerable doubt whether we must read here πορσανέουσα, or πορσυνέουσα. The testimony of the ancient grammarians is more in favor of the latter.—ὀπίσσω. "For the time to come."—ἄχε' ἄκριτα. "Sorrows crowded together," *i. e.*, a confused mass of troubles, requiring no addition.

414-417. σχετλίη. "Wretched woman."—μὴ χωσαμένη σε μεθείω "Lest, having become angry, I abandon thee." More freely, "lest, in my anger, I abandon thee."—τῶς. "As much."—ὥς *vũv* ἔκπαγλ' ἐφίλησα. "As I just now greatly loved thee," *i. e.*, just before the present moment, or, up to the present time.—μέσσω δ' ἀμφοτέρων, κ. τ. λ. "And (lest I) devise baneful feelings of hatred against thee in the midst of both parties." Observe that μητίσμαι is the aorist sub

junctive, with the shortened mood-vowel, for *μητίσωμαι*.—*σὺ δὲ κεν κακὸν οἶτον ὄληαι*. “For thou wouldst then perish by an evil fate.”

419-427. *κατασχομένη*. “Having enveloped herself.”—*λάθην*. “She escaped the notice of.” Compare the Latin *fefellit*.—*ἤρχε δὲ δαίμων*. “And the goddess led the way.”—*ἔκυντο*. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call *homæoteleuton*. Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—*ἀμφίπολοι*. Those mentioned in verse 143.—*ἐπὶ ἔργα*. “To their tasks,” *i. e.*, their daily duties.

ἥ δὲ δῖα γυναικῶν. “But she, noble one of women.”—*δίφρον*. “A seat.”—*φιλομμειδῆς*. “The smile-loving,” *i. e.*, the goddess of smiles and loveliness. Incorrectly rendered, “laughter-loving.”—*πάλιν κλίνασα*. “Having averted.” More literally, “having turned back.”

428-435. *ὥς ὤφελες αὐτόθ' ὀλέσθαι*. “Would that thou hadst perished there.” Literally, “how thou oughtest to have perished there.”—*ἧ μὲν δὴ πρίν γ' εὖχε'*. “Assuredly, indeed, before this, at least, thou wast wont to boast.”—*φέρτερος*. Observe the nominative with the infinitive, the reference being to the same person who is the subject of the verb.—*ἐναντίον*. “Against thee.”

ἀλλά σ' ἔγωγε κέλομαι. “But (no), I, for my part, bid thee.” Ironical. One of the scholiasts speaks of a full stop being placed after *κέλομαι*, the effect of which would be to make the infinitives *πολεμίζειν* and *μάχεσθαι* have the force of imperatives.

438-448. *μὴ με θυμὸν ἐνιπτε*. “Do not assail me in soul.”—*σὺν Ἀθίνῃ*. “With the aid of Minerva.”—*αὐτὶς ἐγώ*. “I, in my turn, (shall overcome).” Supply *νικήσω*.—*παρὰ καὶ ἡμῖν*. “With us also,” *i. e.*, on our side also.—*φιλότῃτι τραπέομεν εὐνηθέντε*. “Let us, having retired to the couch, delight ourselves in the endearments of wedded love.”

ἀμφεκάλυψεν. “Enwrapt.”—*σε ἔπλεον ἀρπάξας*. “Having carried thee off, I sailed away.”—*ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν*. “Lay down to sleep on the perforated couch.” The reference here is to holes made in the sides of a couch, through which thongs of leather or cords were passed, in order to support the bed. Some make the term refer to inlaid work, but this is inferior.

449-453. *ἐφοίτα*. “Was (meantime) wandering.”—*ἐσαθρήσειεν*. “He might espy.”—*δείξαι*. “To point out.”—*οὐ μὲν γὰρ φιλότῃτι, κ. τ. λ.* “For they would not, indeed, have concealed him through friendship at all events, if any one had seen him.” Observe that

there is here in the protasis, or first clause, an ellipsis of *ἂν*. The particle *ἂν* is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare *Liv.*, xxxiv., 29: "*Et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset;*" and *Hor.*, *Od.*, ii., 17, 27: "*Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrá levasset.*" (*Kühner*, § 858, i., p. 476, *ed. Jelf.*)

457-461. φαίνετ' Ἀρηϊφίλον Μενελάου. "Shows itself to belong to Menelaus, dear to Mars." Supply εἶναι.—ἀποτινέμεν. The infinitive for the imperative. Consult note on book i., verse 20.—ἦ τε καὶ ἐσσομένοισι, κ. τ. λ. Compare verse 287.—ἐπὶ δ' ἦνεον. "Gave, then, plaudits thereunto." Observe the adverbial force of ἐπί, and the continued action indicated by the imperfect, "gave long continued plaudits, throughout the whole host."

NOTES ON THE FOURTH BOOK.

ARGUMENT.

THE BREACH OF THE TRUCE, AND THE FIRST BATTLE.

THE gods, while quaffing nectar in the palace of Jove, converse about the Trojan war, and agree upon its continuance. Jupiter, accordingly, sends down Minerva to bring about a violation of the truce. That goddess thereupon persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon. Meanwhile, some of the Trojan troops attack the Greeks. Agamemnon, upon this, exhibits all the qualities of a good general: he reviews the forces, and arouses the leaders, some by praises, and others by reproof. Nestor also distinguishes himself by his knowledge of military discipline. The two armies join battle, and great numbers are slain on both sides.

The same day continues through this as through the last book (as it does, also, through the two following, and almost to the end of the seventh book). The scene is wholly in the plain of Troy.

1-4. Οἱ δὲ θεοί. "Now they, the gods." Observe here the nominal or Homeric use of οἱ, the later article. The particle δέ placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—ἡγορόωντο "Were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (Kühner, § 364, 1 *ed. Jelf.*) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—χρυσέῳ ἐν δαπέδῳ. "On the golden pavement," *i. e.*, on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 426, the mansion of Jupiter is termed χαλκοβατὲς δῶ, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly χρυσέῳ is employed. πότνια Ἥη. "The revered Hebe." There is something suspicious here in the common reading Ἥη, because πότνια is a very inappropriate epithet for the Goddess of Youth; because, moreove

Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the *Iliad* (v., 722) as attending upon Juno; and in another (v., 905) as bathing and attiring Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammated form *Ἥβη*, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that *Ἥρη* is the true reading, and that the third and fourth verses are the interpolations of some rhapsodist, who disliked the endings *Ἥρη* and *Ἥρην* in two successive lines.

νέκταρ ἐφονοχούει. "Was pouring out nectar." More literally, "was pouring out nectar for wine."—*χρυσέοις*. To be pronounced as a dissyllable.—*δειδέχατ'*. "Kept pledging." Pluperfect in the sense of the imperfect.

5-6. *αὐτίκα*. "On a sudden," *i. e.*, without waiting for any particular opportunity.—*ἐπειρᾶτο*. Observe the force of the middle. Jove endeavoured to do this for the furtherance of his own secret views. The imperfect, too, denotes a somewhat prolonged attempt.—*παρὰβλήδην ἀγορεύων*. "Speaking with sidelong look," *i. e.*, askance, in secret mockery, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of *παρὰβλήδην*. Apollonius, in his *Homeric Lexicon*, explains it by *ξαπατητικῶς*, "deceitfully;" and Porphyry (*Quæst.*, 16) by *παρὰβολικῶς*, "in the way of comparison," *i. e.*, comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Dacier and Voss.

7-8. *ἀρηγόνες*. "Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.—*Ἀργεΐη*. Juno is here called the "Argive," from her being the national deity of the Argive race.—*Ἀλαλκομενηΐς*. "The Alalcomenæan." According to Aristarchus, this epithet is derived from the Bæotian town *Alalcomenæ*, where Minerva was particularly worshipped. This town was near the Lake Copais, and to the south-east of Chæronea. Others deduce the term from *ἀλάλκω*, "to ward off," and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with *Ἥρη τ' Ἀργεΐη*.

9-11. *ἀλλ' ἦτοι ταί*. "And yet these, forsooth." Observe that *ἦτοι* is here ironical, like *ἀρηγόνες* in verse seventh.—*νόσφι*. "Apart from him," *i. e.*, from Menelaus.—*εἰςορόωσαι τέρπεσθον*. "Amuse themselves with looking on," *i. e.*, merely look down upon the combat between Menelaus and Paris, without lending any aid to the

former.—τῷ δ' αὐτε. “While for this (warrior), on the other hand, *i. e.*, for Paris. We have here the apodosis to *δοιαὶ μὲν Μενελάω. — αἰεὶ παρμέμβλωκε*. “Ever comes by his side,” *i. e.*, comes and takes her station by his side. ‘Observe the force of *παρά* in composition.

12–16. ἐξεσάωσεν. “She has brought him off safe.”—θανέεσθαι. “That he was going to die.”—ἀλλ' ἦτοι νίκη μὲν. “Still, (notwithstanding this,) the victory, in truth, belongs,” &c., *i. e.*, notwithstanding the unfavourable circumstances under which he laboured, in having to contend, unaided, against a goddess as well as a mortal.—φραζώμεθ'. Observe that *φράζω* in the middle has the meaning of “to deliberate.”—ὅπως ἔσται τάδε ἔργα. “How these doings shall turn out,” *i. e.*, what issue they shall have, and how we are to aid in bringing about that issue.

ἦ ῥ'. “Whether, namely.” Observe that *ῥά* is here explanatory.—φύλοπιν. “Din of battle.”—ὄρσομεν. “We shall arouse.”—βάλλωμεν. “Shall introduce.” Literally, “shall throw.” The verb *βάλλω* is generally employed in speaking of material objects: here *φιλότης* is figuratively regarded as such.

17–19. εἰ δ' αὖ πως τόδε γένοιτο. “And if, moreover, this (latter course) shall perchance prove.” The common text has *εἰ δ' αὖτως*, for which Wolf, in his latest edition, gives *εἰ δ' αὖ πως* from Aristarchus, and which we have here adopted, with Spitzner. It is decidedly to be preferred, as showing a lurking wish on the part of Jove that such a result as the one mentioned may take place. The common reading is objectionable, on account of the cumbrous accumulation of *αὖτως* (*i. e.*, *οὕτως*) *τόδε*. Buttmann, however, defends it, and seeks to get rid of the accumulation alluded to, by referring *αὖτως* (which he makes equivalent to *ὁμοίως*) to *πᾶσι*, and translates as follows: “If now this be pleasing and agreeable to all of you in the same way [as it is to me,) then may,” &c. (*Lexil.*, p. 175, *ed Fishlake*). But, as Spitzner remarks, the collocation of the words in the line is hostile to this interpretation.

ἦτοι μὲν οἰκέοιτο. “May be inhabited indeed,” *i. e.*, may continue to be inhabited, and not fall beneath the foe. The optative here denotes not a wish, as some maintain, but a mere supposition, without any notion of the realization thereof; and Jove purposely employs this undecided language, that he may the better conceal his own resolve, already made up by him. The same remark applies to *ἄγοιτο* in the succeeding line.—αὐτίς. “Back,” *i. e.*, to Greece.

20–24. ἐπέμυξαν. “Groaned thereat with compressed lips.” This is intended to mark indignation on their part. The verb *ἐπιμύζω*

properly means ‘to make the sound $\mu\tilde{\nu}$, $\mu\tilde{\nu}$,’ “to murmur with closed lips.”— $\mu\epsilon\delta\acute{\epsilon}\sigma\theta\eta\nu$. “Were devising.”— $\acute{\alpha}\kappa\acute{\epsilon}\omega\nu$. “Silent.”— $\eta\tilde{\rho}\epsilon\iota$. “Was taking possession of her.”— $\text{Ἡρῇ δ' οὐκ ἔχαδε, κ. τ. λ.}$ “Her breast, however, did not contain its wrath for Juno,” *i. e.*, the breast of Juno could not contain, or keep in, its wrath. We have given Ἡρῇ in the dative, with Spitzner, who follows Eustathius and the Venice MS. The common text has Ἡρῇ in the nominative, and $\sigma\tau\tilde{\eta}\theta\omicron\varsigma$ then becomes a very awkward accusative of nearer definition.

26-29. $\acute{\alpha}\lambda\iota\omicron\nu\eta\delta' \acute{\alpha}\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\omicron\nu$. “Fruitless and incomplete.”— $\iota\delta\rho\tilde{\omega}$. The common text has $\iota\delta\rho\tilde{\omega}\tau\alpha$, but this latter form is post-Homeric, notwithstanding the authority of Passow, and first appears in Hesiod (*Op.*, 289).— $\delta\nu\iota\delta\rho\omega\sigma\alpha\mu\omicron\gamma\varphi$. “Which I sweated through toil.” Observe here the construction of $\iota\delta\rho\omega\sigma\alpha$, through the medium of the relative, with the accusative of its cognate noun.— $\kappa\alpha\mu\acute{\epsilon}\tau\eta\nu$. “Laboured,” *i. e.*, were fatigued.— $\kappa\alpha\kappa\acute{\alpha}$. “Source of many an evil.” The term $\kappa\alpha\kappa\acute{\alpha}$ is here put in apposition with $\lambda\alpha\acute{\omicron}\nu$, and the plural is employed to indicate the many evils which the Grecian forces are destined to inflict upon the Trojans.— $\epsilon\rho\theta'$. “Do it,” *i. e.*, execute thy intended purpose.— $\acute{\alpha}\tau\grave{\alpha}\rho\omicron\upsilon\tau\omicron\iota\pi\acute{\alpha}\nu\tau\epsilon\varsigma, \kappa. \tau. \lambda.$ “Nevertheless, we, all the rest of the gods, will certainly not applaud.” Observe that $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\omicron\mu\epsilon\nu$ is here the epic form of the future, for $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\sigma\omicron\mu\epsilon\nu$, and is construed absolutely, without an accusative of the object.

31-38. $\tau\acute{\iota}\nu\upsilon$. “In what way now.”— $\sigma\epsilon\rho\acute{\epsilon}\zeta\omicron\upsilon\sigma\iota\nu$. “Do unto thee.”— $\delta\tau' \acute{\alpha}\sigma\pi\epsilon\rho\chi\acute{\epsilon}\varsigma\mu\epsilon\nu\epsilon\alpha\acute{\iota}\nu\epsilon\iota\varsigma$. “That thou longest unceasingly.” Wolf and Passow both regard $\delta\tau'$ as contracted here from $\delta\tau\iota$. Thiersch, however (§ 321, 2), makes it an original form of $\delta\tau\epsilon$, without any elision. As regards the force of $\acute{\alpha}\sigma\pi\epsilon\rho\chi\acute{\epsilon}\varsigma$ here, we have followed the authority of Apollonius (*Lex. Hom.*, s. v.), who explains it by $\sigma\upsilon\nu\epsilon\chi\acute{\epsilon}\varsigma, \acute{\alpha}\delta\iota\acute{\alpha}\lambda\epsilon\iota\pi\tau\omicron\nu$. Its proper meaning is “hotly,” &c., but this idea is already implied in $\mu\epsilon\nu\epsilon\alpha\acute{\iota}\nu\epsilon\iota\varsigma$.— $\tau\acute{\epsilon}\acute{\iota}\chi\epsilon\alpha\mu\alpha\kappa\rho\acute{\alpha}$. “The lofty walls.”

$\acute{\omega}\mu\omicron\nu\beta\epsilon\beta\rho\acute{\omega}\theta\omicron\iota\varsigma$. “Couldst eat raw,” *i. e.*, couldst devour alive. Imitated by Xenophon, *Anab.*, iv., 8, 14, $\tau\omicron\upsilon\tau\omicron\upsilon\tau\omicron\varsigma, \eta\nu\pi\omega\varsigma\delta\upsilon\nu\acute{\omega}\mu\epsilon\theta\alpha, \kappa\alpha\acute{\iota}\acute{\omega}\mu\omicron\nu\varsigma\delta\epsilon\acute{\iota}\kappa\alpha\tau\alpha\phi\alpha\gamma\epsilon\acute{\iota}\nu$, and also in *Hellen.*, iii., 3, 6.— $\tau\omicron\tau\epsilon\kappa\epsilon\nu\chi\acute{\omicron}\lambda\omicron\nu\acute{\epsilon}\xi\alpha\kappa\acute{\epsilon}\sigma\alpha\iota\omicron$. “Thou mightest then, perchance, appease thine anger.” The meaning of the whole sentence will become plainer by an arrangement more in consonance with our own idiom, namely, “I do not think that thou wilt appease, or satiate, thine anger until thou shalt have devoured alive Priam,” &c.— $\nu\epsilon\acute{\iota}\kappa\omicron\varsigma$. “Altercation.”— $\acute{\mu}\epsilon\gamma' \epsilon\rho\iota\sigma\mu\alpha$. “A great source of contention.” Observe that $\nu\epsilon\acute{\iota}\kappa\omicron\varsigma$

is a present altercation, *ἔρισμα* a more lasting strife. (*Wolf, ad loc. vol. ii., p. 233, ed. Ust.*)

40-43. *ὁππότε κεν*. The same as *ὅποιαν*, "whenever."—*πόλιν τήν*. For *ταύτην πόλιν*. "That city."—*ὅθι τοι φίλοι ἄνδρες, κ. τ. λ* 'Where men dear to thee have been born.' The reference is not to any particular city, Mycenæ for example, but to any place in general, as dear to Juno as Troy is to Jupiter.—*μή τι διατρίβειν, κ. τ. λ.* "Do not at all retard my anger, but let me alone." Observe that *διατρίβειν* is here employed absolutely for the imperative (Compare book i., 323.)—*ἑῷσαι*. The infinitive again for the imperative, and the verb used absolutely without another verb governed by it in the infinitive.

καὶ γὰρ ἐγὼ σοὶ δῶκα, κ. τ. λ. "For I also have granted this unto thee of my own free will, with soul, indeed, against it," *i. e.*, have granted thee the power of destroying any city where men dear to me are born. Some of the scholiasts, and along with them Eustathius, strive hard to remove what they consider a contradiction in the words *ἐκὼν ἀέκοντι θυμῷ*. There is, however, no contradiction at all in them. We do many things of our own free will, and without compulsion, which we nevertheless do very reluctantly. The grammarian Tryphon, misunderstanding the passage, made a laughable correction here, namely, *δῶκ' ἀέκων*.

44-49. *αἱ γὰρ πόλεις . . . τάων, κ. τ. λ.* "For whatever cities of these," &c. Observe here the peculiar construction of the relative. The common arrangement would be, *τάων γὰρ πολλῶν αἱ, κ. τ. λ.*, "for of those cities which," &c. The present collocation, however, places the substantive, which logically should be joined to the demonstrative, in the same clause and case with the relative. This is done in order to bring forward the demonstrative clause more forcibly.—*ναίεταόνσι*. "Are situated." Compare book ii., 626.

μοι πέρι κῆρι τίεσκετο. "Was especially esteemed by me in heart." We have given *πέρι* here the force of an adverb, with Heyne, Wolf, Nitzsch (*ad Od.*, v. 36), and others, and have regarded it as equivalent to *περισσῶς*. The accent, accordingly, is placed on the penult. Spitzner, on the contrary, takes *περί* for a preposition followed by its case, and gives it the accentuation on the final syllable. This, however, wants force.—*Ἴλιος ἱρή*. This now occurs for the first time. Heyne regards *ἱρή* as equivalent here, in effect to *præclara*. Not so. The epithet in question is meant to indicate a city conspicuous for the worship which it renders to the gods.

ἑυμελίω. "Good at the ashen-handled spear." The pole of the

ancient spear was often the stem of a young ash, stripped of its bark and polished. Hence *ἑυμμελὴς* becomes an Homeric epithet for warriors; and hence, too, *μελία*, "the ash-tree," also signifies "a spear."—*δαιτὸς ἔϊσης*. "The equal feast." (Compare note on book i., 468.) According to Ernesti, this verse clearly proves that the words *δαιτὸς ἔϊσης* mean only a rich or good repast. Not so, however, by any means. The expression *δαιτὸς ἔϊσης* is here employed to denote a sacrificial feast, at which especially the portions were equally shared, or, in other words, a simple sacrifice.—*λοιβῆς*. "The libation."—*τὸ γὰρ λάχομεν, κ. τ. λ.* "For this honour we had allotted to us," *i. e.*, for this is the honour that mortals owe to the gods.

51-56. *τρῆς πόλῃες*. The meaning is, that, in the three cities mentioned by Juno, her worship was especially held in honour, like that of Jove in Troy.—*Μυκῆνη*. "Mycenæ." Homer uses both *Μυκῆνη* and *Μυκῆναι*, but mostly the latter, which prevails in Attic.—*τὰς διαπέρσαι*. "Destroy these." The infinitive again in the sense of the imperative.—*πéρι*. "Above all others." The adverb (and accented accordingly), not the preposition. (Compare note on verse 46.)

πρόσθ' ἵσταμαι. "Place myself in front," *i. e.*, attempt to defend them. Wolf compares the German *vortreten*.—*οὐδὲ μεγαίρω*. "Nor do I grudge (this unto thee)," *i. e.*, nor will I hinder thee if thou shouldst seek to destroy. The full construction would be, *οὐδέ σοι τοῦτο (i. e., τὸ διαπέρσαι) μεγαίρω*. This is far preferable to construing *μεγαίρω* with the genitive *τάων*, as some do.—*φθονέω*. Same signification as *μεγαίρω*.—*οὐκ ἄνύω φθονέουσ'*. "I gain nothing by grudging." More literally, "I effect nothing," &c.

ἐπεὶ ἢ πολὺν φέρτερός ἐσσι. The scholiast in the Venice edition says that verses 55 and 56 were regarded as interpolations, because they render null the concession which Juno makes in favour of Jupiter: she has nothing to promise, because she has no power to do any thing. But though Jupiter was considered to be the most powerful of the gods, and though his will in the end accomplished all things, yet the inferior deities did not the less on that account act frequently in opposition to him, and endeavour to contravene his projects. The whole *Iliad* is founded on this principle of mythology. If, therefore, on the present occasion, Juno seems to avow the supreme power of Jove, we must only regard this concession as an artifice employed by her to render him favourable to her designs.

57-61. *ἀλλὰ χρή*. "And yet it becomes (thee)."—*ἀτέλεστον*

"Unavailing."—καὶ γὰρ ἐγὼ θεός εἰμι. "For I also am a goddess," *i. e.*, am a divine one like thyself. Observe the employment here of θεός for θεά.—γένος δέ μοι, κ. τ. λ. "And there is descent for me from the same quarter whence there is for thee," *i. e.*, we are both sprung from the same parents. Literally, "thence whence it is for thee." Jupiter and Juno were the children of Saturn and Rhea.—καί με. "And me also," *i. e.*, not only thee, but me also—πρεσβυτάτην. "Entitled to very great respect." Equivalent to τιμιωτάτην, and not to be taken in its ordinary sense of "eldest," since the eldest daughter of Saturn and Rhea was Vesta, not Juno (*Apollod. i.*, 1-5.)

ἰμψότερον. Compare note on book iii., 179.—γενεῇ τε "As well on account of my birth."—κέκλῃμαι. "I am styled," *i. e.*, I am. The passive of καλέω has frequently, with the poets, the signification "to be," because one is named according to what one *is* or *seems to be*.—σὺ δὲ πᾶσι, κ. τ. λ. "And thou reignest," &c. These words belong to what precedes. Juno means that she is deserving of honour because she is the spouse of Jove, and because Jove is monarch of the skies. We have removed, therefore, the colon of the common text, and have placed a comma after κέκλῃμαι.

62-67. ταῦθ' ὑποείζομεν. "Let us give up in these matters," *i. e.*, let us make concessions in these things.—ἐπὶ ἔψονται. "Will thereupon follow."—θᾶσσον. To be construed with ἐπιτεῖλαι, not with ἐλθεῖν, as some maintain.—ἐλθεῖν. This infinitive and πειρᾶν immediately after, depend on ἐπιτεῖλαι, and are not infinitives for imperatives, as Apollonius (*de Synt.*, ii., p. 38) supposes: ἐπιτεῖλαι alone is the infinitive for the imperative.—φύλοσπιν. "War-din." The term here refers, not to any actual collision, for no conflict had as yet taken place, but merely to the tumult prevailing more or less on either side, in consequence of the excited feelings of the two hosts.

ὥς κε Τρῶες, κ. τ. λ. "In what way, perchance, the Trojans may, the sooner of the two, make a beginning of injuring," &c. Observe that ὥς is here equivalent to ὅ τι ποιοῦντες, "by doing what." (Consult *Nägelsbach, ad Il.*, i., 32.)—πρότεροι. This is a remnant of the earlier mode of expression, and is appended to ἄρξωσι as a mere emphatic adjunct.—ἄρξωσι. Observe that this aorist, as well as δηλήσασθαι, refers to some momentary act, and has no relation to continuance.—ὑπὲρ ὅρτια. "Contrary to the pledges." The strict reference in ὑπὲρ is to something beyond, or more than.

70-71. αἰψα μάλ'. "Very quickly."—ἐς στρατόν. "Into the midst of the host," *i. e.*, the united host.—πειρᾶν θ'. "And try." The

infinitive for the imperative. The remark of Apollonius, referred to above (note on verse 65), would here have been correct enough.

73-81. *πάρως μεμανῖαν*. "Previously desiring it," *i. e.*, already eager so to do.—*οἶον δ' ἀστέρι' ἔηκε*, κ. τ. λ. "And just such a meteor as the son of crafty Saturn is wont to send," &c. The corresponding clause is *τῷ εἰκνῖ*, "like to this." The more natural arrangement would have been *εἰκνῖα τῷ ἀστέρι*, *οἶον ἔηκε Κρόνου παῖς*, κ. τ. λ. By the present collocation, however, the demonstrative clause is brought in with more emphasis. The Goddess Minerva, descending rapidly to earth in a refulgent cloud, appears to the assembled armies like a meteor falling from the skies, and they immediately regard it as an omen of something about to happen either for good or for evil.—*ἔηκε*. We have given this epic form of *ἦκε*, with Bentley and Heyne. The common reading, *ἀστέρα ἦκε*, leaves a hiatus in the verse. Observe, moreover, the force of the aorist in denoting what is wont to happen.

Τοῦ δέ τε πολλοί, κ. τ. λ. "And from this many scintillations are sent forth." Observe the adverbial force of *ἀπό*.—*σπινθήρες*. The long train and coruscations of light, accompanying the meteor, are here compared to so many sparks of fire from an ignited mass.—*τῷ εἰκνῖ*. Equivalent to *τούτῳ ἀστέρι εἰκνῖα*.—*καὶ δ' ἔθορ'*. "And down she leaped."—*θάμβος δ' ἔχεν*, κ. τ. λ. Repeated from book iii., 342.—*ὧδε δέ τις εἶπεσκεν*, κ. τ. λ. Repeated from book ii., 271.

82-84. *ἢ β'*. "Either then."—*τίθησιν*. "Establishes," *i. e.*, indicates by this omen his intention to establish.—*ὅς τε ἀνθρώπων ταμίης*, κ. τ. λ. "He who has been appointed the dispenser of war among men," *i. e.*, who is the arbiter of war and peace, and on whose will they both depend. The particle *τέ* is added to relatives in dependent clauses, to denote more forcibly the relation between the principal and dependent clauses. Hence *ὅς τε* is "he who;" literally, "and he."

85-92. *ὥς ἄρα*. "Thus, namely," *i. e.*, thus, I say.—*ἀνδρὶ κέελη*. "Like a man."—*κατεδύσεθ'*. "Entered."—*Λαοδόκῳ Ἀντηνορίδῃ*. "(Like) Laodocus, son of Antenor."—*εἴ που ἐφεύροι*. "If any where she might find him."—*Λυκάονος υἱόν*. "The son of Lycæon," *i. e.*, Pandarus.—*ἀμφὶ δέ μιν κρατερὰι*, κ. τ. λ. "And around him were the strong ranks of shield-bearing tribes."—*Οἳ οἱ ἔποντο*, κ. τ. λ. "Who had followed him from the streams of the Æsepus." Pandarus, according to Homer, led the allies of Zelea from the banks of the Æsepus in Mysia, and was famed for his skill in the use of the bow. He is also spoken of as coming from Lycia; but the Lycia here meant is generally supposed to have been only a part

of Troas, forming the territory around Zelea, and inhabited by Lycian colonists. (*Eustath.*, *ad. Il.*, ii., 284.—*Heyne*, *ad loc.*) The Τρῶες whom Pandarus leads, according to Homer, may have some affinity to the Τρόες of Lycia, mentioned by Mr. Fellows, though we can hardly adopt the opinion advanced by this writer, that it is an error to speak of any Lycia in Troas, and that the forces of Pandarus actually came from Lycia proper. — (*Fellows's Lycia*, 1840, p. 467.)

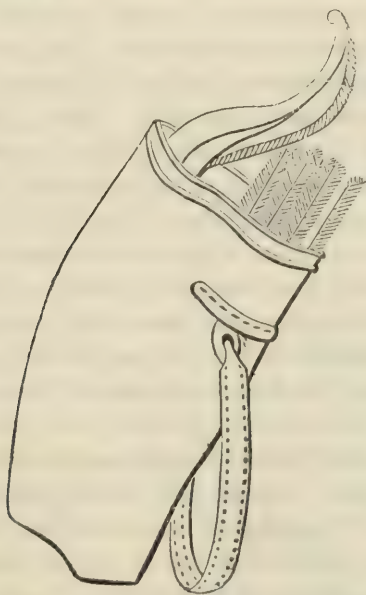
93-99. ἢ ῥά νύ μοί, κ. τ. λ. “Wouldst thou now, then, be at all persuaded by me, warlike son of Lycaon? Thou wouldst venture, in that event, to drive forward,” &c., *i. e.*, if thou wouldst be persuaded by me, thou wouldst venture, &c. In direct questions the optative is but rarely found. In Homer it occurs, as in the present instance, when the question is used as if it were the antecedent to some sentence, depending on a condition expressed by the question. (*Kühner*, § 418, *e*, p. 74, *ed. Jelf.*)—πῦσι Τρῶεσσι. “Among all the Trojans.” The dative here employed to denote “among” is, in fact, a branch of the local dative. (*Kühner*, § 605, 2, p. 231, *ed. Jelf.*)—ἐκ πάντων δὲ μάλιστα, κ. τ. λ. “But most of all with the royal Alexander.” The scholiast is wrong in making ἐκ πάντων equivalent here to παρὰ πάντων. It stands, on the contrary, in close connexion with μάλιστα. The very harsh hiatus between μάλιστα and Ἀλεξάνδρῳ Bentley proposes to remedy by inserting γ’. The hiatus, however, is allowable in the feminine cæsure of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered.—(*Thiersch*, § 151, 3.)

τοῦ πάμπρωτα πᾶρ’. For παρὰ τούτου πάντων πρῶτον. We have adopted the anastrophe in πᾶρ’, with Spitzner. Others regard it as an adverb, and write, accordingly, παρ’.—αἶ κεν ἴδῃ. “If, perchance, he may see.” Observe the reference in αἶ to a latent wish on the part of Menelaus that he may see this. (Compare note on book i., 66.)—ἐπιβάντ’. “Having ascended,” *i. e.*, having his corpse placed upon.

100-102. ὅστυενσον Μενελάου. Verbs of aiming at a mark whether real or imaginary take the genitive case; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark.—Λυκκηγενεῖ. “The Lycian-born.” Pandarus is here directed to pray to Apollo, since the latter was a national deity of Lycia. We have given Λυκκηγενής here the interpretation usually assigned to it, and have referred it to the land of Lycia. The *ep*

Ithet, however, appears to allude to Apollo as the God of Light, and the first part of the compound to be derived from the old form, ΛΥΚΗ (λύκη), "light," to which we may also trace the Latin *lux*. (Compare *Macrob.*, *Sat.*, i., 17.)—ἐκατόμβην. The "hecatomb" is here used generally for a splendid sacrifice.—Ζελείης. Compare note on verse 91.

104–106. τῷ δὲ φρένας ἄφρονι πεῖθεν. "And she influenced his mind for him, the unthinking man." Observe the pronominal force of τῷ.—ἐσύλα. "He began to take (from its case)." The κωρυτός, or bow-case, was worn suspended by a belt over the right shoulder, and it frequently, though not in the present instance, held the arrows as well as the bow. The following is a representation of one from a bas-relief in the Museo Pio-Clementino, which adorned the front of a Temple of Hercules, near Tibur. The case seems to have been of leather.



ξάλσιν αἰγός ἀγρίου. "(Made) from a bounding wild goat." The genitive here is the one denoting origin or cause. (*Kühner*, § 484, p. 124, *ed. Jelf.*)—ὑπὸ στέρνοιο τυχέσας. "Having hit it under the breast," i. e., in the lower part of the breast. Pandarus had stationed himself at the foot of the rock from which the goat was descending, and had, of course, directed his arrow upward; hence the wound is described as ὑπὸ στέρνοιο. Observe, moreover, that these words, ὑπὸ στέρνοιο τυχέσας, are meant as a more particular

designation of what is afterward described in general terms by the phrase *βεβλήκει πρὸς στήθος*.

107-108. *πέτρης ἐκβαίνοντα, κ. τ. λ.* "Having received it as it descended from a rock, in a place fit for lying in wait." The term *δεδεγμένος* is here employed in the sense of receiving one as he advances towards us, just as the Latins say *excipere hostem*.—*ἐκβαίνοντα*. Literally, "stepping off from," i. e., leaving, or descending from.—*προδοκῆσιν*. Compare the explanation of the scholiast, "*τόποις προβλήματα ἔχουσιν*," places having projecting coverings, beneath which one may lie concealed and await the approach of another.—*βεβλήκει πρὸς στήθος*. "Had wounded on the breast."

109-111. *τοῦ κέρα ἐκ κεφαλῆς, κ. τ. λ.* "Its horns had grown from the head sixteen palms in length." The hiatus is obviated in *κέρα*, by this form being, in fact, for *κέραα*, which is itself contracted from *κέρατα*.—*ἐκκαιδεκάδωρα*. Heyne makes this equal to nearly three feet; other commentators to two feet and a half or thereabout. Both statements are erroneous. The true amount is four Greek feet, the *δῶρον* being equal to four *δάκτυλοι*, or finger-breadths, and sixteen of these *δάκτυλοι* making a foot. (*Wurm*, § 52, p. 90. *Hussey*, p. 234.) As to the length itself, it has been made a matter of dispute whether the poet means the united length of the two horns, or that of each separately. The latter certainly seems the more natural conclusion. But then another difficulty is started. Since the bow of Pandarus was formed of the two horns put together, it would have been, as some think, altogether too large and unwieldy, especially for the purpose to which it is applied in the text, since a bow, handled in the manner there described, could not well be longer than four, or, at most, five feet. To this there are two answers: first, when the poet makes each horn of the animal four feet, we may suppose that the curvature of the horn at the extremity would make up no inconsiderable part of this; and, secondly, the horns themselves, while getting formed into a bow, would undergo some degree of diminution by being cut down.

καὶ τὰ μὲν, ἀσκήσας, κ. τ. λ. "And these a horn-polishing artist, having exercised his skill, fitted together." The two horns were fitted together at the base, and the two extremities of the horns formed the ends of the bow.—*τέκτων*. This term is often employed in the general sense of a craftsman, or workman; rarely, however, of a worker in metal, it being usually opposed to *χαλκεύς*, or *σιδηρεύς*, a smith.

χρυσέην ἐπέθηκε κορώνην. "Put on a golden tip." The *κορώνη* was a hook or ring at one end of the bow, to which the string, at

other times hanging loose from the other end, was hooked or attached when the bow was bent for use. (*Terpstra, Ant. Hom.*, p. 290.) Some, however, take it for a metal ring, which fastened, in the present case, the two horns together at their bases.

112–115. καὶ τὸ μὲν εὖ κατέθηκε, κ. τ. λ. “And this (bow), after having bent it, he (Pandarus) set down carefully, having inclined it against the ground,” i. e., one end of the bow rested on the ground, and the other was inclined towards the ground, the hand of the archer holding it by the middle, while the other hand was occupied with removing the arrow from the quiver. The bow was therefore held in an oblique position, making a diagonal line across the body of the archer as he knelt on the ground.—ἀναίξειαν. “Might start up.” The Greeks, it will be remembered, were sitting on the ground, as the Trojans also were, and the fear was, lest, if the former saw one of the enemy preparing to discharge an arrow, they might spring up from their sitting posture and endeavour to prevent him.—βλήσθαι. “Was struck.”

116–121. σύλα πῶμα φαρέτρης. “Took off the cover of his quiver.” The πῶμα was the lid, or cover, of the quiver. The quiver itself was suspended from the right shoulder by a belt, passing over the breast and behind the back. Its most common position was on the left hip. It is so represented in the following wood-cut of the Amazon Dinomache, copied from a Greek vase.



ἔν ἀβλήῃτα. "An unshot arrow," *i. e.*, not before used.—μελαίνων ἔρμ' ὀδυνάων. "The cause of grievous pangs." Literally, "of black pangs." The primitive meaning of ἔρμα is a "prop" or "support" to steady a thing. Here, however, there is an obscure metaphor: the arrow is called the "support" or "foundation" of pangs, *i. e.*, the "cause" or "author" of them. The whole verse was rejected by Aristarchus, but it seems to have suggested the phrase πόνων ἐρείσματα (though in a contrary signification, "supports, comforts in wo"), occurring in a fragment of Æschylus (371).—We have given μελαινώων (to be pronounced as a trisyllable), with Wolf and Spitzner. Heyne has μελαινῶν.

ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀστόν. "He adjusted the piercing arrow on the bow-string." Buttmann (*Lexil.*, *s. v.* ἐχεπευκῆς) has clearly shown, that πικρός strictly means "piercing, pointed, sharp, keen;" and that hence comes the signification of "pungent to the sense of taste," "bitter." (Consult *Glossary*, book i., line 51.)

122-123. ἔλκε δ' ὀμοῦ, κ. τ. λ. "Then, having taken hold, at the same time, of both the notch and the ox-hide thong, he drew (them)," *i. e.*, having taken hold of the lower part of the arrow where the notch was cut, and of the bow-string as it passed through the notch, he drew them towards him. Observe that good writers always use γλῦφίδες in the plural, though we have to express it by the singular number.—νευρὴν μὲν μαζῷ πέλασεν, κ. τ. λ. "He brought the string near to his breast, and the iron head to the bow." The hand which held the string was brought near to his breast by the operation of drawing it; while the iron head of the arrow touched the bow where his left hand was grasping it in the centre. Virgil's imitation of this passage serves to throw a clear light upon its meaning. (*Æn.*, xi., 860, *seqq.*)

"Et duxit longe, donec curvata coirent

Inter se capita, et manibus jam tangeret æquis,

Lævâ aciem ferri, dextrâ nervoque papillam."

124-126. κυκλωτέρεις. "(So as to be) completely round." He bent the bow into a semicircle, laying out all his strength upon it. Compare Eustathius, ραιβοῦται τὸ τὸξον εἰς κυκλωτέρειαν, and also the scholiast, ἀντὶ τοῦ, τείνας κυκλωτέρεις ἐποίησε.—λίγξε. "Twanged."—μέγ' ἵαχεν. "Rang loudly." This line has been much admired for its two specimens of onomatopœia, or the correspondence of sound and sense.—ἄλτο. "Bounded off."—καθ' ὀμιλον ἐπιπτέσθαι. "To wing its way amid the throng."

127-131. Οὐδὲ σέθεν, Μενέλαε, κ. τ. λ. Observe the air of anima

tion which the apostrophe imparts to the sentence. This is, as Eustathius remarks, the first instance of the apostrophe in the *Iliad*. Another remarkable one occurs in the case of Patroclus (*Il.*, xvi., 787). In the *Odyssey* we have only one example, namely, in the verse that is so often repeated, τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαίη σὺβῶτα. (*Od.*, xvii., 272, &c.)—Διὸς θυγάτηρ Ἀγελείη. “The plundering goddess, the daughter of Jove.” The allusion is to Minerva, and the epithet Ἀγελείη is applied to her, in the spirit of the heroic times, as a warlike goddess, bearing off plunder from the foe. Compare the scholiast, ἡ Ἀθηνᾶ, ἡ ἄγρουσα λείαν ἀπὸ τῶν πολέμιων. Observe that in this line we must suppose οὐ λελάθετο, or something equivalent, to be understood, though not required in the translation.—πρόσθε. The common text has the final ν, which Wolf and others remove. It makes an awkward jingle with the end of the line.—ἐχεπευκέε. Consult note on book i., line 51, and also *Glossary*.

τόσον, ὥς. “Just as much as,” *i. e.*, with as much care as.—ἀπὸ χροός. “From his flesh.” This employment of χροός, in the sense of “flesh,” is said to have been peculiar to the Ionic writers. (Consult *Foës. Hippocr. Œc.*)—παιδὸς ἑέργη μυῖαν. The beauty of the comparison lies in the idea of the gentle motion of the mother’s hand. Thus Minerva, with a gentle waving of the hand, wards off the arrow so far as to prevent its doing any serious harm.—ἑέργη. We have given the subjunctive here, with Thiersch and Spitzner, on good MS. authority. Hermann, indeed, appears to think the indicative preferable (*Opusc.*, vol. ii., p. 44); but the subjunctive, as Spitzner remarks, is more in accordance with Homeric usage.—ὅθ’ ἡδέϊ λέξεται ὕπνω. “When it shall have laid itself down in sweet sleep,” *i. e.*, shall be buried in deep sleep. Observe the force of the middle in λέξεται, which is neither the future for the present, as Heyne explains it, nor the future for the aorist, as Wolf asserts, but the aorist subjunctive, with the shortened mood vowel, for λέξηται.

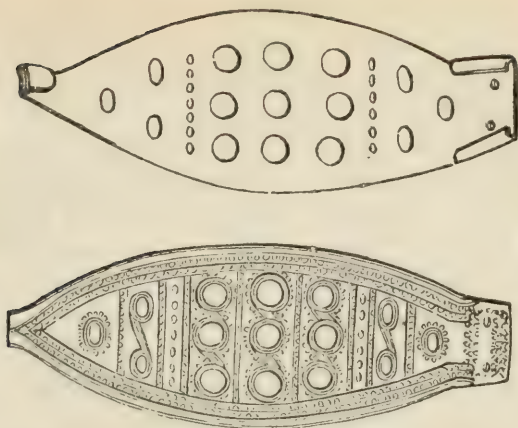
132–133. αὐτὴ δ’ αὐτ’ ἴθυνεν, κ. τ. λ. “And with her own hand, moreover, did she guide it, to where the golden clasps of the girdle held it together and the doubled corselet met (the blow).” Observe here the force of αὐτῇ, as denoting the active care of Minerva. Still, however, she cannot entirely ward off the shaft of Pandarus, since she had, in accordance with the command of Jove, herself incited the Lycian warrior to the deed; she does, however, what she can, and prevents the wound from being a mortal one.—ὅθι. The full construction would be, ταῦθα ὅθι; literally, “to that quarter, where.”

ζωστήρις. The Homeric corselet, or θώρηξ, consisted of a breast and back piece, the sides of which lapped over one another, and were secured by clasps. The corselet reached only about as far as the navel. To the lower part of it was attached a short kind of kilt, or petticoat, extending about half way to the knees. This kilt was called ζῶμα, but as it was not a sufficient protection for that part of the body which it covered, this defect was remedied by the μίτρα. The μίτρα was a brazen belt, lined, probably, on the inside with leather and stuffed with wool, and which was worn next to the body, so as to cover the lower part of the abdomen. Finally, over the ζῶμα, where it joined the corselet, there was a belt, or girdle, called ζωστήρ, which was fastened around the body with clasps, these clasps being at the side, where the two plates of the corselet overlapped. Eustathius incorrectly makes the ζωστήρ and ζῶμα the same.

διπλός θώρηξ. The wound inflicted on Menelaus was in the flank, or, as the scholiast expresses it, the part καθ' ὃ ἀλλήλοις ἐπιφερόμενα τὰ πτερύγια τοῦ θώρακος ἐσφίγγετο ὑπὸ τοῦ ζωστήρος, i. e., where the sides of the breast and back piece overlapped, and where the belt, or girdle, passed over them. This will serve to explain the phrase "doubled corselet," the reference being to the one plate doubling over the other.

134-140. ζωστήρι ἀρηρότι. "The well-fitted girdle," i. e., well fitted to the body. Supply σώματι for a literal translation.—διὰ μὲν ἄρ ζωστήρος, κ. τ. λ. The arrow has first to pass through the girdle, or, rather, its clasps, then through the doubled plate of the corselet, and finally through the μίτρα: the force of the blow is so much deadened, therefore, by these impediments, that the shaft merely grazes the skin.—καὶ διὰ θώρηκος, κ. τ. λ. Repeated from book iii., 358.—μίτρης θ'. "And through the brazen-plated belt." The annexed wood-cut shows the outside and inside of the brazen plate of a μίτρα, one foot long, which was found in the island of Eubœa, and is now preserved in the royal library at Paris. We observe at one end two holes for fastening the strap, which went behind the body, and at the other end a hook, fitted probably to a ring, which was attached to the strap.

ἐρκος ἀκόντων. "As a defence against darts." Consult note on book i. 284.—ἐρυτο. "Protected (his person)."—διαπρὸ δὲ εἴσατο καὶ τῆς. "But onward through this also it went." Observe the force of the component parts of διαπρὸ, the idea intended to be expressed being that of onward motion through an intervening obstacle.—ἀκρότατον δ' ἐπέγραψε χροά. "Grazed the outermost skin.



i. e., the extreme surface of the body. Observe that ἐπέγραψε is here employed in its primitive sense of marking the surface of any thing.—αἷμα κελαινεφές. “The dark-coloured blood.” Observe that κελαινεφές is here employed in a general sense. For its more special signification, consult *Glossary* on book i., 397.

141–145. ὥς δ’ ὅτε τίς τ’ ἐλέφαντα, κ. τ. λ. “And as when some Mæonian or Carian female shall have stained ivory with purple, to be a cheek-ornament for horses.” It is singular that the poems of Homer do not contain any mention of painting as an imitative art. The only kind of painting which the poet notices, besides the present instance, is the “red-cheeked,” and “purple-cheeked ships” (νῆες μιλοπάρηροι, νέας φοινικοπαρήρους).—ἐν θαλάμῳ. “In the store-room.” By θάλαμος is here meant the apartment in which clothes, arms, valuables, &c., were kept, usually under the care of the ταμίη. Thus, one of the scholiasts says, θάλαμος, ἡ ἀποθήκη. πολέες τέ μιν ἡρήσαντο φορέειν. “And many charioteers wish to bear it as their own,” *i. e.*, to possess and display it. The verb ἀράομαι properly refers to the offering up of vows, in order that a certain result may be brought about, or that a certain thing may become our own, &c. Observe, moreover, the reference in the aorist to what is customary, or what one is wont to do.—ἄγαλμα. “A treasure.” Compare the remark of Heyne, “ἄγαλμα, non modo ornatus, nam sequitur κόσμος, sed delicias dixit, rem, quâ quis exultat, ἐγύλλετα, et superbit.” The reference, then, is to something which one prizes highly and of which he is proud.

146–154. τοιοῖ. “In such a way.”—εὐφύες. “Well-shaped.”—κνήμῃ τ’. “And legs.”—ὥς δὲ ἶδεν νεῦρόν τε, κ. τ. λ. “When, however, he saw both the string and the barbed points (of the arrow) outside.” By νεῦρον is meant the string that fastened on the

head of the arrow. For this purpose, a hole was commonly drilled through the head.—*ὄγκους*. The use of barbed arrows is always represented by the Greek and Roman authors as the characteristic of barbarous nations.—*ἀψορόρόν ἀγέρθη*. “Was collected back,” *i. e.*, recovered itself. He saw in a moment that the wound was not a dangerous one, and that the shaft had not penetrated deeply.—*ἐπεστενάχοντο*. “Kept groaning in unison with him.”

155-157. *θάνατόν νύ τοι ὄρκι' ἔταμνον*. “I struck a league, then, that was death unto thee.” Observe that *θάνατον* is here in apposition with *ὄρκια*, and, moreover, that *νύ* (literally, “now,”) marks here the immediate sequence of one thing from another, by way of inference, and may be rendered by our English particle “then.” As regards the expression *ὄρκια ἔταμνον*, consult note on book ii., line 124.—*οἶον προστήσας*. “By having set thee forward alone.” Supply *σε*.—*πρὸ Ἀχαιῶν*. Heyne thinks that the hiatus here may be remedied by supposing the original reading to have been *πρὸς Ἀχαιῶν*, and *πρός* to have had the force of *πρό*. But there is no trace of such a reading either in the scholiasts or Eustathius. It is better to account for the hiatus in question by Thiersch’s rule of the feminine cæsure in the third foot. (Compare note on line 96.)—*ὥς*. “Since.”—*κατά*. “Under foot.” An adverb, as before.

158-163. *οὐ μὲν πῶς*. “Yet not by any means.”—*ὄρκιον*. “The pledge,” *i. e.*, the sworn agreement.—*σπονδαί τ' ἄκρητοι, κ. τ. λ.* Repeated from book ii., line 341.—*εἴπερ γάρ τε, κ. τ. λ.* “And (well may I say so), for although the Olympian has not, even at the moment, brought it to pass.” Observe that *τε* here strengthens the force of *γάρ*, and that *γάρ τε* is the same as the Latin *etenim*, or the more prosaic *καὶ γάρ*.—*ἔκ τε καὶ ὀψὲ τελεῖ*. “He will bring it to pass both fully and late,” *i. e.*, in full measure at some future day. Observe the adverbial force of *ἐκ*.—*σύν τε μεγάλῳ ἀπέτισαν*. “And (then) shall they have paid the penalty with heavy (evil),” *i. e.*, with heavy interest. In the shorter scholia we find the ellipsis in *μεγάλῳ* explained as follows: *χόλῳ, ἣ τόκῳ, ἥτοι ποινῇ*. Another scholiast, however, suggests, more correctly, *κακῷ*.

ἀπέτισαν. The aorist is sometimes used, as in the present instance, to express future events which must certainly happen. The momentary force of the aorist strongly expresses the inevitable, and, as it were, instantaneous development of that which is as yet future. So Agamemnon here says, in fact, “the Trojans shall have paid the penalty, &c. So certain am I of this, that I consider it as actually done this very instant.” (*Kühner*, § 403, 2, p. 60, *Jelf*.)

164-168. *ἔσσετ' ἡμαρ, κ. τ. λ.* This and the succeeding line are

said to have been repeated by the younger Africanus, when witnessing the destruction of Carthage. (*Appian, Pun.*, 132.)—ὅτ' ἂν ποτ' ὁλώλῃ Ἴλιος ἱρή. "On which, come it when it may, sacred Ilium shall perish." Observe here the force of ποτέ, as leaving the time quite uncertain. We have written ὅτ' ἂν separately, with Wolf and Spitzner, as far more spirited than the common ὅταν. Heyne adopts ὅταν, but is inconsistent with himself, since in book vi., 448, he has ὅτ' ἂν. (Consult *Porson, ad Eurip., Med.*, 191, and *Hgen, Præf. in Hymn. Hom.*, p. xxx.)—ἂν ὁλώλῃ. When the subjunctive is used for the future indicative, ἂν is sometimes, in Homer, joined with it, when the future event is to be expressly marked as depending upon a condition. (*Kühner*, § 424, ζ, p. 79, *Jelf*. The condition here is the coming of a certain day.

Ζεὺς δέ. "And when Jove." The particle δέ connects ἐπισσεῖσιν with the preceding clause, so that Ζεὺς δέ is here the same as ὅτε δὲ Ζεὺς ἂν.—ἐρεμνὴν αἰγίδα. "His gloomy ægis." (Consult note on book ii., 447.)—τῆςδ'. Equivalent to ταύτης, and referring specially to the treacherous act of Pandarus in breaking the truce. If we read τῆς, with Buttmann, the meaning is weakened.

169-176. σέθεν. "On thy account." Observe the force of the genitive, "sorrow coming from thee, as its cause." There is no need, therefore, of any ellipsis of ἐνεκα.—μοῖραν. "The destined term."—κεν. "In that event."—πολυδίψιον Ἀργος. "To the very thirsty Argolis." By Ἀργος is here meant the territory of Argolis, not the city of the same name, which was then under the sway of Diomedes. In book i., line 30, it has a still wider acceptance. The epithet πολυδίψιον is applied to the country in question as being, in part, an ill-watered one. The Argolic plain extends from north to south to the distance of about ten miles. Its breadth is equal to about half its length. The higher or more northern parts of this plain suffer from the want of water; whence the epithet employed in the text by Homer, indicative of the thirstiness of the soil. The lower district of it, on the contrary, is covered by swamps during the greater part of the year, and is intersected by the copious stream of the River Erasinus. (*Wordsworth's Greece*, p. 343.) Some make πολυδίψιον signify here "much thirsted after," i. e., by the absent Greeks. This, however, is forced. Others would read πολυτίψιον, 'very destructive,' from πολύς, and ἵπτω, on the ground that Argolis was not poor in water. All this is quite unnecessary, as will appear from the explanation given above.

μνήσονται. "Will bethink themselves."—καὶ δὲ κεν λίποιμεν. 'And we should, in that event, leave behind.'—ἀτελευτήτω ἐπὶ

ἐργῷ. "By an uncompleted work," *i. e.*, by the side of it, near it. The work itself, which the expected death of Menelaus will interrupt, is here beautifully described as lying by his side in the same grave. Observe the local force of ἐπί.

177-184. ἐπιθρώσκων. "Leaping upon." Indicative of contempt. So Ægisthus is said, in the *Electra* of Euripides (*v.* 329), to insult the tomb of Agamemnon, ἐνθρώσκει τάφῳ. Compare, also, Horace, *Od.*, iii., 3, 41.—αἴθ' οὕτως ἐπὶ πᾶσι, κ. τ. λ. "Would that Agamemnon might accomplish his wrath against all in the same way as he even now," &c., *i. e.*, may he succeed on all other occasions in working out his wrath, just as he has now succeeded with his expedition against the Trojans. Ironical.—καὶ δὴ ἔβη. "And in truth he has gone." Observe that καὶ δὴ, along with the idea of certainty, has the accompanying one of insulting derision. —ποτέ. "Hereafter."—τότε μοι χάνοι εὐρεῖα χθών. "Then may the broad earth open her mouth for me," *i. e.*, open to receive me. Compare Virgil, *Æn.*, iv., 24. "*Sed mihi vel tellus optem prius ima dehiscat.*"

185-187. οὐκ ἐν καιρίῳ πάγη. "Has not been fixed in a vital part." Homer has καιρίος (only in the *Iliad*) always in the signification of place, and in the neuter, and there is no need whatever of any ellipsis here of μέρει.—εἰρύσατο. "Protected (me)."—ζῶμα. "The skirt." Consult note on line 137.—τὴν χαλκῆες κάμον ἄνδρες. "Which men, workers in brass, fabricated."

189-199. φίλος ὦ Μενέλαε. "O Menelaus, beloved one." Observe that φίλος here is not the nominative, but another form for the vocative, which is either φίλε or φίλος. (*Kühner*, § 264, *An.* 1.) —ἐλκος ἐπιμάσσεται. "Shall handle the wound."—ἥδ' ἐπιθήσει φάρμαχ'. "And shall apply remedies."—παύσῃσι. Supply σέ.

θεῖον κήρυκα. Compare book i., 334, where heralds are spoken of as Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.—Μαχάονα. Machaon was a celebrated physician, son of Æsculapius, and brother of Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen. —φῶτ'. "The valued man." Observe that φῶτα here is not a mere redundancy, as some suppose, but an emphatic and complimentary designation, and refers to the valuable professional services which Machaon was accustomed to render. It may be rendered literally in the same sense, "the man."—τῷ μὲν κλέος, κ. τ. λ. Observe that κλέος and πένθος are epexegetica accusatives, being added, by a species of apposition, to the preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι κλέος, &c. (Compare book iii., 50.)

200-208. παπταίνων. 'Looking around for.'—*ἤρσα*. Machaon united in himself the two characters of warrior and practiser of the healing art.—*Τρίκης*. Trica (or, as it is more commonly written, Tricca) was a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Lethæus. Homer places it under the dominion of the sons of Æsculapius, Podalirius and Machaon. It possessed a temple of Æsculapius, which was held in great veneration. The modern *Tricala* appears to correspond to its site.

ὄρσ'. Consult note on book iii., 250.

209-212. βὰν δ' ἱέναι. "And they proceeded to go."—*περὶ δ' αὖ τὸν ἀγηγέραθ'*, κ. τ. λ. "Now around him had been collected into a circle as many as were the bravest." This clause, down to the end of line 212, is parenthetical.—*κυκλόσε*. Aristarchus and Zenodotus objected to this adverb, and the former substituted for it the nominative *κύκλος*, taken as a noun of multitude, and agreeing with *ἀγηγέραθ'*. But *κυκλόσε* is sanctioned by Herodian and Apollonius, and must stand. (*Bekker, Anecd. Gr.*, ii., p. 607.)

213-217. αὐτίκα δ'. "Immediately thereupon." The particle *δέ* marks the apodosis, the protasis being at *ἀλλ' ὅτε δὴ ῥ' ἵκανον*, κ. τ. λ.—*τοῦ δ' ἐξελκόμενοι* *πάλιν*, *ἄγεν* *ὀξέες ὄγκοι*. "But while it was being pulled back out (of the wound), the sharp barbs were broken." This line is punctuated differently by different editors, some placing a comma after *πάλιν*, and connecting this adverb with *ἐξελκόμενοι*, others inserting a comma before *πάλιν*, and thus referring it to *ἄγεν*. The former is certainly preferable, although the latter has the authority of Wolf, Heyne, Voss, and others. In the former case, *ἄγεν* will be for *ἐάγησαν*, from *ἄγνυμι* (*Thiersch*, § 232); in the latter, we must render *πάλιν ἄγεν*, "were bent," and deduce *ἄγεν* from *ἄγω*: but *ἄγεν*, as a second aorist passive of *ἄγω*, is not Greek. The expression *ποταμὸς ἀγνύμενος* in Herodotus (i., 185), on which the advocates for this latter meaning rely as an authority in their favour, means merely a river *with a broken*, i. e., *winding course*.

218-219. αἶμ' ἐκμυζήσας, κ. τ. λ. "Having sucked out the blood, he thereupon skilfully sprinkled on it soothing applications." Observe that *εἰδώς* has here an adverbial kind of force, and is equivalent to *ἐπισταμένως*. Plato cites this passage, with some slight variations, as a proof of the temperate lives and strong constitutions of the men of the heroic age, when a simple application sufficed to heal a wound. (*Rep.*, iii., vol. vi., p. 305, *Bip.* Compare *Sprengel, Hist. Med.*, vol. i., p. 127.)—*φάρμακα*. By these are meant, in all probability, the leaves and roots of herbs, more or less broken up by the hand. In the eleventh book (v. 845), the poet speaks of a bitter root applied for

this purpose, ἐπι τὴ ρίζαν βάλε πικρὴν; and in the scholia on the passage, the root in question is said to have been, according to some, the ὑριστελοχίη; according to others, the Ἀχιλλεία. Both of these have the property of cicatrizing a wound in a short space of time.—πάσσε, τὰ οἷ ποτε, κ. τ. λ. Knight rejects this line as spurious, because, as he maintains, the legend of Chiron is post-Homeric. He therefore reads the 218th verse as follows: αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακ' ἐπάσσειν. This makes the sense complete without the succeeding line, and resembles somewhat Plato's reading.—φίλα φρονέων. "Entertaining friendly feelings."—Χείρων. Chiron was the most celebrated of the Centaurs, and the son of Saturn and the nymph Philyra.

220-222. ἀμφεπένοντο. "Were busying themselves around."—τόφρα. "In the mean while."—ἐπὶ ἦλυνθον. "Came on."—οἱ δ' αὖτις κατὰ τεύχε' ἔδυν. "But they, in their turn, put on their arms," i. e., they, the Greeks. Both sides had deposited their arms on the ground while awaiting the result of the single combat.—μνήσαντο δὲ χάρμης. "And bethought themselves of the fight."

223-233. οὐκ ἂν ἴδοις. "You would not have seen."—ἀλλὰ μάλα σπεύδοντα, κ. τ. λ. "But bestirring himself vigorously for the battle that makes men illustrious."—ἱππους. Observe that Homer elsewhere employs ἱπποι in the sense of a chariot; here, however, it has its ordinary meaning, and is joined with ἄρματα.—ἔασε. "He left." More literally, "he let alone," "he let be."—ἀπάνευθ' ἔχε φθυσιώωντας. "Held snorting apart."—τῷ μάλα πόλλ' ἐπέτελλε παοισχέειν. "On this one he very much enjoined to have them near."—πολέας διακοιρανέοντα. "While going about regulating numbers," i. e., while marshalling the host.

οὓς μὲν ἴδοι. "Whomsoever he saw," i. e., as often as he saw any. The optative with the relative is used to indicate the recurrence of an act. (Compare book ii., 188.)

234-241. μήπω τι μετίετε. "Do not yet remit aught."—ἐπὶ ψευδέσσι. "Unto liars." We have given here the reading of Aristarchus, as adopted by Wolf and Spitzner. The common text has ψεύδεσσι, with the accent on the antepenult. The former is the dative plural of ψευδής, equivalent to ψευστής, "a liar;" the latter is the same case of ψεῦδος, "a lie," and is followed by Heyne and Voss. But ἀρωγός, or ἐπαρωγός εἶναι τινι, suits better the idea of a person than a thing.—ἀλλ' οἷ περ πρότεροι, κ. τ. λ. Compare book iii., 299.—τῶν ἦτοι αὐτῶν τέρενα χρών, κ. τ. λ. An old form of speech, implying that they shall fall in the fight.

242-246. Ἀργεῖοι ἰώωροι, κ. τ. λ. "Ye braggart Argives, re-

proaches (to manhood), are ye not now ashamed?" The meaning of the epithet *ἰόμωροι* is involved in great doubt, and various opinions have been advanced on the subject, as may be seen in the *Glossary*. One thing appears to be clear, namely, that it is intended as a term of reproach, and forms one of the "angry words" mentioned in the previous line, and with which Agamemnon "strongly rebuked" those whom he addressed on this occasion. We have, therefore, followed Schneider and Riemer in its etymology, and have made it signify "men skilled merely in using the voice," *i. e.*, "braggarts," "men of big words, unaccompanied by corresponding deeds." This explanation appears to be confirmed by a line in the 14th book, Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι, where ἀπειλάων ἀκόρητοι would seem to be added in farther explanation of the word.

σέβεσθε. Observe that *σέβομαι* is here employed in its primitive meaning, namely, "to feel awe or fear" before God and man, especially when about to do something disgraceful, that is, "to feel shame," "to be ashamed," &c. The signification, "to honour with pious awe," "to worship," is post-Homeric.—*ἔστητε*. We have given this form with Spitzner, in preference to *ἕστητε*. The sense requires the perfect, not the aorist. Thiersch defends the latter (§ 223, *d.*), but Kühner (§ 235, *Anm.* 2) is in favour of the former.—*νεβροί*. The fawn was a standing symbol of cowardice among the ancients.—*πολλέος πεδίοιο θέουσαι*. "In running across a large plain." As regards the employment of the genitive here with a verb of motion, consult note on *πεδίοιο*, book iii., 14.

247-249. ἦ μένετε Τρῶας, κ. τ. λ. "Wait ye for the Trojans to come nigh?" Observe that *μένω*, in the sense of "to wait for," is construed with the accusative and infinitive in this passage, more commonly with the accusative alone.—*ἐνθα τε*. "Where." Observe that *ἐνθα* was originally a demonstrative adverb, "there," "here," and that the addition of the particle *τε* converted it into a relative adverb. Hence *ἐνθα τε*, in the present instance, means literally, "and here," *i. e.*, "where."—*εἰρύατ'*. "Have been drawn up." Consult note on book i., 306.—*αἶ κ' ὕμιν ὑπέρσχη*, κ. τ. λ. "Whether the son of Saturn will hold his hand over you," *i. e.*, will protect you, since you do not seem inclined to protect yourselves. Observe the employment of *κὲ* (*ἄν*) with the subjunctive, for the future; literally, "will, in that case, hold his hand over you." Consult note on line 164.

250-256. ὥς ὅγε κοιρανέων, κ. τ. λ. "Thus this (monarch), discharging the duties of commander, kept traversing the ranks of the

men."—ἐπεπωλεῖτο. Compare book iii., 196.—κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν. "Moving up and down among the throng of warriors." Observe the force of ἀνά.—οἱ δ' ἄμφ' Ἰδομενεῖα. "But those around Idomeneus." The followers of the chieftain alone are meant, the leader being separately mentioned in the next line. (Consult note on book iii., 146.) Idomeneus was King of Crete, and accompanied the Greeks to the Trojan war with a fleet of eighty ships. Compare book ii., 645, *seqq.*

Ἰδομενεὺς μέν. "Idomeneus indeed (was)." The ellipsis is commonly supplied here by ἐθωρήσατο, but it is more complimentary to the Cretan chief to understand simply ἦν, implying that he was already armed and at the head of his forces.—Μηριόνης. Meriones was the charioteer of Idomeneus. Compare book ii., 651.—πνύματας ὥτρυνε φύλαγγας. Meriones acted as οὐραγός. (*Xen., Cyrop.*, 3, 3, 40.) As regards the term φύλαγγας, consult *Glossary* on book iii., 77.—μειλιχίοισιν. Supply ἐπέεσσιν. Compare book i., 539.

257-265. περί. "Above." Heyne and Wolf accentuate this word as an adverb, πέρι, but it must be regarded as a preposition, on which the genitive that comes after depends.—ἄλλοίῳ ἐπὶ ἔργῳ. "In employment of other kind."—ἡδ' ἐν δαίθ'. "And also at the banquet." Observe that δαίθ' is for δαιτί. Distinguished persons were honoured at the banquet with a larger share of the viands than others. (*Il.*, xii., 311.) The general rule was that all should share equally; whence the expression δαῖς ἕσση.—ὅτε πέρ τε. Observe the employment here of ὅτε with the subjunctive κέρωνται. Agamemnon refers to a banquet, and ὅτε therefore refers to this definite idea; but, as the time itself is left uncertain, the subjunctive is employed to express this. The usage here referred to, however, of connecting ὅτε, ὁπότε, ἐπειδὴ, with the subjunctive, occurs only in Homer and other old poets. (*Matthiæ*, § 251, *Obs.* 1.)

γερούσιον αἶθοπα οἶνον. "The dark-red chieftain's wine." By γερούσιος οἶνος is meant wine drunk only by the elders and chiefs at the king's table. Observe, moreover, that γερούσιον οἶνον forms only one combined idea, and there is, therefore, no copula between γερούσιον and αἶθοπα.—ἐνὶ κρητῆρσι. In striking a league (compare book iii., 260), and also on other occasions, where the nature of the case admitted, a single mixer was alone employed; at a banquet, however, several would, of course, be required. (Compare *Od.*, i, 110; xx., 253.) Hence the employment of the plural in the text

δαιτρόν. "An assigned portion." As a distinguished guest would be allowed a larger share of the viands than the rest, so the

moment he had drained his cup an attendant filled it up again to the brim, while the rest of the company were served far less liberally, and had each a particular portion assigned to them. Hence the wine-cup of Idomeneus stands always full.—ὅτε θυμὸς ἀνώγει. On the employment of ὅτε with the optative, consult note on book i., 610.—ἀλλ' ὄρσεν πόλεμόνδ', κ. τ. λ. "But rouse thyself to the war, such as before now thou professest to have been." With regard to the expression εὔχεται εἶναι, consult note on book i., 91.

266-271. μάλα μὲν. "By all means indeed."—ἐρίηρος ἑταῖρος "A closely-attached companion."—ὑπέστην. Compare book ii., 246.—σύν γ' ὄρκει' ἔχευαν. "Have scattered the pledges to the winds." Observe the force of the adverbial σύν in denoting utter confusion. The verb χέω here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—τοῖσιν δ' αὖ. "But to them in their turn."

272-278. παρώχeto. "Passed on."—ἐπ' Αἰάντεσσι. "Unto the Ajaxes." Consult note on book ii., 406.—νέφος πεζῶν. "A cloud of foot-soldiers." The thronging host of followers is compared to a dark thunder-cloud.—ἀπὸ σκοπιῆς. "From some hill top," i. e., from which he can have a view of the surrounding horizon. In Homer, σκοπιή is always a hill top or mountain peak.—ὑπὸ Ζεφύροιο ἰωῆς. "Beneath the roar of the northwestern blast." Consult note on book ii., 147, and also *Glossary*.—τῷ δὲ τ' ἄνευθεν ἑόντι, κ. τ. λ. "And to him, being at a distance, it appears blacker (on this account), even like pitch." According to some, the comparative μελάντερον here wants its usual force. Others, as, for instance, Buttmann, make ἥῃτε equivalent to ἡ, and compare it with the usage of wie in the common German expression "größer wie du." Spitzner's explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—ἰόν. "As it advances."

279-282. ῥίγησέν τε ἰδών. "He both shudders on seeing it." Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to ἤλασε.—κύνειαι. "In dark array."—πεφρικυῖται. "Bristling." Observe the continued action indicated by the perfect.

286-291. σφῶϊ μὲν, κ. τ. λ. "You two, indeed, for it is not becoming to arouse (such as you), I do not at all exhort." The ordinary text places a comma after ἔφ' α', and none after ὀτρυνέμεν, so

that the latter word will depend on *κελεύω*, and the construction will be *σφῶϊ κελεύω ὀτρυνέμεν*. Buttmann, in his *Lexilogus* (p 423, *id. Fishlake*), confesses, that the verse which follows might seem very much to favour this arrangement, and that thus *σφῶϊ* would be in its usual construction. Still, he thinks that *ὀτρυνέμεν*, standing without a case, is too harsh for the other mode of construing not to force itself upon us as the more natural. The same scholar remarks, that Heyne does Eustathius an injustice when he makes him say that Homer, in this passage, used *σφῶϊ* (the accusative) for *σφῶϊν* (the dative) to suit the metre. On the contrary, Eustathius agrees with all good commentators, saying that Homer, in the passage in question, used, on account of the metre, a new construction namely, *κελεύειν τινά*, without an infinitive, whereas, in this case, the dative is more common. (*Buttmann, l. c.*) We have adopted, therefore, the punctuation recommended by Buttmann, which is also that of Wolf and Spitzner.

αὐτῶ. "You of your own selves," *i. e.*, without requiring any urging from others. Equivalent to the Latin *sponte*. Compare the analogous usage of *ipse*.—*αἱ γὰρ Ζεῦ τε πάτερ, κ. τ. λ.* Repeated, with the exception of line 289, from book ii., 371, *seqq.*

292–296. *τοὺς μὲν*. The two Ajaxes and their followers.—*ἔτετμε*. "He found."—*λίγην Πυλίων ἀγορητήν*. Compare book i., 248.—*οὗς*. The Latin *suos*.—*στέλλοντα*. "Putting in readiness." *ἰμφὶ μέγαν Πελάγοντα, κ. τ. λ.* "(Namely), the mighty Pelagon, and Alastor, and Chromius, &c., with their followers." (Consult note on book iii., 146.) Knight thinks, that verses 295 and 296 are interpolations, because the warriors here mentioned appear nowhere else in the poem as leaders of the Pylions, and because there is a hiatus in verse 295. Heyne, on the other hand, is of opinion, that these names of otherwise obscure individuals are here given, in order to inspire the hearer with confidence in the poet's general accuracy, seeing that he is able to enumerate the names even of individual warriors. It may excite surprise that, in this nomenclature, no mention is made of Antilochus and Thrasymedes, the two sons of Nestor.

297–301. *ἰππῆας*. "The cavalry." We have given this translation as less objectionable than the ordinary one, "the charioteers." At the period of the Trojan war there was no cavalry, properly so called; but the warriors, whom Homer calls *ἰππῆες*, in opposition to the *πεζοί*, fought from chariots. We have in this remarkable passage the first rude elements of military tactics; the chariots come first, the infantry close the rear, and the cowards are thrust into the

middle space between the two. And yet, though we here discover something like an order of battle, nothing of the kind ever appears to have been observed in the combats themselves. At the first shock they abandoned any regular order they might previously have had, and each one fought on his own account. There were, it is true, some general *mêlées*, but then the ranks were not kept; it was rather a conflict of masses.—*ἔρκος ἔμεν πολέμοιο*. “To be the bulwark of the fight.” Observe that *ἔμεν* is equivalent here to the more prosaic *ὥστε εἶναι*. The meaning of Nestor’s plan of battle, if it ever was adhered to, is this: the cavalry are first to make an impression on the enemy’s line, and then, when this has begun to waver, the infantry are to follow in a mass, and complete the overthrow.—*κακούς*. “The faint-hearted.” Polybius (xv., 16) informs us that Hannibal, at the battle of Zama, followed this plan of placing those who could not be depended upon in the middle, that they might be compelled to fight, even though unwilling. Frontinus (*Strat.*, ii., 3, 21) says that Pyrrhus pursued the same plan with the Tarentines; and Ammianus Marcellinus (xxiv., 6) gives a similar account of Julian, in a battle with the Persians. Ælian pleasantly says, that the dolphins swim after this fashion, the young ones come first, the females follow after, and the males bring up the rear. (*Hist. An.*, x., 8.)

302–305. *ἐχέμεν*. “To hold in.” Equivalent to *κατέχειν*.—*μηδὲ κλονέεσθαι ὀμίλῳ*. “And not to be carried tumultuously among the crowd.” Nestor wishes his cavalry to advance in line on the foe, not in broken order, some moving more impetuously than others.—*μηδὲ τις ἱπποσύνην, κ. τ. λ.* Nestor, in like manner, directs that no one should impel his chariot in advance of the rest, in order to seek a single combat with some Trojan warrior.—*μηδ’ ἀναχωρεῖτω*. “Nor let (any one) retreat.”

306–309. *ὅς δέ κ’ ἀνὴρ, κ. τ. λ.* “And whatever man shall reach from his own car the chariot of another, let him stretch forward with his spear, since in this manner, indeed, it is much better.” (Consult, as regards *ἐπεὶ ἧ*, the note on book i, 156.) These two verses form one of the most difficult passages in Homer, and, as Plutarch informs us, occasioned no little trouble to the ancients themselves (*De Aud. Poet.*, vol. vi., p. 100, *ed. Reiske*.) Eustathius gives us four different explanations; Ernesti adds a fifth, and Heyne a sixth. This last appears to be the true one, but is due, in fact, to Köppen, and is followed also by Wolf. We have adopted it in our translation of the passage. According to Köppen, Nestor’s meaning is this: whatever one of you shall be able, from his own car (*i. e.*,

without springing to the ground), to reach a chariot of the *ιοε*, *Ιου* him push at this with his lance. This is a far better course than to leap to the ground, since the latter often exposes an individual to danger in the turmoil of the fight.

ἔγχει ὀρεξάσθω. Observe the force of the middle voice, and compare book v., 851, *seq.*, where Mars is described as stretching forward over the yoke with his brazen spear. So, in the second book, the Abantes are spoken of as spearmen, with extended ashen spears, *ὀρεκτῆσι μελίησι*.—*ὧδε καὶ οἱ πρότεροι*. “In this way, also, those men of former days.” Observe here the force of *οἱ*, as depicting the proud earnestness of the old man in referring to the martial reminiscences of his earlier days. Nestor’s meaning is this, that the warriors of earlier times conquered by means of the very mode which he here recommends, and did not pursue the method so prevalent in the time of the Trojan war, of leaping from the chariot to the ground.—*τόνδε νόον καὶ θυμόν, κ. τ. λ.* “Keeping this purpose and spirit in their breasts,” *i. e.*, they blended circumspection with valour.

310–316. *πάλαι*. To be construed with *εὖ εἰδώς*, not, as Bothe maintains, with *ᾧτρυνε*.—*ὧς θυμός*. “As is the spirit.” Supply *ἐστί*.—*ὧς τοι γούναθ’ ἔποιτο*. “So thy knees obeyed thee.” Literally, “followed thee.” Age and weakness show themselves particularly in the knees. Compare Horace, “*dum virent genua*.” (*Epod.*, xiii., 4.)—*γῆρας ὁμοίον*. “Old age common alike to all.” Homer applies the epithet *ὁμοίος* to things that all are liable alike to experience, such as death, old age, war, &c.; and as these are commonly mournful and unlucky things, some of the grammarians lay down the rule that *ὁμοίος* in Homer is generally applied to things of this nature.—*ὧς ὄφελέν τις, κ. τ. λ.* “Would that some other one of men had it.” Literally, “O, how some other one of men ought to have it.” Consult note on book iii., 40.—*ἔχειν*. Supply *αὐτό*, as referring to *γῆρας*.—*μετεῖναι*. “Went among.”

317–326. *Γερήνιος ἱππότα Νέστωρ*. Consult note on book ii., 336.—*ὧς ἔμεν*. A negligent mode of expression for *τοιούτος εἶναι*.—*Ἐρευθαλίωνα*. Ereuthalion was an Arcadian, who, in the armour of Areithous, which Lycurgus had given him, fought against the Pylians, but was slain by Nestor. (Compare *Il.*, vii., 134.)—*θεοὶ δόσαν*. “Are the gods wont to give.” Observe the force of the aorist in denoting what is customary or usual.—*νῦν αὐτέ με γῆρας ὀπάξει*. Nestor’s meaning is this, that old age now presses upon him, but that with it have come the experience and wisdom of age: just as in former days, when he was young, youth brought strength

of frame.—ὀπάζει. “Presses upon.” We have adopted here the reading of Aristarchus, as given by the scholiast, in place of the more common *ικάνει*.

ἥδ' ἐκελεύσω. “And will direct (them).”—τὸ γὰρ γέρας ἐστὶ γερόντων. “For this is the privilege of the old.”—αἰχμὰς αἰχμάσσουσι. ‘Shall handle the spears.’ Consult note on verse 27.—γεγάασι. Equivalent to *εἰσί*.

327–331. Πετewō. “Of Peteüs.”—Μενεσθηα. Menestheus, son of Peteüs, king of Athens, was the leader of the Athenian forces against Troy. (Consult book ii., 552.)—μήστωρες αὐτῆς. “Advisers in the fight,” *i. e.*, leaders in battle, skilled in fight. The term *μήστωρ* is applied by Homer to any one distinguished for wise counsel, and who therefore takes the lead.—αὐτῆς. Observe that αὐτή is properly the war-cry, thence taken for the battle itself.—αὐτὰρ ὁ πλησίον ἐστήκει, κ. τ. λ. “But he, the sagacious Ulysses, was standing near.” (Compare book i., 488.) The demonstrative force of ὁ is here softened down into the personal pronoun.—παρ δέ. “And by him.”—Κεφαλλήνων. The Cephallenians were among the subjects of Ulysses, whom he led to the war of Troy. The Island of Cephallenia (now *Cefalonia*) lay to the southwest of Ithaca, and was separated from it by a strait of six miles. Compare book ii., 631.—ὃν γὰρ πῶ σφιν ἀκούετο, κ. τ. λ. “For their people did not yet hear the battle-cry.” In consequence of their remote station in the host, they were not yet aware that hostilities had recommenced. Observe that ἀκούετο is here employed where, in later Greek, ἤκουε was used. In the Homeric and post-Homeric dialects there occur many verbs, expressing a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used merely the form in ω. (Kühner, § 363, 5, p. 17, Jelf.)

332–338. ἀλλὰ νέον συνορινόμεναι, κ. τ. λ. “But the ranks, &c., being (only) lately aroused, were getting set in motion.” Observe that ἀλλά here is equivalent to ἀλλὰ γάρ, and the meaning, in fact, is, “but this was natural enough, for the ranks,” &c.—οἱ δὲ μένοντες, κ. τ. λ. They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—ὅπποτε πύργοι Ἀχαιῶν ἄλλος, κ. τ. λ. “Untill another column of the Greeks, having advanced, should rush upon the Trojans.” We have rendered πύργος here by the term “column,” though, perhaps, its more cor-

rect meaning for Homeric times is simply that of a body of men in close array, or what Wolf calls "ein Haufen."—Observe that *ὅπότε* here, with the optative, does not convey the meaning of "as often as," but merely "until."—*Τρώων ὀρμήσειε*. The verb *ὀρμῶω* is much more frequently intransitive (as in the present instance) than transitive. Observe here, moreover, its connexion with the genitive. Verbs which properly signify a rapid motion after some object, take the genitive case. (*Kühner*, § 507, p. 142, *Jelf*.)

339–342. *καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κ. τ. λ.* "And thou, (Ulysses), excelling in destructive wiles, of crafty mind." Observe that these words are not intended as a reproach. Agamemnon merely expresses his surprise, that a man so expert in taking advantage of the foe, and so famed for crafty expedients in warfare, should now, apparently, be shrinking from the encounter.—*τίπτε καταπτύσσοντες ἀφέστατε*. "Why stand ye aloof cowering?"—*σφῶιν μὲν τ' ἐπέοικε, κ. τ. λ.* "You two, indeed, it behooves, that you be and keep your station among the foremost, and take part in the glowing fight." Apollonius, in order that the construction may proceed more smoothly, appears to have preferred *σφῶι*, the accusative; but the metre opposes this. The poet might have employed the dative *ἐοῦσι*; but, for perspicuity's sake, he uses the accusative with the infinitive. We have given the explanation of Wolf, "*vos inter primos existere atque stare decuit*," which is better than making *ὄντας* equivalent to *quum essetis*, as some do.

343–348. *πρῶτω γὰρ καὶ δαιτὸς, κ. τ. λ.* "For you two are even the first to hear of a banquet of mine," i. e., to hear of an intended banquet, and to come thereto as guests. Agamemnon here indulges in the language of actual reproach. As Menestheus and Ulysses are always the first to hear of an intended feast, and to be the first to come to it, so ought they both to be foremost in the fight.—*ἀκουάζεσθον*. We have followed the explanation of Köppen, who makes *ἀκουάζομαι* have here the simple meaning "to hear of." Others, with less propriety, give it the signification of "to be bid den to," and make it analogous to *vocari* in Latin. Compare *Od.* ix., 7, and xiii., 9, where it is joined each time with the genitive *ἀοιδοῦ*.—*ὅππότε*. Observe that *ὅππότε* here, with the optative, has the meaning of "as often as." Consult note on book iii., 233.—*Ἀχαιοί*. He does not employ the personal pronoun *ἐγώ*, since he refers to a banquet at the common expense.

φίλ'. For *φίλα*, supply *ἐστί*, the same in effect as *φίλον ἐστί*.—*ὀπαλῆα κρέα*. The Homeric banquets were singularly simple. Beef, mutton, and goat's flesh were the ordinary meats, usually

eaten roasted ; yet, from *Il.*, xxi., 363, *seq.*, we learn, that boiled meats were held to be far from unsavoury. Cheese, flour, and occasionally fruits also, formed part of the Homeric meals.—ὄφρα ἐθέλωτον. “As long as ye both may choose.”—νῦν δὲ φίλως χ’ ὀρόωτε. “Now, however, you would both look on with pleasure.” Observe that χ’ is for κε.—καὶ εἰ. “Even if.” Not to be confounded with εἰ καί. (Consult Spitzner, *Excurs.*, xxiii.)

349–356. ὑπόδρα. Compare book i., 148.—ποῖόν σε ἔπος, κ. τ. λ. “What kind of a speech has escaped thee from the barrier of thy teeth?” As regards the double accusative here, consult note on book i., 236. By ἔρκος ὀδόντων are meant the teeth, as forming a ring or wall, not the lips as fencing in the teeth. This latter opinion is ably refuted by Nitzsch (*ad Od.*, i., 64), though it has the sanction of Porson’s name (*Misc. Crit.*, p. 207). It is to be observed that ἔρκος does not merely signify that which encompasses, but, to adopt Plato’s language, πᾶν ὅσον ἂν ἐνεκα κωλύσεως εἴργη τι περιέχον. (*Sophist.*, p. 220.) This definition certainly cannot suit the lips, which, from their opening and shutting, are rather compared to gates or doors.—πολέμοιο μεθιέμεν. “That we are relaxing from the war.”

ἐγείρομεν. For ἐγείρωμεν, the subjunctive with the shortened mood vowel.—ἦν ἐθέλησθα. The Venice MS. has ἦν κ’ ἐθέλησθα, which Heyne thinks not a bad reading ; but there is a difference of meaning between the two forms, which Heyne did not observe. The first indicates that the matter is left entirely to the option of the party ; whereas ἦν κ’ ἐθέλησθα implies a hope, or wish, on our part, that the person referred to may feel inclined to do the thing in question.—Τηλεμάχοιο φίλον πατέρα. This mode of expression would imply that the name of Telemachus had already, in some respect, become conspicuous.—σὺ δὲ ταῦτ’ ἀνεμώλια βάζεις. “Thou, however, dost, in these, utter words as idle as the winds.” Literally, dost utter windy, idle trash.

357–363. ὥς γυνῶ χωμόμενοιο. “When he perceived him to be incensed.” Observe that γινώσκω, which is generally construed with the accusative case, here takes the genitive. Verbs expressing the reception of mental and physical impressions take the genitive of the source of that perception, or that whence it proceeds and is received, this being necessarily antecedent to the perception. (*Kühner*, § 485, p. 126, *Jelf.*)—πάλιν δ’ ὅγε λάζετο μῦθον. “And back this (monarch) took his speech,” i. e., and he retracted what he had said

περιώσιον “Beyond measure.”—ἦπια δῆνεα οἶδε, κ. τ. λ. “Con-

ceives kind intentions (towards me); for thou holdest those opinions which I even hold." The expression *ἥπια δήνεα οἶδε* is elliptical here, and must be completed by *ἐμοί*. It is the same thing, in fact, as *φίλος ἐστί μοι*, so that *ἥπια δήνεα οἶδεν ἐμοί* means the same as "he is my friend." Observe, however, that *δήνεα* is often omitted. (Wolf, *ad loc.*)—*ταῦτα δ' ὀπισθεν ἄρεσσόμεθ'*. "We will make up this among ourselves hereafter," *i. e.*, we will adjust this hereafter. Observe the force of the middle.—*τὰ δὲ πάντα θεοὶ, κ. τ. λ.* "But may the gods render all these things vain," *i. e.*, the gods grant that all I have said pass away as nothing, and give rise to no hostile feeling between us.

365-367. *Διομήδεα*. The last two syllables (*δεα*) to be pronounced as one by synizesis.—*ἐν θ' ἵπποισι καὶ ἄρμασι*. The same in effect as *ἐν ἄρματι*.—*Σθένελος, Καπανηΐδος υἱός* "Sthenelus, son of Capaneus." Literally, "Capanean son." Sthenelus was the son of Capaneus and Euadne, and came to the Trojan war among the followers of Diomedes. He acted as charioteer to the latter, and hence is represented here as standing by his side.

370-371. *δαΐφρωνος, ἱπποδάμοιο*. Compare note on book ii., 23.—*τί δ' ὀπιπτεύεις πολέμοιο γέφυρας*; "And why art thou gazing about upon the dams of the war?" The term *γέφυρα* properly denotes a dam, or mound of earth, especially to keep out water. The Homeric phrase *γέφυρα πολέμοιο*, or, in the plural, *γέφυραι πολέμοιο*, is thence applied to the lane or intervening space between two lines of battle, which served to keep them apart, as it were a dam, until the commencement of the fight. Diomedes is here reproved by Agamemnon for not advancing himself along the *γέφυραι πολέμοιο*, and beginning the battle, but for looking around with an eye of curiosity (such being the true force of *ὀπιπτεύω*) to see whether any other division of the army will move along the *γέφυραι* first, or, in other words, commence the fight before him. Wolf, Crusius, and others incorrectly make the phrase in question refer to the intervals between the ranks or files of one and the same army ("die *intervalle* zwischen den Reihen"), or, rather, between the different masses ("zwischen den verschiedenen Häufen") composing the host, and along which intervals the chariots could retreat to the rear. This would suit rather the post-Homeric meaning of *γέφυρα*, namely, "bridge;" and, besides, Diomedes, in this case, would be charged by Agamemnon with open cowardice, and would certainly have made an indignant reply, instead of keeping silence, as the poet makes him to have done. The scholiast, moreover, expressly says that the *γέφυραι πολέμοιο* are τὰ μεταξὺ πολευούτων διαστήματα.

372-375. Τυδείϊ. Tydeus was the son of Æneus, king of Calydon. He fled from his country after the accidental murder of one of his relations, and took refuge with Adrastus, king of Argos whose daughter Deipyle he married. He then proceeded with Polynices to Mycenæ, to obtain aid against Thebes, the crown of which city was claimed by the latter. Thyestes was then reigning at Mycenæ. (*Schol., ad loc.*)—πολὺ πρό. "Far in advance of."—πονέμενον. "Toiling (in the fight)." Heyne maintains that the whole passage, from verse 374 to verse 400 inclusive, is an interpolation of some rhapsodist, in which opinion Knight agrees. So long a narrative does certainly appear inconsistent with the hurried movements of a commander on the eve of a battle, and who, besides, blames others for their own delay.

οὐ γὰρ ἔγωγε ἦντησ', κ. τ. λ. According to the common account, the first Theban war, or the contest between Polynices and his brother Eteocles for the crown, occurred one generation before the Trojan war. At the time referred to in the text, Thyestes was reigning at Mycenæ, having, as is said, received the kingdom in trust from his brother Atreus, for his nephew Agamemnon, who was a minor at the time of Tydeus's visit, and did not, according to his own account, either meet or see him.—περὶ ἄλλων. Compare book i., 287.

376-381. ἄτερ πολέμου. "Without warlike array," *i. e.*, without any accompanying host. It might have been expected, from the preceding narrative, that he came attended by armed followers (σὺν πολέμῳ), and therefore the words in the text are added.—ξεῖνος. "As a guest," *i. e.*, as a private person.—λαὸν ἀγείρων. "Seeking to collect a force." The common punctuation, namely, a comma after ἀγείρων, and a colon after Θήβης, makes the reference in οἱ ῥα somewhat ambiguous. We have, therefore, with Heyne, placed a full stop after ἀγείρων, and a comma at the end of the next line.

οἱ ῥα τότε ἔστρατόωντο. "These, namely, were at that time preparing an expedition." Tydeus and Polynices are meant. Observe that ἔστρατόωντο is here said merely of the *conatus rei faciendæ*, not of an expedition already commenced.—καὶ ῥα μύλα λίσσοντο "And, accordingly, they earnestly entreated (the people)." Supply λαόν.—οἱ δ'. "They thereupon." Referring to the people of Mycenæ.—καὶ ἐπήνεσαν ὡς ἐκέλευον. "And assented, as they urged (them)."—ἔτρεψε. "Turned them away (from their design)," *i. e.*, induced them not to lend the intended aid. Supply αὐτούς with Wolf, which is superior to φρένας, as given by some.—παράσις σή-

ματα φαίνων. The Mycenæans were deterred by inauspicious omens from taking part in the Theban war.

382–384. οἱ δ' ἐπεὶ οὖν ὤχοντο, κ. τ. λ. “But when, then, these were gone, and had (now) become advanced on their way (towards Thebes), and had come to the Asopus,” &c. By οἱ δ' are meant the visitors to Mycenæ, namely, Tydeus and Polynices, and ὤχοντο refers to their departure from that city; but ἐγένοντο refers to the march of the Argive army under its seven leaders, so that an interval of time must be supposed to elapse between the events mentioned in the two clauses.—ιδέ. Some editors are offended with the hiatus before this word, and therefore read ὤχοντ' ἡδέ, on the mere authority of the scholiast. But consult note on verse 91.—'Ασωπὸν δ'. We have adopted this reading with Wolf and Spitzner, and have made the protasis end at λεχεποίην. Others read 'Ασωπόνδ', making the δε after 'Ασωπόν an adverbial particle, signifying motion to a place. Our punctuation and reading, however, make the whole sentence more animated. Wolf, indeed, objects also to 'Ασωπόνδ', on the ground that δε is never added to the names of rivers, but he is contradicted in this by *Od.*, iv., 483. The River Asopus here meant is the Bœotian one, rising in Mount Cithæron, near Plataea, and falling into the Euripus. Heyne is wrong in making it the Asopus of Achaia, rising in the Argolic Mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian Gulf, a little below Sicyon.

ἐνθ' αὖτ' ἀγγελίην, κ. τ. λ. “Then, moreover, the Achæans sent Tydeus on an embassy.” There is a division of opinion here with regard to ἀγγελίην; some making it, as we have done, the accusative of ἀγγελίη, others of a masculine noun ἀγγελίης, equivalent to ἄγγελος. The former position is decidedly preferable. (Consult note on book iii., 205.) But, if ἀγγελίην be the accusative of ἀγγελίη, a difficulty arises with regard to the construction. Some, like Heyne, read ἀγγελίην ἐπι, i. e., ἐπὶ ἀγγελίην, but this is not Homeric. The true mode is to regard ἀγγελίην as the accusative of the more remote object. The construction will then be ἐπεστείλαν Τυδῆ ἀγγελίην, “they sent Tydeus on an embassy.” As we can say in Greek ἔρχεσθαι ἀγγελίην, so may we say στείλαι ἀγγελίην. As regards the former of these phrases, compare the English “to go on an errand,” “to go a journey,” for “to go on an errand,” “to go on a journey.” (*Buttmann, Lexil.*, p. 11, ed. Fishlake.—*Hermann, Opusc.*, vol. i., p. 191.—*Spitzner, ad Il.*, xiii., 252.—*Thiersch*, § 268, 2.)

385–390. Καδυμίωνας. “Thebans.” An honorary epithet for the people of Thebes, and meaning properly, “descendants of Cadmus.”

It was customary for the entire race to be called by some epithet derived from the mythic founder and first ruler of the nation. The Thebans are here termed Cadmeans, from Cadmus, the mythic founder and first king of Thebes.—κατὰ δῶμα βίης Ἐτεοκλείης “In the palace of the powerful Eteocles;” literally, “of Eteoclean might.” This idiom has occurred already (book iii., 105), in speaking of Priam; and the reference there was not so much to physical strength as to regal resources; here, however, it is to both.—*ξεῖνός περ ἐὼν*. “A stranger though he was.”—*ἀεθλεύειν*. “To engage in matches with him.” It was customary, in Homeric times, for the guests, after a meal, to engage in gymnastic exercises. Compare *Od.*, viii., 97, *seqq.*—*πάντα*. “In all (the contests).” Supply *ἀθλα*. Observe that *πάντα* is here the accusative of nearer definition, and exercises a kind of adverbial force.—*ἐνίκα*. Observe the force of the imperfect in denoting a succession of victories.—*τοίη ἐπὶ ῥόθοις*. “Such an auxiliary.” Homer always uses *ἐπὶ ῥόθοις* of succour in war or contests.

391–397. *κέντορες ἵππων*. “Impellers of steeds,” i. e., skilled in horsemanship. The term *κέντωρ* properly applies to one who urges on an animal with a *κέντρον*, or goad, and then more generally to the use of the *μάστιξ*, or lash. We must be careful not to refer *κέντορες* to any use of the spur. The Romans indeed appear to have adopted spurs at an early period, but the Greeks never used them; and this latter circumstance may account for the fact that they are seldom, if ever, seen on antique statues.

αὖτις ἀνερχομένῳ, κ. τ. λ. “Leading a strong ambuscade-party, planted them against him, as he was returning back.” We have given *αὖτις* here at the suggestion of Spitzner, who refers to a similar reading in *Od.*, i., 317, namely, *αὖτις ἀνερχομένῳ δόμεναι, οἰκόνδε φέρεσθαι*. The ordinary text has *ἄψ ἀνερχομένῳ*, which has been objected to by Bentley and others as introducing a short syllable into the thesis of the first foot, and making the line, consequently, commence with a trochee. Bentley suggests *ἄψ ἄρ’*, and Barnes *ἄψ οἱ*. Thiersch, on the other hand, defends the common text. (*G. G.*, § 148.)—*Πολυφόντης*. This reading is due to the Venice MS.; the ordinary text has *Λυκοφόντης*.

398–400. *Μαῖον’ ἄρα προέηκε*, κ. τ. λ. “He, in consequence, sent forth Mæon (in freedom), having yielded obedience to the portents of the gods.” Homer is supposed by some to give, in this whole narrative, a brief abstract from some earlier lay. Hence no particular mention is made of the nature of these portents. The ancient scholia furnish two explanations: Minerva whispered in his

ear, or else his spear was broken ; and he regarded this as an omen that he must cease from the conflict and spare Mæon. Some suppose Mæon to have been a herald as well as commander, and to have been spared on this account by Tydeus.—τὸν υἱόν. “ This, his son.” Accompanied with a gesture, and pointing at him.—εἰς χέ-
 cηα. “ Inferior to himself.”—ἀγορῇ. “ In haranguing,” *i. e.*, in words, as opposed to deeds.

401–405. τὸν δ' οὐ τι, κ. τ. λ. Diomedes, as a younger man, modestly keeps silence, and allows the monarch's reproof to pass unanswered.—αἰδεσθεὶς βασιλῆος, κ. τ. λ. “ Having paid respect to the reprimand of the august king.”—υἶος Καπανῆος. Sthenelus.—*οὐ ψεύδεις*. “ Do not lie.” Plain language, and in strict accordance with Homeric costume.—σάφα. “ Accurately,” *i. e.*, the truth.—*ἡμεῖς τοι πατέρων*, κ. τ. λ. “ We certainly boast of being far superior to our sires.” Sthenelus speaks here of himself and Diomedes as having been of the number of the Epigoni, who took the city of Thebes. In the first Theban war, Adrastus, together with six other heroes, led an army against Thebes, for the purpose of restoring Polynices to the throne. This war, however, ended unfortunately, and Adrastus alone escaped with his life, having been saved by the swiftness of his horse Areion, the gift of Hercules. (*Il.*, xxiii. 346, *seqq.*—*Paus.*, viii., 25, 5.—*Apollod.*, iii., 6.) Ten years after this, Adrastus persuaded the seven sons of the heroes who had fallen in the previous war to make a new attack upon Thebes. These seven sons were termed the Epigoni (Ἐπίγονοι), or “ after-born,” *i. e.*, descendants, and the war in which they engaged is celebrated in history as the war of the Epigoni. Thebes was taken by them, and razed to the ground.

406–410. Θήβης ἑδος ἑπταπύλοιο. “ The seat of seven-gated Thebes.” Observe that Θήβης ἑδος is equivalent, in fact, to Θήβην.—*πανρότερον λαὸν ἀγαγόνθ'*. “ We two having led a smaller army (than our sires).” Observe that, after referring, under *ἡμεῖς*, to all the seven leaders, he now confines himself by the dual to two of the number merely : namely, himself and Diomedes.—*τείχος Ἀρειον*. “ The wall of Mars.” Mars was one of the chief deities of the Thebans, as being a warlike race ; and hence the walls of the city are here made sacred to him. It is incorrect to make *Ἀρειον* convey merely the general idea of firmness and strength.

πειθόμενοι τεράεσσι θεῶν, κ. τ. λ. Sthenelus says that the Epigoni obeyed the portents and omens from on high, and therefore were successful ; whereas their fathers had contemned these, and were, consequently, unsuccessful. Amphiaræus, according to the

Ægeus, had foretold that all who should engage in the first Theban war should perish, with the exception of Adrastus; but his predictions were disregarded. On the other hand, the omens had declared to the Epigoni that the gods approved of their undertaking, and promised them success.—σφετέρησι ἑτασθαλίησι. “By their own blind folly.”—τῷ μὴ μοι πατέρας, κ. τ. λ. “Wherefore do not, I beg of thee, ever place our fathers in equal honour (with us).” Observe that μοί is here what grammarians term the *dativus ethicus*. (Compare note on book i., 425.) Some, with far less propriety, make μοί to be governed by ὁμοίη. Sthenelus speaks, not for himself merely, but for his companion in arms, Diomedes; and, besides, the collocation of the words makes the construction which we have adopted by far the more natural one.—ἐνθεο. The aorist of the imperative is here employed to show, as Hermann remarks, that a thing which has just been done must not be repeated. (*Opusc* vol. i., p. 272.)

411–418. τὸν δ' ἄρ', κ. τ. λ. Diomedes here reproves Sthenelus for his language towards Agamemnon.—τέττα. “My friend.” This word occurs only in the present passage, and being, therefore, what is technically termed a ἁπαξ εἰρημένον, its meaning is involved in considerable doubt. The generality of commentators, however, make it a species of address from a younger to an elder person, and compare it with τάτα, ἄττα, &c. Wolf says that it was employed by older brothers to younger ones, but he has been led into an error here by one of the scholiasts; and, besides, Diomedes was younger than Sthenelus.—σιωπῇ ἦσο. “Sit in silence.” Observe that ἦσο here has, in reality, the force of μένε. As regards the hiatus between ἦσο and ἐμῷ, consult note on line 91.—οὐ γὰρ ἐγὼ νεμεσῶ “For I am not angry with.”

ἄμ' ἐψεται. “Will at once be attached,” i. e., will straightway follow.—τούτῳ δ' αὖ. “And to this same one, on the other hand.”—καὶ νῶϊ μεδώμεθα. “And let us two be thinking of,” i. e., let us two attend to.

419–421. καὶ ἐξ ὀχέων, κ. τ. λ. Compare book iii., 29.—δεινὸν ἔβραχε. “Rattled terribly.”—ὀρνυμένον. “As he moved rapidly along.”—ὕπο κεν ταλασίφρονά, κ. τ. λ. “Fear, by reason thereof, would have seized upon one, however firm of heart.” Observe that ὑπό is here equivalent to ὑπό τοῦ βραχεῖν, “by reason of the rattling.” Wolf, less correctly, connects ὑπό with ἔλθεν, making it the same as ὑφείλεν. Put ὑφαιρέω would convey a very different meaning from what is here intended.

422–432. ὥς δ' ὅτ' ἐν αἰγιαλῷ, κ. τ. λ. “And as when a wave of

the sea is impelled in close succession on some loud-resounding shore, beneath the northwestern blast that has set it in motion." We have given the reading of Spitzner, in preference to ὑποκινῆσαντος, as adopted by Wolf, who renders Ζεφύρου ὑποκινῆσαντος by *Zephyro submovente*. Pope expresses great admiration of the description here given of the first Homeric battle, and the passage is certainly deserving of all the praise which he and others have bestowed upon it; but Pope mistakes entirely the nature of the simile with which the description commences. It is not by any means "a simile of the winds, rising by degrees into a general tempest;" on the contrary, the poet compares the onward march of the Grecian host, until they come into close collision with the foe, to a succession of mountain-billows raised by some powerful blast, that are first seen rearing their foam-crested heads far out in the deep, and then come rolling in towards the shore in rapid succession, and break, at length, with loud roarings, upon the rocky strand.

ὄρνυτ'. Thiersch (*G. G.*, § 322, 3) insists that we must here read ὄρνυτ', the imperfect, not ὄρνυτ', the present, as the ordinary text gives it. But he is ably refuted by Hermann, who shows that the imperfect is inconsistent with comparisons. (*Opusc.*, vol. ii., p. 49.)—πόντῳ μὲν τὰ πρῶτα κορύσσεται. "At first, indeed, it is raised to a head in the deep," *i. e.*, far out at sea.—ἄμφι δὲ τ' ἄκρας, κ. τ. λ. "And rises, swollen, around the projecting points, and spits from it the foam of the sea." As regards the peculiar force of κνοτόν, compare book ii., 218.

ἐπασσύτεραι κίνυντο νωλεμέως. "Kept moving unceasingly, one after the other."—οἷσιν. "To his own (troops)."—ἄκῃν. "In silence." Consult note on book iii., 1, and *Glossary* on book iii., 95.—ἐπεσθαι. "Was following."—δειδιότες. "Reverencing," *i. e.*, obeying.—τὰ εἰμένοι. "Arrayed in which."

433-438. πολυπάμονος ἀνδρὸς ἐν αὐλῇ. "In the courtyard of some man of great possessions." The Homeric αὐλή was an open space, or court, around a building, the poet always using the term with reference to a place open to the air above. Hence Athenæus (p. 189, *e*) calls it τόπος ὑπαίθριος. (*Terpstra, Antiq. Hom.*, p. 193.)—μυρίαί ἐστήκασιν. "Stand countless in number."—ἁμελγόμεναι. "Yielding." Literally, "getting milked." The reference, therefore, in οἷες ἁμελγόμεναι γάλα is to what are called milch ewes.—γάλα λευκόν. The epithet here applied to γάλα carries us back to the simple and natural forms of early language.—Τρῶες δ'. Observe the anacoluthon here, the construction being broken off after these words and resumed at verse 436, when ὥς Τρώων ἀλαλητός

κ. τ. λ., takes the place of Τρῶες δ', with which the sentence commenced. Compare book ii., 459.—ἀλαλητός. "The war-cry."

οὐ γὰρ πάντων, κ. τ. λ. "For the cry of all was not similar, neither the speech one." For the tumultuous noise in the Trojan army, compared with the steady silence of the Greeks, the poet himself here expressly accounts, ascribing it not to any inferiority in discipline, but to the variety of languages spoken among the Trojan allies, which made the delivery of orders, and acting in concert, works of difficulty. (*Valpy, ad loc.*)—πολύκλητοι. "Called from many a land."

439–445. ὦρσε δὲ τοὺς μὲν Ἄρησ, κ. τ. λ. Mars, the god of War, and of the wild uproar of battle, sides with the Trojans, and urges them on to the fight; while Minerva, the goddess of Wisdom, and also of warfare conducted with coolness and calm deliberation, animates the army of the Greeks.—Δεῖμος τ' ἡδὲ Φόβος, κ. τ. λ. "Terror, too, (urged them on), and also Rout and Strife insatiably raging." The three deities, or personifications, here mentioned, are the attendants of Mars, the two former being his sons (*Hes., Theog.*, 934), and the preparers and followers of his chariot (*Il.*, xv., 119), and Strife being his sister and companion (κασσιγνήτη ἐτάρη τε). The distinction between Δεῖμος and Φόβος appears to be this: Δεῖμος is Terror; whereas Φόβος is a deity who inspires a host with fear, and puts them, in consequence, to the rout. (*Wolf, ad loc.*)

ἥτ' ὀλίγη μὲν πρῶτα κορύσσεται, κ. τ. λ. "Who raises her head, small, indeed, at first; but, afterward, she has fixed (that) head in the heavens, and stalks along upon the earth." Observe that ὀλίγη is not to be construed with κορύσσεται, but, properly speaking, is equivalent to ὀλίγη οὖσα. The idea which lies at the bottom of the noble figure given in the text is simply this, that strife commences from small beginnings, but eventually extends itself far beyond its original bounds.—οὐρανῷ ἐστήριξε κάρη. The reference here appears to be, in fact, merely to height, like our English phrase of lifting or raising one's head to the skies. This idea, moreover, is carried out by the aorist (ἐστήριξε), as indicating a rapid result, i. e., she has now, in a brief space of time, reached the very heavens with her head. On the other hand, βαίνει refers merely to the continuance of a previous action, and therefore the present is employed. Longinus (§ ix.) passes a high eulogium on this line, calling it not more the measure of Strife than of Homer himself. Virgil, also, has copied the passage in his celebrated description of Rumeur. (*Æn.*, iv., 176.)—ἥ σφιν καὶ τότε, κ. τ. λ. "She on that occasion also, flung into the midst upon them contention alike

grievous (to all)," *i. e.*, mutual contention. Consult note on line 315.—*στόνον ἀνδρῶν*. "The groaning of men."

446-451. *ἐς χῶρον ἓνα ξυνιόντες ἴκοντο*. "Meeting, they had reached one (and the selfsame) place," *i. e.*, had come into close collision.—*σύν ῥ' ἔβαλον ῥινούς, κ. τ. λ.* "Together, thereupon, they dashed their ox-hide shields; together, too, their spears, and the might of warriors clad in brazen corselets." Observe that *μένε' ἀνδρῶν*, in this connexion, is a Homeric periphrasis for *ἐαυτούς*.—*ἀτὰρ ἄσπίδες ὀμφαλόεσσαι*. "But their bossed shields were brought near each other," *i. e.*, into close contact. Observe that *ἐπληντ'* is from *πελάζω*. (Consult *Glossary*, *s. v.*) The Homeric shield was made of wood, or wicker-work, covered over with ox-hides of several folds deep, and finally bound round the edge with metal. In the centre was a projection, called *ὀμφαλός*, or *μεσομφάλιον* (the Latin *umbo*), which served as a sort of weapon by itself, or caused the missiles of the enemy to glance off from the shield. It is seen in the following wood-cut from the Column of Trajan. A spike, or some other prominent excrescence, was sometimes placed upon the *ὀμφαλός*, which was called the *ἐπομφάλιον*.



εἰμωγή τε καὶ εὐχολή. "Both the wailing and the exultation." *ὀλλύντων τε καὶ ὀλλυμένων*. "Both of the destroying and the getting destroyed."

152-456. *χείμαρροι ποταμοί*. “(Two) winter-flowing streams,” i. e., mountain streams, or torrents, swollen by rain and melted snow.—*κατ’ ὄρεσφι*. “Down from the mountains.” The same as *κατ’ ὄρέων*.—*ἐς μισγάγκειαν συμβάλλετον*, κ. τ. λ. “Cast together into a common basin their impetuous water, from great springs, within a hollow ravine.” Observe in this passage a plural nominative (*ποταμοί*) construed with a dual verb (*συμβάλλετον*). A dual verb is joined with a plural subject when the persons or things signified by the plural are spoken or conceived of as so opposed or arranged as to form a pair or two pairs. In the present instance, the mountain streams are compared to two combatants, or two rival hosts. (*Kühner*, § 388, 1, p. 40, *Jelf*.)—*μισγάγκειαν*. This term properly denotes a place where several mountain glens (*ἄγκη*) run together and mix their waters, or, in other words, a meeting of glens.—*χαράδρης*. By *χαράδρα* is here meant a deep gully, rift, or ravine, such as are common in mountainous countries.—*τῶν μισγομένων ἰαχή καὶ φόβος τε*. “The shouting and the dread of these mingled together,” i. e., the dread, or terror, which they mutually inspired.

457-462. *Ἀντίλοχος*. One of the sons of Nestor, and the friend of Achilles. His valour is often commemorated. Compare book v., 580; vi., 32.—*Τρώων ἔλεν ἄνδρα κορυστήν*. “Slew a helmeted warrior of the Trojans.” The verb *αἰρέω* has often, in Homer, the meaning of “to slay.”—*Θαλυσιάδην Ἐχέπωλον*. “Echepolus, son of Thalysius.”—*τόν ῥ’*. “Him, I say.” Observe the explanatory force of *ῥά*, like our English “namely.”—*φάλον*. “On the metal ridge.” Consult note on book iii., 362. Observe that *φάλον* is the accusative of the part, and *τόν* of the whole. Consult note on book i., 236.—*πῆξε*. “He fixed (his spear).”—*πέρησε δ’ αὖ ὀστέον*, κ. τ. λ. “And the brazen point, moreover, penetrated within the bone.” Literally, “went through the bone inward.” Observe, therefore, that the accusative *ὀστέον* in no way depends on *εἶσω*.—*τὸν δὲ σκότος ὅσσε κάλυπεν*. “And darkness enveloped him in his eyes.” The accusative, again, of the whole and the part.—*ὥς ὅτε πύργος*. “As when a tower (falls).” Supply *ἤριπε*.

463-465. *ποδῶν ἔλαβε*. “Seized by the feet.” The genitive of part.—*Χαλκωδοντιάδης*. “The son of Chalcodon.”—*Ἀβάντων*. The Abantes here referred to came from Eubœa. Compare book ii., 536.—*ἔλκε δ’ ὑπ’ ἐκ βελέων λελημένος*. “And was dragging him from out of the reach of the darts, with eager striving.” In poetry we often find two prepositions together, whereof the first is always adverbial; the second is followed by the case of the substantive. This is not a mere pleonasm, but gives a poetic fullness to the ex

pression. (*Kühner*, § 640, 3, p. 276, *Jelf*.)—*δῶρα τάχιστα τεύχεα συλῆσειε*. We often see a conqueror pursuing the custom of spoiling an enemy of his arms, after he has slain him, with such eagerness as if he looked on his victory as incomplete till this point was gained. The great value and scarceness of armour, in that early time of war, was probably the cause of this practice. It afterward became a point of honour, like gaining a standard from an enemy. They preserved them as monuments of victory, and consecrated them in the temples of their tutelary divinities. (*Valpy*, *ad loc.*)

466–472. *μίννυθα δέ οἱ γένεθ' ὀρμή*. “The attempt, however, was (only) for a short time unto him,” *i. e.*, was made by him only for a short time. Observe that *ὀρμή* here refers to the first start, or move, in an undertaking.—*νεκρὸν γάρ ῥ' ἐρύοντα*, κ. τ. λ. The construction is, *μεγάθυμος γὰρ Ἀγήνωρ ἰδὼν (αὐτὸν, i. e., Ἐλεφύνορα) ἐρύοντά ῥα νεκρὸν*.—*πλευρὰ, τὰ οἱ κύψαντι*, κ. τ. λ. “In the side, which was exposed to view from his shield unto him as he stooped,” *i. e.*, as he bent down to drag away the corpse, he lowered his shield and exposed his side to view. Observe that *παρ' ἀσπίδος* means, in fact, from the covering or protection of his shield.—*ξυστῶ χαλκῆρεϊ*. “With his brass-fitted polished spear.”—*λῦσε δέ γυῖα*. “And relaxed his limbs (in death).” The phrase *λύνειν γυῖα* properly applies to any weakening, but especially (as always in Homer) to death.—*τὸν μὲν*. Elephenor.—*ἐπ' αὐτῷ δ' ἔργον*, κ. τ. λ. “But over him a fierce battle arose.” Literally, “an arduous work was performed.”—*ἐδνοπάλιζεν*. “Hurled back.” Literally, “swung,” or “flung about;” and thus, from the idea of flinging about, comes that of hurling away, or driving back, an opponent. The verb, therefore, very forcibly depicts the struggle that took place for the corpse, each party alternately driving back the other.

473–479. *νιόν*. Observe here that the diphthong *νι* is shortened in the body of this word before a following vowel. (Consult *Anthon's Greek Prosody*, p. 4.)—*Τελαμώνιος*. “The Telamonian.” The greater Ajax, the son of Telamon, is so called, for distinction's sake, from Ajax the son of Oileus.—*ἡῖθεον θαλερόν*. “The blooming youth.”—*Συμοείσιον*. As this is an unusual name, the poet proceeds to explain its origin.—*ἐπεὶ ῥα τοκεῦσιν*, κ. τ. λ. “When, namely, she followed along with her parents to visit their flocks.” Homer, both here and on other occasions, employs the simple infinitive without *ὥστε*.—*οὐδέ τοκεῦσιν θρέπτρα*, κ. τ. λ. “But he paid not to his parents the price of early nurture,” *i. e.*, he rendered not to his parents the return due to them for their rearing of him. Ac

According to Grecian ideas and customs, this return was to be made by supporting and cherishing them in their old age.

480—483. *πρῶτον γάρ μιν ἰόντα, κ. τ. λ.* “For he struck him the first, as he advanced, on the breast, near the right pap.” As regards the double accusative, *μιν . . . στῆθος*, consult note on book i., 236.—*ἀντικρὺ δι’*. “Quite through.” Consult *Glossary* on book iii., 359.—*αἰγειρος ὥς*. “Like a poplar.”—*ἥ ῥα τ’ ἐν εἰαμενῇ, κ. τ. λ.* “Which, namely, may have been growing in the moist grass land of some extensive marsh.” The ordinary text has *πεφύκει*, which Hermann decidedly condemns, “*imperfecti enim, quodque eodem redit, plusquamperfecti usus in talibus locis plane monstruosus foret, quippe quo certa præteriti temporis pars designaretur.*” (*Opusc.*, vol. ii., p. 44.) He therefore suggests *πεφύκη*, which we have accordingly adopted, though opposed by Spitzner.—*εἰαμενῇ*. We have followed Buttmann in giving this word the smooth breathing. (Consult *Glossary*.) It appears to denote a piece of moist grass land, a meadow, or pasture, such as is generally seen around a morass (hence, in Homer, it is always *εἰαμενὴ ἔλεος*), where poplars grow, and innumerable herds feed; while later poets (as Apollonius, iii., 1202, and Demosthenes the Bithynian, in *Steph. Byz.*, s. v. *Ἡπάτα*) call also by this name tracts of land which are flooded, in which, however, we see that the ground of this latter usage is still the same idea of a low pasture land, sometimes entirely under water, and sometimes a green meadow. (*Buttmann, Lexil.*, p. 326, *ed. Fishlake*.)

484—488. *λεῖν, ἀτάρ τε, κ. τ. λ.* “Smooth, yet branches also have grown upon the very top of it.” The point of the comparison here has been well given by Hobbes, as quoted by Pope. “Homer,” he remarks, “intended no more, in this place, than to show how comely the body of Simoïsïus appeared as he lay dead upon the bank of the Scamander, straight and tall, with a fair head of hair, like a straight and tall poplar, with the boughs still on; and not at all to describe the manner of his falling.”—*ἀρματοπηγὸς ἀνὴρ*. “A chariot-maker.” Literally, “a chariot-compacting man.”—*ἐξέταμ’*. “Has cut down, as he is wont.” The aorist is here employed to indicate what one is wont to do in the course of his daily avocations. The same idea occurs in *κάμψῃ*, immediately following.—*ὄφρα ἵτον κάμψῃ*. “That he may bend (it) as a fellow.” Literally, “that he may bend a fellow.” The fellow was commonly made out of some flexible and elastic wood, such as poplar, or the wild fig, which was also used for the rim of the chariot. Heat was applied in order to produce the requisite curvature. The fellow was, however, com-

posed of separate pieces, called arcs (ὑψίδες). Hesiod evidently intended to recommend that a wheel should consist of four pieces (*Op.*, 426.)—Ἀνθεμίδην. “Son of Anthemion.” (Compare line 473.) The more usual epic form would be Ἀνθεμιωνιάδης.

489–493. τοῦ δ'. Referring to Ajax. As regards the employment of the genitive here, consult note on line 100.—καθ' ὄμιλον. “Through the throng.”—βεβλήκει. “Struck.” The pluperfect is employed here to denote rapidity of action. Consult note on book i., 221, and compare *Bernhardy, Wissen., Synt.*, p. 380.—βουβῶνα. “In the groin.”—νέκυν. The corpse of Simoisius.—ἀμφ' αὐτῇ. “Upon it,” i. e., upon the corpse of Simoisius.

494–501. τοῦ ἀποκταμένοιο. “On account of this one having been slain.” Aorist middle participle with a passive meaning. As regards the genitive here employed, consult note on book i., 429.—κεκορυθμένος αἰθοπι χαλκῷ. “Arrayed in flashing brass.” Observe that κορύσσω here refers to the entire equipments.—στῇ δὲ μάλ' ἐγγὺς ἰών. “And going very near, he took his station (there).”—ἀμφὶ δὲ παπτήνας. “Having looked carefully around him.” Observe that παπταίνω here denotes to look with a careful and inquiring eye, in order to select some fit antagonist. Compare note on verse 371.—ὑπὸ κεκάδοντο. “Recoiled before him.” Literally, “beneath (him),” i. e., beneath his terrific appearance.—Ἀβυδόθεν. “From Abydos.” The reference is to the Mysian city of this name, on the Asiatic coast of the Hellespont. According to one of the scholiasts, Priam had a stud here, which Democoon superintended.—παρ' ἱππων ὠκειάων. “From the fleet mares,” i. e., from keeping the fleet mares.

502–504. κόρσην. “On the temple.” Consult note on book i., 236.—ἡ δ' ἐτέροιο, κ. τ. λ. “But it, the brazen point, passed through the other temple.”—τὸν δὲ σκότος, κ. τ. λ. Repeated from verse 461.—δούπησεν δὲ πεσών, κ. τ. λ. “He made a heavy sound as he fell, and his arms clanged upon him.” It is impossible to do justice, in our language, to the onomatopœias in this verse. Any attempt of the kind would only terminate in the ridiculous, as in the following version by a French scholar: “Il fit doup en tombant, et ses armes firent ara sur lui.” (*Class. Journ.*, vol. i., p. 220.) Neither must we fall into the singular error of the author of the *Treatise on the Poetry of Homer* (ed. *Barnes*, vol. i., p. 33, § 6), who supposes that Homer himself invented such forms as δονπέω, ἀρα βέω, &c., which, before his time, had no existence in the language!

505–508. χώρησαν ὑπὸ. “Gave way before him.” Consult note on verse 497.—Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο, κ. τ. λ. Observe

that the final syllable in μέγα is preserved from elision by the digamma in *Εἰαχον*, and is then lengthened by the arsis. The final syllable in *ἰαχον* is also lengthened by the position made with the digamma in *Φερύσαντο*.—*ἴθυσαν δὲ πολὺ προτέρω*. “And they pressed right onward, far more in advance.”—*Περγάμον ἐκ κατιδών*. “Looking down from the citadel of Troy.” By the *Πέργαμος* is meant the citadel, or acropolis, of Troy, where Apollo, the steadfast guardian deity of the Trojans, had a temple. (Compare book v., 446). In place of the common reading *ἐκκατιδών*, we have written *ἐκ* separately, with Wolf and Spitzner, and have given it, with the latter, the accentuation of a preposition after its case.—*Τρώεσσι δὲ κέκλετ’ αὖσας*. “And having shouted out, he called unto the Trojans.”

509-516. *ὀρνυσθ’*. “Arouse ye,” *i. e.*, up and be doing.—*μηδ’ εἴκετε χάρμης Ἀργείοις*. “Nor yield the battle to the Greeks.” More literally, “nor shrink from the fight for the Greeks.”—*ἐπεὶ οὐ σφί, κ. τ. λ.* The construction is *ἐπεὶ οὐκ ἐστὶ σφί χρῶς λίθος οὐδὲ σίδηρος*. Observe that *σφί χρῶς* is here “their flesh.”—*ἀνασχέσθαι*. “To hold out against.” Equivalent to *ὥστε ἀνασχέσθαι*.—*βαλλομένοισιν*. “When struck.”—*οὐ μὲν οὐδ’*. “Nor indeed.”—*πέσσει*. “He broods over.”

κνυδίστη Τριτογένεια. “The most glorious Triton-born.” An epithet of Minerva. (Consult *Glossary*).—*ὅθι μεθιέντας ἴδοιτο*. “Wherever she saw them relaxing.” Observe the peculiar force of *ὅθι* with the optative, and consult note on book ii., 188.

517-526. *ἐνθ’ Ἀμαρυγκείδην Διώρεα, κ. τ. λ.* “Then Fate shackled Dioreas, son of Amarynceus.” Observe here the peculiar propriety in the employment of *ἐπέδησεν*. The verb properly means to shackle or fetter the feet, and Fate impedes for him the movements of existence, just as the blow inflicted on the ankle stops his physical progress.—*χερμαδίῳ*. This is generally supposed to mean a hand-stone, that is, one thrown by hand, not from a machine; but the derivation from *χείρ*, to support this meaning, is very doubtful. It is better to refer the term to a stone generally.—*Ἰμβρασίδης*. “Son of Imbrasus.”—*Ἀινόθεν*. “From Ænus.” Ænus was a city on the coast of Thrace, at the mouth of the estuary formed by the River Hebrus.

λῆας ἀναιδῆς ἄχρις ἀπηλοίησεν. “The reckless stone entirely crushed.” Observe the peculiar propriety of the epithet *ἀναιδῆς*, as indicating a missile that heeds not the suffering which it inflicts. Some, with less correctness, give it here the signification of “monstrous.”—*ὁ δ’*. “But the other.”—*ὁς ῥ’*. “The one, namely, who.

—ἐλ δ' ἄρα πᾶσαι, κ. τ. λ. 'And thereupon all his bowels gushed forth upon the ground.' More literally, "poured themselves forth." Observe the alliteration here in χύντο χαμαὶ χολάδες, the sound being intended as an echo to the sense.

527-536. Θόας. Compare book ii., 638.—ἐπεσσύμενος. The common reading is ἐπεσσύμενον, which Spitzner retains; but ἐπεσσύμενος, the conjectural emendation, is decidedly preferable. As Piroüs was occupied in transfixing Diöres, he did not rush on, but Thoas. Some editions, again, beginning with that of 1542, have ἀπεσσύμενον; but ἀπεσσύμενον refers to one departing, which cannot be said of Piroüs, for he received the wound in his breast.—ἀγχίμολόν οἱ. "Near to him."—ἐρύσσατο δέ. "Then he drew."—ἐκ δ' αἶνυτο θυμόν. "And took from him life."

οὐκ ἀπέδυσσε. "He did not strip off." Compare note on verse 465.—ἀκρόκομοι. "The hair-crowned," i. e., with hair on the crown; an epithet of the Thracians, who either tied up their hair in a top-knot, like the ancient Germans, and some of the Tartar tribes at the present day, or else shaved all their head except the crown, like some of our North American Indians. The latter, most probably, is the more correct explanation.—ἀπὸ σφείων. "From them."—ὁ δὲ χασσάμενος πελεμίχθη. "But he, having given ground, was driven back," i. e., retiring, was repulsed; or, as some explain it, πελεμιχθεὶς ἀνεχώρησε, i. e., having been repulsed, retired. Observe that πελεμίχθη literally means "was shaken."

537-544. Ἐπειῶν. The Ætolians, whom Thoas had commanded, belonged to the stem of the Epei.—ἔνθα κεν οὐκέτι ἔργον, κ. τ. λ. "At that time, a man having come in, would no longer have found fault with the action.—ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ. "Still free from distant blows, and free from strokes at hand with the sharp brass." Observe the distinction here between ἄβλητος and ἀνούτατος. (Wolf, *ad loc.*)—δινεύει. "Should stroll about."—αὐτάρ "And." This particle here is not intended to mark any opposition, but rather to connect more closely. (Stadelmann, *ad loc.*) βελέων ἐρώην. "The rush of the darts."—πολλοὶ γὰρ Τρώων, κ. τ. λ. This and the succeeding verse are very probably the tasteless addition of some rhapsodist.

NOTES ON THE FIFTH BOOK

ARGUMENT.

THE ACHIEVEMENTS OF DIOMEDE.

DIOMEDE, assisted by Minerva, performs wonders in this day's battle. Pandarus wounds him with an arrow; but the goddess cures him, and enables him also to discern gods from mortals, but prohibits him from contending with any of the former, excepting Venus. Æneas joins Pandarus to oppose him, Pandarus is killed, and Æneas is in great danger, but is saved by the intervention of Venus, who, however, as she is removing her son from the fight, is wounded on the wrist by Diomedes. Apollo seconds her in the rescue, and at length carries off Æneas to Troy, where he is healed in the temple of the god in the Pergamus. Mars rallies the Trojans, and assists Hector in making a stand. In the mean time, Æneas is restored to the field, and the Trojans overthrow several of the Greeks; among the rest, Tlepolemus is slain by Sarpedon. Juno and Minerva descend to resist Mars; Minerva incites Diomedes to go against that god; he thereupon wounds him, and sends him groaning to heaven.

The first battle continues through this book. The scene is the same as in the former.

1-4. *ἐνθ' αὖ*. "Then, moreover."—*Τυδείδῃ Διομήδεϊ*. Diomedes is the hero of this book. The reproof, which he had received from Agamemnon in the previous book, seems to have fired his resentment, and to have prompted him to the performance of his wondrous actions as here detailed, and which are, in fact, an answer to that reproof. (*Valpy, ad loc.*)—*μένος καὶ θάρσος*. "Might and daring."—*ἰδὲ ἄροιτο*. "And might bear off for himself."—*δαΐε οἱ*. "She lighted up for him." The gleams of light that flash forth from the helmet and shield of Diomedes are regarded by the poet as streamings of material fire kindled up by the goddess herself. The foolish criticism of Zoilus, who blamed Homer here, because his hero himself would have been burned by this fire! is unworthy

of notice, and by no means required the grave refutation of Eustathius.—ἀκάματον πῦρ. “An untiring fire,” *i. e.*, unceasing, inexhaustible.

5-8. ἀστέρ' ὀπωρινῷ. “To the star of summer.” The dog-star is meant; called also Sirius (Σείριος), whose rising marked the beginning of ὀπώρα. By ὀπώρα was meant the part of the year between the risings of Sirius and Arcturus, or, in other words, from the middle of July to the middle of September. This would answer in some degree to our dog-days. It is wrong, therefore, to render ὀπωρινῷ here “auctumnal,” as some do, since the ὀπώρα was the proper season for both the field and tree fruits to ripen. (Compare *Ideler, über d. Kalendar d. Griech. u. Röm.*, p. 15.)—παμφαίνησι. “Shines in every direction.” Some read παμφαίνησι, without the *ι* subscript, as a pres. indic.; but consult *Glossary*.—λελουμένος Ὠκεανοῖο. “After having been bathed in Oceanus.” By having been bathed in Oceanus is meant to be expressed the apparent rising of the star out of the sea, at which period it is brightest. As regards the Homeric Oceanus, consult note on book i., 423.—Ὠκεανοῖο. Verbs of bathing, washing, &c., often take a genitive in poetry, and especially in the Epic language. (*Kühner*, vol. ii., p. 182, *Germ. ed.*)—ὤρσε δέ μιν. “And she urged him on.”—ὅθι πλεῖστοι κλονέοντο. “Where the greatest numbers were in commotion.”

9-13. ἦν δέ τις, κ. τ. λ. The poet first proceeds to relate the encounter of Diomede with the sons of Dares.—Δάρης. It is absurdly pretended by some of the ancient writers that this Dares wrote an *Iliad*, or history of the Trojan war, in prose; and Ælian assures us (*V. H.*, xi., 2) that it still existed in his day. There can be no doubt that Ælian was deceived, and that the work to which he refers was the composition of some sophist of a much later age. A Latin work exists at the present day under the name of Dares, and on the subject of the Trojan war, but it is a production of the twelfth century.—δύω δέ οἱ νίεες ἦστην. On this union of the dual and plural, consult note on book iv., 452.—μάχης πάσης. “In every kind of fighting,” *i. e.*, either at close quarters or from a distance.—τῷ οἱ ἀποκρινθέντε, κ. τ. λ. “These two, having been separated (from the throng of their companions), rushed forward full against him.” Bentley, offended at the hiatus after ἀποκρινθέντε, proposes ἀποκρινθέντες, but ἐναντίω following after is an argument in favour of the dual; and, besides, examples of a similar hiatus not unfrequently occur in Homer. Compare note on book iv., 91.—ἀφ' ἑπταπλοῖν. “From their two horses,” *i. e.*, from their two-horse char

101."—ὁ δ' ὑπὸ χθονὸς ὤρνυτο πεζός. "While he (Diomedes) from the ground, made the attack on foot."

14-26. οἱ δ' ὅτε δῆ, κ. τ. λ. Repeated from book iii., 15.—προίει δολιχόσκιον ἔγχος. Repeated from book iii., 346.—ὕστερος. "Next."—τοῦ χειρός. "From his hand."—μεταμάζιον. "Between the paps."—ῶσε. "Thrust him," i. e., hurled him.—ἀπόρουσε. "Rushed off."—περιβῆναι ἀδελφείου κταμένοιο. "To defend his slaughtered brother." Literally, "to go around," "to walk round," as those did who tried to guard a dead body, or to defend in general. Compare note on book i., 37.—οὐδὲ γὰρ οὐδέ κεν αὐτὸς, κ. τ. λ. "For not at all would even he himself have escaped black death." Observe the repetition of οὐδέ, to give more emphasis to the negation. (Kühner, § 747, i., p. 357, *Jelf.*)—ἀλλ' Ἥφαιστος ἔρνυτο. Observe that in place of εἰ μὴ we have ἀλλά, with an adversative clause. (Thiersch, § 334, 3, a.) The poet makes Vulcan interfere to save the son, because the father was a priest of his.—νυκτί. "With darkness," i. e., with a dark cloud, or with darkened air.—ὥς δὴ οἱ μὴ πάγχυν, κ. τ. λ. "In order, namely, that his aged servant might not be utterly distressed." More literally, "his old man," i. e., his aged priest.

27-35. ἀλενάμενον. "Having kept far away (from the encounter)."—παρ' ὅχεσφιν. "Beside his chariot." Observe that ὅχεσφιν is here for ὅχεσι.—πᾶσιν ὀρίνθη θυμός. "The spirit of all was staggered."—Ἄρες, Ἄρες, βροτολοιγέ, κ. τ. λ. "Mars, Mars, man-slaying, blood-stained, stormer of cities." Observe that τειχεσι-πλῆτα strictly means "Approacher of walls." As regards the quantity of the first syllable in Ἄρες, consult remarks on page 289.—βροτολοιγέ. This epithet and the others that follow are intended, in fact, as honorary ones, and are meant to characterize the movements and feats of a warrior.—οὐκ ἂν δὴ εὔσαιμεν. "Could we not now leave."—μάρνασθαι. "To contend among themselves." Observe the force of the middle.

ὀπποτέροισι. "For which of the two." The same as, "in order that we may see for which of the two."—νῶϊ δὲ χαζόμεσθα. "And shall we two retire." The subjunctive is here employed to express a question that is thrown out for mutual deliberation, and forms what grammarians term *conjunctivus deliberativus*. (Kühner, § 417, p. 72, *Jelf.*)—Διὸς δ' ἄλεώμεθα μῆνιν. Jove saw with displeasure the gods taking part in the war, because this interfered with his promise to Thetis, and his settled resolve, based thereon, to avenge the wrongs of Achilles.

36-42. ἐπ' ἥϊόνεντι Σκαμάνδρῳ. "On the grassy Scamander," i. e., on the banks of the Scamander. winding through grassy meads

We have given ῥίσεις the meaning of "grassy," in accordance with the explanation of Buttmann; thus making it a very suitable epithet for the Scamander, which flowed through the grassy plains of Troy. Thither Minerva led Mars, and bade him seat himself, on account of the softness and agreeableness of the situation. It was not intended by the poet that he should place himself on a hill in order to overlook and watch the battle, and therefore ῥιόεις cannot mean, as some think, "high-banked." If such an elevated situation had been in Homer's mind, the high banks of the Simois offered him just such a one, in a site equally delightful, and where we afterward see the gods and Mars actually seated. (*Il.*, xx., 151.—*Buttmann, Lexil.*, p. 324, *ed. Fishlake.*)

Τρῶας δ' ἔκλιναν Δαναοί. "Thereupon the Greeks made the Trojans give way." Observe the force of the particle δέ, as referring to the withdrawal of Mars from the fight. With ἔκλιναν we may supply ἐς φύγην.—ἔλε ἄνδρα. "Slew his man." Compare book iv., 457.—'Αλιζώνων. Consult *Glossary*.—'Οδίων. Compare book ii., 856.—πρώτῳ γὰρ στρεφθέντι, κ. τ. λ. "For in his back, being turned the first (in flight), he fixed a spear." More literally, "unto him turned first."—στηθεσφιν. For στηθέων. Compare ὄχεσφιν, in verse 28.—δούπησεν δὲ πεσών, κ. τ. λ. Repeated from book iv., 504.

43-48. Μήνορος υἱὸν Βώρον. "Son of the Mæonian Borus." Observe that "Mæonian" is here the same as "Lydian." Consult note on book iii., 401; and compare, also, book ii., 864.—Τάρνης According to the scholiast and Strabo (ix., p. 633), Tarne was a Lydian city, the same with what was called, at a later day, Sardis. Others, however, as, for example, Steph. Byz. and Hesychius, make Τάρνη to be shortened from Ἀτάρνη. Atarne was a city of Mysia, opposite to Lesbos. The first explanation, however, is the more correct one.—ἵππων. For ἄρματος.—μιν εἶλεν. "Seized him."—ἐσύλενον. "Stripped." Compare note on book iv., 465.

49-52. Σκαμάνδριον. "Scamandrius." A proper name, like Σιμείσιος, book iv., 474.—αἶμονα θήρης. "Clever in the chase." The term αἶμων should always have the rough breathing. Compare *Etym. Mag.*, 35, 21; *Apoll., Lex. Hom.*, 54; *Orion*, 5, 24.—ἔγχεϊ ὀξύοντι. "With his sharp spear." We have followed here the authority of Apion, the grammarian, as cited by Apollonius in his *Homeric Lexicon*, according to whom ὀξύεις is only a poetic form for οξύς. Some, however, render ἔγχεϊ ὀξύοντι, "with his beechen spear," others, "with his thorn-wood spear," and derive the epithet ὀξύεις from ὄξνα, or ὄβνη, a species of tree; according to some

■ beech; according to others, a kind of thorn.—*δίδαξε γὰρ Ἀρτεμις αὐτῇ*. Whoever excels in any art or vocation is, according to Homeric ideas, taught by the deity who presides over that employment — *ἄγρια*. Supply *ζῶα*.—*τάτε*. “And (those) which.” The Latin *quæque*.

53–58. *χραῖσμ’ Ἀρτεμις ἰοχέαιρα*. “Did Diana, the arrow-queen, prove of any avail.” The epithet *ἰοχέαιρα* means literally, “she who delights in arrows.” This is far preferable to the signification which some assign, namely, “pouring, or showering arrows,” as if it came from *ἰός* and *χέω*, “to pour.”—*ἐκηβολίαι*. “His skill in shooting afar.”—*ἐκέκαστο*. “He had excelled.”—*πρόσθεν ἔθεν*. “Before him.” Observe that *ἔθεν* is for *οὗ*, i. e., *ἐαυτοῦ*.—*ὦμων μεσσηγύς*, κ. τ. λ. Repeated from verse 41.—*ἀράβησε δὲ τεύχε’*, κ. τ. λ. Repeated from book iv., 504.

59–63. *Μηριόνης*. Consult note on book iv., 254.—*τέκτονος υἱόν Ἀρμονίδεω*. “The son of the artificer Harmonides.”—*ὃς χερσὶν ἐπίστατο*, κ. τ. λ. The reference here is to Phereclus, not to his father. It was the former that built the vessels of Paris, and hence the expression, *Pherecleâ puppe*, employed by Ovid in speaking of the ship that conveyed the Trojan prince to Greece. (*Her.*, xvi., 22.)—*δαίδαλα πάντα τεύχειν*. “To fabricate all kinds of ingenious works.”—*ἔξοχα γὰρ μιν ἐφίλατο*, κ. τ. λ. Compare note on verse 51.—Argus, the builder of the Argo, was also beloved by Minerva, and received instruction from her. (*Apollon. Rhod.*, i., 19.) In the Grecian mythology, Minerva and Vulcan are said to have invented the mechanical arts, and to protect artists. (*Hom. Hymn.*, in *Vulc.*—*Plat., Leg.*, xi., p. 617.) Hence Minerva received the surname of *ἡ Ἐργάνη*, and skilful artists were said to be the peculiar objects of her favour.—*νῆας εἴσας*. Consult note on book i., 306.

64–68. *ὁ ἑαυτῷ*. “And to himself,” i. e., the builder himself.—*ἐπεὶ οὐ τι θεῶν*, κ. τ. λ. “Since he did not at all understand the oracles from the gods.” We have given *ἐκ* here, with Spitzner, the accentuation of a preposition after its case, on the authority of Apollonius (*de Pronom.*, 313, A). As regards the whole line itself, Knight regards it as spurious, and an interpolation of the later rhapsodists. The Cyclic poets, it seems, made mention of an oracle given to the Trojans by Helenus and Cassandra, according to which they were directed to follow agriculture, and not navigation. This oracle was aimed, of course, at the future expedition of Paris. (Compare *Proclus*, *περὶ τῶν Κυπρίων λεγομένων ποιημάτων*. *Hephæst., Gaisf.*, p. 472.) It was to meet this post-Homeric legend that the present line was probably interpolated. It implies that the ship-

wright, who had built the fleet of Paris, is himself overtaken by divine vengeance in this battle, though so long after the time.

ἡ δὲ διαπρό, κ. τ. λ. "And the point went onward, through and through, quite under the bone, in the direction of the bladder." Observe the force of the compound διαπρό, so that ἦλνθε διαπρό is the same as προῆλνθε διά.—γνύξ. "On bended knee," i. e., he fell forward on his knees. We always find this adverb joined with some part of ἐριπεῖν.

69-75. Μέγης. Leader of the Dulichians, or the forces from Dulichium, the principal island in the group of the Echinades. He is called below Φυλείδης, or "son of Phyleus." Compare book ii., 625.—πύκα. "Carefully." Equivalent, as the scholiast remarks, to ἐπιμελῶς.—Θεανώ. Daughter of Cisseus, wife of Antenor, and priestess of Minerva. Compare book vi., 298.—κεφαλῆς κατὰ ἰνίον. "On the hollow part of the back of the head." By ἰνίον are properly meant the sinews between the occiput and the back; here, however, more generally, the lower part of the back of the head, the nape of the neck.—ἀντικρὺν ἄν' ὁδόντας. "Quite through along the teeth."—ψυχρὸν δ' ἔλε, κ. τ. λ. "And seized the cold brass with his teeth," i. e., as the spear passed through, the teeth convulsively closed upon it.

76-84. Εὐρύπυλος. Leader of the Thessalians from Ormenium, a city in the district of Magnesia, near the shores of the Sinus Pelasgicus, and southeast of Demetrias.—ὑπερθύμουν. "Of the high-spirited."—Σκαμάνδρον ἀρηγῆρ ἐτέτυκτο. "Was priest of the Scamander," i. e., of the god of the stream. The god of this stream was the father of Teucer, and therefore one of the progenitors of the Trojan race. Hence he was honoured with a temple in Troy (*Apollod.*, iii., 12, 1.)—ἐτέτυκτο. Literally, "had been made, (and still continued to be)." Equivalent, in fact, to the simple "was," or imperfect of εἰμί, a usage very frequent in Homer.—θεὸς δ' ὧς, κ. τ. λ. This hyperbolical language is merely intended to denote that he was held in the highest veneration by the people. Observe that τίετο is here equivalent to ἐτιμᾶτο.

μεταδρομάδην ἔλασ' ὦμον. "Running after, smote on the shoulder."—ἀπὸ δ' ἔξεσε. "And lopped off."—αἱματόεσσα δὲ χεῖρ, κ. τ. λ. Virgil has expressed an idea somewhat analogous to this in his "*decisa suum, Laride, dextera quærit*," (*Æn.*, x., 395), but his image is far less natural than that of Homer.—πορφύρεος θάνατος. "Purple death," i. e., blood-red, and said of death in the field of battle. Some, with less propriety, make πορφύρεος equivalent here simply to μέλας. (Compare *Passow*, s. v.) Virgil has imitated this

his "*purpuream animam*," "the purple tide of life." (*Æn.*, ix., 349.)

85-88. *Τυδείδην δ' οὐκ ἂν γνοίης*, κ. τ. λ. "But you would not have known the son of Tydeus to which side he belonged," i. e., you would not have known to which side the son of Tydeus belonged. We have here a common Greek idiom, by which the noun, in place of being in the nominative, is put in the accusative and governed by the verb. The meaning of the passage is this, that Diomedes was in every quarter of the battle-field, now here, now there; so that you could not tell, at first, to which side he belonged.—*ἤε ὀμιλέοι*. "Whether he was connected." More literally, "whether he was keeping company."

θῦνε. "He rushed fast and furious."—*ἄμ πεδίον*. For *ἂν πεδίον*, i. e., *ἂνὰ πεδίον*. Observe that in *ἄμ πεδίον* the *ν* has been changed into *μ*, before *π*, by a well-known law of euphony respecting cognate letters; and, also, that *ἂν* is an old form for *ἂνὰ*, without any apostrophe.—*πλήθοντι*. "Swollen." Not to be rendered "inundating," since *πλήθω* is never transitive.—*ἐκέδασσε γέφυρας*. "Is wont to scatter the opposing embankments." Observe the force of the aorist in *ἐκέδασσε*.—*γέφυρας*. The term *γέφυρα* is employed here in its primitive signification of an embankment or dam, a meaning which Pindar also applies to it when he calls the Isthmus of Corinth *πόντου γέφυραν*. (*Nem.*, vi., 67.) Some commentators give *γέφυρας* here the meaning of "bridges;" but this is at variance with the idea implied in *ισχανόωσιν*, in the succeeding verse, and, besides, is a post-Homeric signification. (Compare note on book iv., 371.)

89-94. *τὸν δ' οὐτ' ἄρ*, κ. τ. λ. "And this, thereupon, neither the strongly-secured dams restrain." The scholiast explains *ἐεργμέναι* by *περιφραγμέναι*, *ἡσφαλισμέναι*. The idea intended to be expressed is that of dams strongly secured by timbers and buttresses, and well fenced against inundations.—*οὐτ' ἄρα ἔρκεα*, κ. τ. λ. "Nor, thereupon, do the fences of the richly-blooming cultivated grounds check it." Köppen understands here by *ἔρκεα*, dikes or dams, but this is rather the meaning of *γέφυραι*. The true idea implied by *ἔρκεα*, in the present passage, is that of enclosures, fences, or walls.—*ἀλωάων*. Commonly rendered "gardens;" but the term *ἀλωή* has a more extensive signification, and means any levelled plot of ground, sown or planted, a garden, orchard, vineyard, &c.—*ὅτ' ἐπιβρίση Διὸς ὄμβρος*. "When the rain-storm of Jove shall have fallen heavily upon it," i. e., the rain-storm from on high. Homer and Hesiod always employ *ὄμβρος* in the sense of a storm of

rain with thunder, being thus distinguished from *ἑτέρος*, or common rain.

πολλὰ δ' ὑπ' αὐτοῦ, κ. τ. λ. "And many fair works of men in the vigour of youth are accustomed to fall by it." By *ἔργα αἰζηῶν* are here meant the various labours of husbandry, &c. Compare Virgil (*Æn.*, xi., 496), "*torrens sternit agros, sternit sata lata, boumque labores.*"—*κλονέοντο*. "Were thrown into disorder."

95–101. *Λυκάονος υἱός*. Pandarus. Compare book iv., 93.—*κλονέοντα*. "Driving in confusion."—*τόξα*. Homer, like Herodotus, is fond of using the plural of this word for the singular; the more especially as the Homeric bow was of two pieces of horn, joined by the *πῆλγος* in the middle.—*τυχὼν κατὰ δεξιὸν ὤμον*, κ. τ. λ. "Having struck the cavity of the corselet on the right shoulder." The wound was inflicted on the front part of the shoulder, where it joins the breast, and where, of course, there would be something of a hollow, or cavity, beneath the plate of the corselet. The corselet here referred to is the *θώραξ στάδιος* or *στατός*, so called because, when placed on the ground on its lower edge, it stood erect. It consisted principally of two plates of iron, the breastplate, covering the breast and abdomen, and the corresponding plate, which covered the back. These two plates were united at the sides by means of buckles, &c. Homer always, in the *Iliad*, joins *θώρηκος γυάλον*, which some render, in general language, by "the hollow body-armour;" but we have preferred giving it here a more specific translation, for the sake of greater perspicuity. We might also render *θώρηκος γυάλον*, "the plate of the corselet," and refer it to the breast-piece, since each plate was also termed *γυάλον*. (*Pausan.*, x., 26, 2.) The first translation, however, is preferable.—*ἀντικρὺ δὲ διέσχε*. "And held its way quite on."

102–111. *κέντρος ἵππων*. Compare book iv., 391.—*οὐδέ ἔ*. Epic for *οὐδέ αὐτόν*. The allusion is to Diomedes.—*δήθ'*, *i. e.*, *δήθα*. "Long."—*ἀνσχήσεσθαι κρατερὸν βέλος*. Pandarus expresses the hope that the wound will soon prove mortal.—*εἰ ἐτέόν με ὤρσεν*, κ. τ. λ. "If the king, the son of Jove, truly prompted me when hastening away from Lycia," *i. e.*, if it were really the son of Jove, the royal Apollo, that prompted me to come to this war from my native Lycia. As the Muses are said to arouse the bard when he wishes to acquire glory by his strains, so here Apollo is said to prompt the archer-warrior to the war when the latter is anxious to signalize himself in the battle-field. Apollo was the national deity of the Lycians. (Compare Virgil, *Æn.*, iv., 143, *seqq.*, and Heyne, *Excursus ad loc.*)

ον δάμασσευ. "Overcame not," *i. e.*, did not slay.—πρόσθ' ἵππων
 ὦ καὶ ὄχεσφιν. "In front of his two horses and his chariot," *i. e.*,
 in front of the two horses that drew his chariot. Homer often joins
 these two words together. Compare book iv., 366, and xi., 198.—
 Σθένελον. Compare book iv., 367.—ὄρσο. Compare book iv., 204.
 —πέπον Καπανηϊάδη. "Kind son of Capaneus." The term πέπον
 occurs here as a token of endearment; in the second book (*v.* 235)
 it was employed as an appellation of reproach.

112–114. βέλος ὠκὺ διαμπερές, κ. τ. λ. "He drew out the swift
 arrow quite through from his shoulder," *i. e.*, he drew the arrow
 completely out from the shoulder.—αἷμα δ' ἀνηκόντιζε, κ. τ. λ.
 "And the blood darted up through his twisted tunic," *i. e.*, twisted
 by spinning, or simply spun. According to Aristarchus, the poet
 means by στρεπτός χιτῶν a shirt of chain-armour, that is, made of
 flexible materials, like the *lorica annulata* of the Romans. This idea,
 however, though adopted by many commentators, seems hardly
 consistent with θώρηκος γύαλον, in verse 99, unless we give this
 latter expression a very general, and, of course, weakened mean-
 ing. It is better, on the present occasion, to explain Homer by
 means of himself, and to make the στρεπτός χιτῶν here meant to
 be the same with those referred to in book xxi., 31, namely, a tun-
 ic, or vestment, of twisted or spun work, worn next to the skin,
 under the corselet. Thus, Heyne, in commenting on the latter pass-
 age, explains στρεπτοὶ χιτῶνες as follows: "*Videntur tunicae vesti-
 menta esse e tortis filis texta: χιτῶνες ἐκ στρεπτῶν κροκῶν.*"

115–116. κλῦθί μοι. "Hear for me." Observe that μοί is here
 the dative of advantage (*dativus commodi*), since κλύω otherwise is
 joined with the genitive. The *dativus commodi* is joined with all
 verbs, to express that something is done for the sake, pleasure,
 honour, guidance, protection, safety, benefit, furtherance, &c., of
 some person or thing. (*Kühner*, § 598, p. 224, *Jelf.*)—αἰγιόχοιο Διὸς
 τέκος ἀτρυτώνη. Repeated from book ii., 157.—εἴ ποτέ μοι καὶ πατρί,
 κ. τ. λ. "If ever thou even stoodest by my father with friendly
 feelings," &c. Observe that μοι is here to be construed with πατρί;
 literally, "the father unto me." Some render μοι καὶ πατρί, "by
 me and my father," but this clashes with ἐμὲ in the succeeding line.

117–123. νῦν αὖτ' ἐμὲ φιλαί. "Now in turn befriend me." In
 the previous verse, Diomedes alludes to the aid which Minerva had
 formerly rendered to his father Tydeus; and now he prays that
 the same assistance be vouchsafed to himself. As he, therefore,
 stands opposed to his father, the emphatic form of the pronoun
 (ἐμέ) is employed, not the ordinary form. In the succeeding verse,

however, where he refers to Pandarus, the unemphatic form (με) is again used.—ἐλεῖν. “To overtake.” The shorter scholia explain it by ἐν χειρὶν ἔχειν.—καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν. “And to come within spear’s length of him.” Literally, “to come within the force of a (hurled) spear.” Equivalent to ἐντὸς βέλους γινεσθαι, as Hesychius explains it. Compare Heyne: “*ut ei veniam intra jac-tum hastæ.*” Some commentators, with less propriety, render the words in question, “to come to an attack of the spear (with him). Observe, moreover, that there is no ὕστερον πρότερον here, as some suppose, since ἐλεῖν has not, in the present passage, its usual Homeric meaning of “to kill.”

ὃς μὲν ἔβαλε φθάμενος. “Who, having been before-hand with, wounded me,” *i. e.*, wounded me first.—μέ φησιν. We have given the correct accentuation here with Wolf. The common text has *με φησίν*.—ἐλαφρά. “Active.” The scholiast explains it well by *εὐκίνητα*.

124–128. ἐπὶ Τρώεσσι μάχεσθαι. “Fight against the Trojans.” Observe that the infinitive stands here for the imperative. (Consult note on book i., 322.) The verb μάχομαι has usually the dative by itself. Homer, however, and other poets often add ἐπὶ to the construction, in order to mark more clearly the direction of the action.—μῆνος πατρώϊον ἄτρομον. “The intrepid spirit of thy sire.”—σακέσπα-λος. “The shield-shaking,” *i. e.*, who brandished his shield against the foe.—ἰππότα. Consult note on book ii., 336.—ἀχλὺν δ’ αὖ τοι, κ. τ. λ. “And, moreover, I have this instant removed for thee from thy eyes the cloud which before was upon them.” Minerva, having a special task for Diomedes to perform, invests him, for the time being, with the faculty of distinguishing even a god. According to the popular belief, as represented in the Iliad, no mortal could discern a deity if the latter were unwilling, since a cloud, or mist, rested on human vision in such a case, and prevented an ethereal visitant from being seen. In general, however, in the Iliad, the gods are visible to every one, except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the form of human beings.

ἔλον. Observe here the force of the aorist in denoting an action which has just taken place. Observe, also, that the aorist is followed by the subjunctive (γινώσκης), not by the optative. When the aorist has the force of a perfect, as in the present instance, the past action is considered as continuing and extending into present time, and the dependent verb, therefore, refers to something present or future. (Kühner. § 306, 1, p. 415, *Jelf.*)—ἡμὲν θεὸν ἡδὲ καὶ

ἀνδρα. It must be borne in mind that this distinguishing vision of Diomedes was given him only for the present occasion and service, in which he was employed by Minerva; for we find in the sixth book that, on meeting Glaucus, he is ignorant whether that hero be a man or a god. (*Valpy, ad loc.*)

129-134. τῷ νῦν. "Therefore, now."—πειρώμενος. "Making trial of (thee)," i. e., making an attempt against thee. Supply σοῦ—ἀντικρύν. "Against."—μάχεσθαι. Infinitive, again, for the imperative. So, also, οὐτάμεν, in verse 132.—τήν γε. "This goddess, in deed." The allusion here to Venus is meant to be an emphatic one, either as designating a weak and unwarlike deity, or else one peculiarly hostile to the Greeks.

135-138. καὶ πρὶν περ θυμῷ μεμαώς. "And though, before this, eager in soul." Observe here the anacoluthon in the nominative μεμαώς, when the regular construction would require μεμαῶτα in the accusative, agreeing with μίν.—μιν ἔλεν. "Took possession of him."—ἀγρῷ ἐπ' εἰροπόκοις ὅτεσσιν, κ. τ. λ. "In the country, by his fleecy sheep, has wounded indeed, on having leaped over the enclosure of the court, but has not killed." Observe that χραύση properly refers to a slight wound, or graze. (Compare *Ruhnke, ad Tim., Lex. Plat.*, p. 104.) We have here a very graphic comparison, which has, however, in one part occasioned considerable trouble to the commentators. The scene represents a shepherd dwelling in the country (ἀγρῷ), that is, at some distance from any town or village, and even from any neighbour. His dwelling, a simple hut (σταθμοί, compare *Passow, s. v.*), is surrounded by a courtyard or enclosure (αὐλή), into which the flocks are driven every night for protection from wild beasts. The lion, however, leaps over the fence, or palisade, surrounding the αὐλή, and gets among the sheep. The shepherd, who has been aroused by the roaring of the animal while without the enclosure, takes his station in the αὐλή by his sheep, and wounds the lion the moment he has leaped over; but the wound proving only a slight one, the shepherd, in alarm, retreats within his hut, and leaves his flock to the mercy of the savage animal.

139-143. τοῦ μέν. Referring to the lion.—οὐ προσαμύνει. "He aids not (his flock)." Supply ὅτεσσιν.—δύεται. "He retires." The verb has here, in fact, what appears to be its primitive meaning, "he gets into," i. e., he hides himself in.—τὰ δ' ἐρῆμα. "And they, the deserted (sheep)." Supply ποίμνια.—αἱ μέν τ' ἀγχιστίναι, κ. τ. λ. "These, indeed, huddled together, are strewn one upon another." Observe that αἱ refers here to οἰες, as implied in τὰ δ' ἐρῆμα (ποιμ

νια).—αὐτὰρ ὁ ἐμμεμαῶς, κ. τ. λ. This line has given great trouble to the commentators, and with very good reason, since every reader of any taste must see that it spoils the image entirely. It represents the lion as leaping out of the enclosure, sated with devouring, and yet, in the very next verse, Diomedes, who is typified by the lion, is described as rushing into the thickest of his terrified foes. The explanations given by the scholiasts are of no value whatever, some of them explaining ἐξάλλεται αὐλῆς (i. e., ἐξ ἄλλεται αὐλῆς) by ἔξω ὧν αὐλῆς ἄλλεται εἰς τὸ ἐντός, and others (among whom is Eustathius) making the preposition ἐξ have here the force of ὑπέρ. The truth is, the whole line is a tasteless interpolation, as Heyne and Knight have maintained.

βαθέης ἐξάλλεται αὐλῆς. “Springs from out the deep enclosure.” Observe that βαθέης here refers to the high fence surrounding the αὐλή.

144–151. ἔλεν. “He slew.”—τὸν δ’ ἔτερον, κ. τ. λ. “But him, the other of the two, he smote with his huge sword on the collarbone, near the shoulder.”—ἐέργαθεν. “He separated.”—ἔασε. “He let be,” i. e., he left lying there, i. e., without stopping to despoil them of their arms.—Πολύιδον. Observe the long penult. Heyne and others read Πολύειδον.—τοῖς οὐκ ἐρχομένοις, κ. τ. λ. “For whom, at their departure, the old man did not interpret dreams.” The ancients, as appears from the scholia and Eustathius, explained these words in various ways. The negative οὐκ having usually been joined with τοῖς ἐρχομένοις, has caused the whole ambiguity and difficulty of the line. We have adopted the explanation of Ernesti, with which Heyne and Voss agree. The meaning is, that the father, at their departure for the war, interpreted no dreams to them, gave them no warning voice and prediction against the fate that awaited them. (Valpy, *ad loc.*)

153–158. τηλυγέτω. Consult note on book iii., 175.—ἐπὶ κτεάτεσσι λιπέσθαι. “To leave over his possessions.” Observe that ἐπὶ here denotes the object or intent.—ἀμφοτέρω. “From both.” Observe the double accusative, dependent on ἐξαίνυντο, the effect produced by the action implied in the verb being expressed by θυμόν, and ἀμφοτέρω being the accusative of the patients, or objects, on whom that effect is exercised. (Kühner, § 582, 1, p. 200, *Jelf.*) Zenodotus took offence at this double accusative, and wrote ἀμφοτέρων; but without any necessity.—ἐκ νοστήσαντε. Heyne writes ἐκνοστήσαντε as one word, which is very correctly condemned by Spitzner as unintelligible. The accentuation of ἐκ has to be given moreover, in order to avoid ambiguity.—χρησασαὶ δὲ διὰ κτήσιν δι

ῥέοντο “But collateral relations divided the property among themselves.” According to the scholiast, by *χρηωσταί* are meant other heirs, of the same *gens*, who inherit the property of a childless man: οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι.

159–165. λάβε. “He seized,” *i. e.*, overtook.—*Δαρδανίδαο*. “Descendant of Dardanus.” Dardanus was a stranger-chieftain, son of Jupiter and of Electra the daughter of Atlas, who settled in Troas, married the daughter of Teucer, and founded the city of Dardanus, at the foot of Mount Ida. He was the mythical ancestor of the Trojans. Ilus and Assaracus were the offspring of his grandson Trös; Laomedon was a son of Ilus, and Priam was a son of Laomedon.—*Ἐχέμωνα*. This is Wolf’s reading, and is supported by MSS. authority. Heyne has *Ἐχήμενα*, unsupported by MSS., and violating the analogy of the language.

ἐξ αὐχένα ἄσῃ. “Is wont to break off the neck.”—*ξύλοχον κατά βοσκομενέων*. “Of those grazing in a thicket,” *i. e.*, where lions and other wild beasts are accustomed to have their lairs.—*βῆσε κακῶς ἀέκοντας*. “Miserably hurled against their will.” Observe that *βῆσε* is here transitive, and equivalent to the later *κατεβίβασε*.

166.–170. ἀλαπάζοντα. “Laying waste.” Observe that *ἀλαπάζω* is most commonly employed of the sacking of cities.—*ἄν μάχην*. “Through the fight.” Observe that *ἄν* is here the old form for *ἀνά*.—*κλόνον ἐγχειών*. “The tumultuous movement of the spears.”—*εἶρε Δυκάνος υἱόν*. Observe the asyndeton, and the air of rapidity which it purposely gives to the clause.

171–180. ποῦ τοι. “Where hast thou?” *i. e.*, what has become of.—*τῷδ’ ἀνδρί*. He points, while saying this, to Diomedes.—*Διὶ χεῖρας ἀνασχών*. He is to pray to Jove as the author of victory.—*ὅστις ὅδε κρατεῖ*. “Whoever this is that is prevailing.”—*γούνατ’ ἔλυσεν*. Compare book iv., 469.—*εἰ μή τις θεός ἐστι*. To be connected in construction with verse 174, *ἔφες βέλος τῷδ’ ἀνδρί*.—*ἱρῶν*. “On account of sacrifices,” *i. e.*, that have been withheld.—*ἔπι*. For *ἔπεστι*. Compare book i., 515.

181–187. μιν εἵσκω. “Deem him like.”—*ἀσπίδι γινώσκων*, κ. τ. λ. “Judging by his shield and his visored helmet.”—*σάφα δ’ οὐκ οἶδ’*. “And yet I do not know clearly.”—*εἰ δ’ ὅγ’ ἀνὴρ, ὃν φημι*. “If, however, this is the man whom I speak of.”—*τάδε*. “In this way.”—*νεφέλῃ εἰλυμένος ὦμος*. “Wrapped round as to his shoulders with a cloud.” Compare Horace, *Od.*, i., 2, 31: “*Nube candentes humeros amictus* ;” and consult note on verse 127.—*ὅς τούτου βέλος ὠκνῶ*, κ. τ. λ. “Who turned away from this one, in another direction, the swift shaft that reached him,” *i. e.*, turned it away to

another part of the body, where it would not prove mortal. Heyne and Damm construe τούτου with κιχήμενον, but κιχάνω has always the accusative in Homer, and τούτου must be taken with ἔτραπεν.

189-196. ἀντικρὺ διά. "Quite through."—γνάλοιο. Compare verse 99.—ἐγὼ γ' ἐφάμην. "I, for my part, said to myself." Observe the force of the middle. More freely, "I, for my part, thought."—ἐνοιάψευ. Consult note on book i., 3.—ἐμπης δ'. "And yet, after all."—ἐστὶ κοτήεις. "Is angry (with me)," *i. e.*, is angry, and frustrates my efforts and skill.—οὐ παρέασι. "Are not present (to me)."—τῶν κ' ἐπιβαίην. "Which I might mount."—πέπλοι. "Coverings," *i. e.*, to protect them from injury, as in the case of valuable articles of furniture, &c.—παρὰ δέ σφιν ἐκάστω. "And beside them for each," *i. e.*, beside each of them.

κρὶ λευκὸν ἔρεπτόμενοι, κ. τ. λ. "Eating the white barley and corn." Under the name of white barley is probably meant what, in the Linnæan nomenclature, is termed *hordeum vulgare*. On the other hand, by ὄλυραι a kind of corn is signified; probably the Latin *arunca*. It seems, if not the same, very like ζεά, or ζειά, though often distinguished from that as well as from κριθή and πυρός.

197-203. ἦ μὲν. "Of a truth indeed." Observe that μέν is here for μήν.—ἐρχομένω. "When coming (to the war)," *i. e.*, as I was setting out.—ποιητοῖσιν. "Well built."—Τρώεσσι. By Trojans are here meant, in fact, the forces which he himself led. Compare book ii., 824, *seqq.*, and consult note on book iv., 90.—ἀλλ' ἐγὼ οὐ πιθόμην. Not from motives of parsimony, as Eustathius explains it, but because, in a city like Troy, beleaguered by the foe, he was afraid there might be a scarcity of fodder for his steeds. Compare verse 203.—ἀνδρῶν εἰλομένων. "When men were crowded together." The reference is to Ilium.—εἰωθότες ἐδμεναι ἄδην. "Accustomed as they were to eat to satiety."

204-217. λίπον. Supply αὐτούς, as referring to the horses.—τα δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. "But this, thereupon, was not about to prove of service to me," *i. e.*, but this same bow was not destined to aid me. Observe that τὰ refers to τόξοισιν.—ἐφῆκα. "I have discharged (a shaft)." Supply βέλος.—ἀτρεκὲς αἶμ' ἔσσενα βαλόν. "I caused to flow real blood, having wounded them." The expression αἶμ' ἔσσενα is the same, in fact, as ἐποίησα αἶμα σεύεσθαι.—ἡγείρα δὲ μᾶλλον. "But I (only) roused them the more." Supply αὐτούς.—τω. "Therefore."—κακῇ αἵσῃ. "Through an evil destiny," *i. e.*, in an unlucky hour. Compare book i., 418.—φέρων χάριν. The same as χαριζόμενος.

εἰ δέ κε ποστῆϊτω "But if I shall perchance return." The parti

cle *κέ* or *κέν* (the prose *άν*), when joined with the future indicative designates as only probable what the future alone would declare decidedly to be about to happen. (*Herm. Opusc.*, vol. iv., p. 28 *seqq.*)—*ύψηροφές*. “High-roofed.” The forms *ύψηροφής* and *ύψόσοφος* also occur, but *ύψιρεφης* and *ύψίροφος* are decided barbarisms.—*αὐτίκ’ ἔπειτ’ ἀπ’ ἐμεῖο*, κ. τ. λ. “Immediately thereupon may a man of foreign race cut off from me the head.” By *ἀλλότριος φώς* is meant, in fact, an enemy, just as the Romans first designated a stranger, and then an enemy, by the term *hostis*. (Compare *Cic., Off.*, i., 12.)—*εἰ μὴ ἐγὼ θελήν*. “If I do not put.” Literally, “if I should not put.” The optative is not to be regarded as a solecism here, but is, in fact, the very mood that is required, and the whole clause is the same as saying, “if I should not put my bow into the fire, &c., may some enemy cut off my head.” (Compare *Herm., Opusc.*, vol. i., p. 287, *seqq.*)—*ἀνεμώλια*. “To no purpose.” Neuter plural of the adjective taken adverbially.

218–225. *μὴ δ’ οὕτως ἀγόρευε*. “Do not talk thus,” *i. e.*, do not say that thy bow is of no use to thee; thou canst yet effect much with it, if thou wilt only go with me in a chariot against Diomedes.—*πῶρος δ’ οὐκ ἔσσεται ἄλλως, πρὶν γε νῶ*. “But (things) will not be otherwise, before, at least, that we two,” &c.—*ἀντιβίην*. “In open defiance.”—*σὺν ἔντεσι πειρηθῆναι*. “Make trial of him with arms,” *i. e.*, with arms in our hands.—*οἷοι Τρώϊοι ἵπποι*. “Of what kind the horses of Tros are.” We must be careful not to render *Τρώϊοι ἵπποι* here “Trojan horses,” for the horses of Troy were like other steeds, and distinguished from them by no particular excellence; but the horses of Tros were a gift from Jupiter, and said to be immortal. Compare verse 265, *seqq.*—*πεδίοιο*. “Over the plain.” Consult note on book iii., 14.—*φέεσθαι*. “To flee.” Observe that *φέεσθαι* is here said of retreating before the foe. The proper meaning is “to be scared,” “to fear,” and hence “to flee.”—*τὼ καὶ νῶϊ πόλινδε σαώσετον*. “These two also will carry us two safe to the city.”—*ἐπὶ Τυδείδῃ*. Observe that *ἐπὶ* is here employed to mark more immediately the line of direction.

226–229. *ήνία σιγαλόεντα*. “The bright reins,” *i. e.*, shining, glossy. The epithet *σιγαλόεις* is rendered here by some “supple,” “flexile,” like *ύγρός*, and by others “foamy,” as if from *οἶαλον*, “foam” from the mouth. Both interpretations, however, are wrong. The only true derivation is from *σίαλος*, “fat,” *σιγαλόεις* being related to *σίαλος*, as *λιπαρός* to *λίπος*. Fat, or things smeared with fat, look shining or glossy, so that the transition is very easy to the general notion of *bright, splendid*, &c.—*ἐγὼ δ’ ἱππῶν ἐπι-*

θήσομαι. "And I will mount the chariot." Æneas proposes to Pandarus that the latter act as charioteer, while he himself will fight from the chariot. This verse gave rise to great discussion even among the ancients. Aristarchus is said to have preferred the reading ἀποθήσομαι, "I will alight," and this was retained in the ordinary text until Wolf restored ἐπιθήσομαι, the reading of Zenodotus, and which is certainly the true one, for ἀποθήναι, in the sense of dismounting, is unusual. Æneas, according to verse 167, traverses on foot the Trojan ranks in quest of Pandarus, and in all probability leaves his chariot somewhere in the vicinity. On meeting Pandarus, therefore, he makes the following proposal: do you act as charioteer, and I will fight. That this is the meaning intended to be conveyed, is evident from the converse of the proposition, as stated in the verse immediately following: or do you fight, and I will take charge of the chariot.—ἤε σὺ τόνδε δέδεξο. "Or do thou await this man."

230-238. τεὼ ἱππῳ. "Thy own two horses."—μᾶλλον. "Better."—ὕψ' ἡνίοχῳ εἰωθότι. "Under their accustomed charioteer."—οὐ τὼ μὲν δέισαντε, κ. τ. λ. "Lest they two, having become frightened, shall retard their speed." More literally, "shall linger." The writers on Ellipsis would supply here φοβέομαι δέ at the beginning of the clause; but such an ellipsis is unnecessary. The abruptness with which the clause begins is far more spirited, and suits the character of the dialogue better.—ἐκφερέμεν. Supply ἡμᾶς.—τεὸν φθόγγον ποθέοντε. "Missing thy voice."—νῶϊ δ' ἐπαΐξας, κ. τ. λ. This still depends on μή in verse 233.—αὐτῷ. "Ourselves." Observe that αὐτῷ is here, for variety's sake, employed for the reflexive pronoun of the first person. Homer often uses αὐτός for the reflexive pronoun of all three persons. (*Kühner*, § 656, *Obs.* i., p. 290, *Jelf*.)—μῶνυχας. "The solid-hoofed." Compare Virgil, *Georg.*, iii., 88: "*Solido ungula cornu.*"

240-247. ἐμμεμαῶτ'. Observe here the dual employed, with the plural participles immediately preceding. As the dual is not a necessary form, this construction may be easily accounted for. (Compare note on book i., 304.)—ἔχον. Consult note on book iii., 363.

ἐμῷ κεχαρισμένε θυμῷ. "Dear to my soul." Compare Virgil, *Æn.* xii., 142: "*Animo gratissime nostro.*"—ἐπὶ σοὶ μεμαῶτε μάχεσθαι. The construction is, μεμαῶτε μάχεσθαι ἐπὶ σοί, and ἐπὶ is added to mark more clearly the direction of the action.—ἰν' ἀπέλεθρον ἔχοντας. "Possessing immeasurable strength." The epithet ἀπέλεθρος appears to have been originally applied to land that was too extensive to be measured by the πλέθρον, and subsequently to have

been employed in speaking of things in general.—ὁ μὲν Πάνδαρος. "The one (of these is) Pandarus." Supply ἐστί. Observe here the change of construction, instead of τὸν μὲν, τὸν δέ.—αὐτε. "Moreover."—Αἰνείας δ' υἱὸς, κ. τ. λ. "While (the other) Æneas boasts to have been born the son," &c.

249-251. χαζώμεθ' ἐφ' ἵππων. "Let us retire in the chariot." The genitive ἵππων is defended here by the authority of Aristarchus and Attic usage. The construction is the same, in fact, as ἵππων ἐπιβαίνειν, which occurs so frequently in Homer. Compare, moreover, the language of Hesiod: ἐπὶ δ' ἵππείου θόρε δίφρου. (*Scut. Herc.*, 371.)—μηδέ μοι οὕτως θύνε. "And do not, I pray, rush in this manner." Observe that μοί is here what grammarians call the *dativus ethicus*.

252-258. μήτι φόβονδ' ἀγόρευ'. "Speak not at all fearward," *i. e.*, say nothing that may have any relation to fearing, nothing that may point towards and indicate fear. Commentators generally render φόβον here by the term "flight," but its natural meaning suits the context better.—οὐ γάρ μοι γενναῖον, κ. τ. λ. "For it befits not my lineage to fight in a skulking manner," *i. e.*, it is not inborn in me, it befits not my high blood.—ἀλυσκάζοντι. Observe here the attraction of the infinitive, as it is termed, the participle being in the same case with the personal pronoun that precedes. (*Kühner*, § 672, 3, p. 303, *Jelf*.)—ἔμπεδον. "Unimpaired."—ἀλλὰ καὶ αὐτως. "But even thus (as I am)," *i. e.*, on foot.—εἴμ'. "I will go." Consult note on book i., 169.—ἐῤ. To be pronounced as a monosyllable by synizesis. (*Thiersch*, § 149.)—τούτω ἄμφω. "Both these two."—πάλιν αὐτις. "Back again." There is no pleonasm here, since πάλιν, in Homer, has never the meaning of "again." This signification is post-Homeric. Compare note on book i., 59.—εἰ γ' οὔν. "If, indeed, thereupon." We must not read γοῦν here, as Heyne and others do, since this is post-Homeric. (*Thiersch*, § 329, 1.)—ἑτερός γε. "One of the two at least."

260-264. πολύβουλος. "The deep counselling." —τούςδε μὲν ὠκέας ἵππους. Referring to his own steeds.—αὐτοῦ ἐρυκακείν. "Detain here." The infinitive for the imperative, with σύ preceding. There is no necessity whatever of any ellipsis of ὄρα.—ἐξ ἵντυγος ἥνία τείνας. "Having extended the reins from the rim," *i. e.*, having hung them upon the rim of the chariot. The ἄντυξ of a chariot was a rim, or border, thicker than the body to which it was attached, and to which it gave both form and strength. In front of the chariot it was often raised above the body, into the form of a curvature, which served the purpose of a hook to hang

the reins upon when the charioteer had occasion to leave his vehicle. The following cut may give some idea of this.



Αἰνεῖαι δ' ἐπαΐξαι, κ. τ. λ. "But, mindful (of them), rush upon the steeds of Æneas." Observe that ἐπαΐξαι is here, again, the infinitive for the imperative, as is also ἐλάσαι in the succeeding verse. Observe, likewise, that ἐπαΐσσω is construed with the genitive, under the general rule that verbs which signify a rapid motion after some object take that object in the genitive. (*Kühner*, § 507, p 141, *Jelf*.)

265-270. τῆς γάρ τοι γενεῆς. "For (they are) in very truth of that breed." Supply εἰσί, and observe that τοι is equivalent, in fact, to our English phrase, "I tell thee," or, "I assure thee." Knight considers this whole passage, from 265 to 273 inclusive, a mere interpolation, the legend of Ganymede being, according to him, post-Homeric. — ἦς. By attraction for ἦν.—Τρωί. "Unto Tros." Tros was the son of Erichthonius and Astyoche, and grandson of Dardanus. (Compare note on verse 159.)—νῖος ποιῶν Γανυμήδεος. "As a compensation for his son Ganymede." This young prince was carried up to the skies by an eagle, to be the cup-bearer of Jove.—ὕπ' ἡῶ τ' ἡέλιόν τε. "Under both the morning and the sun," i. e., on the whole earth, since the rays of Aurora and the sun spread over all the Homeric plane of the earth. Compare *Völcker*, *Hom. Geogr.*, p. 43.

τῆς γενεῆς. "Of this breed."—ἐκλεψεν. "Obtained (some) by clandestine means." Literally, "stole (some)." — ὑποσχὼν θήλαας ἵππους. "Having admitted mares (to them)." — τῶν οἱ ἐξ ἐγένοντο γενέθλη. "From these six (horses) were produced for him as a progeny." The common text has γενέθλης, which Heyne also adopts, and the meaning will then be, "from the breeding of these," &c., γενέθλης being regarded as equivalent here to γεννήσεως. It

is very doubtful, however, whether *γενέθλη* ever has this signification; and therefore the reading of Eustathius and the Venice MS., as adopted by Wolf and Spitzner, is decidedly preferable, by which *γενέθλη* has the force of *soboles* or *propago*. (Consult *Spitzner, Excurs.*, ix., p. 1.)

271-274. τοὺς μὲν τέσσερας, κ. τ. λ. "Four, indeed, he himself, retaining, cherished at the manger," *i. e.*, in his stable. Observe here the employment of the demonstrative τοὺς with a numeral, to show that the number is to be decidedly marked. (Compare *Kühner*, § 455, 1, p. 106, *Jelf.*)—τῷ δὲ δύ'. "But the other two."—μῆστωρε φόβοιο. "Knowing how to rouse terror." Observe that μῆστωρ properly means "an adviser," "a counsellor." Thus, Homer (*Il.*, viii., 22) calls Jupiter ὕπατος μῆστωρ, and any one distinguished for wise counsel, θεόφιν μῆστωρ ἀτάλαντος, "a counsellor equal to the gods." So, again, μῆστωρ μάχης is "an adviser in battle," *i. e.*, "a leader;" and in this way we get the meaning of μῆστωρ φόβοιο, "prompting terror," &c. As Homer elsewhere applies this epithet to his heroes (vi., 97, 273; xii., 39), some read here μῆστωρι φόβοιο, and refer the words to Æneas. The dual μῆστωρε, however, the reading of Aristarchus, is decidedly preferable, and is intended to convey the idea of fiercely-impetuous war-steeds.

275-279. τῷ δέ. "But the other two." Referring to Pandarus and Æneas.—ἦλθον ἐλαύνοντ'. Observe, again, the employment of the plural in connexion with the dual, and compare note on verse 240.—τὸν πρότερος, κ. τ. λ. Observe that τόν is here employed without any connecting particle, and refers to the one who has been thus far the principal speaker, namely, Diomed.—ἦ μάλα. "Assuredly." The particle ἦ is here strengthened by the addition of μάλα.—πικρὸς οἶστός. This apposition appears here a somewhat idle one. To avoid the objection, some explain it by ἐχθρός μοι οἶστός, *i. e.*, since it did not stay; but this is contrary to Homeric usage.—αἶ κε τύχωμι. "If, perchance, I may hit (thee)." This is Wolf's reading, which Hermann, Thiersch (§ 330, 5), and Spitzner follow. The common text has τύχοιμι, an error retained by Thomas Magister (*s. v. vñv*, p. 248, *ed. Ritsch.*) and by Draco (*De Metr.*, p. 151, 5, *ed. Herm.*).

280-286. ἦ ῥα, καὶ ἀμπεπαλὼν, κ. τ. λ. Repeated from book iii., 355.—τῆς δὲ διαπρὸ πταμένη. "Having winged its way onward through this," *i. e.*, quite through the shield.—πελάσθη. "Was brought near."—τῷ δ' ἐπὶ, κ. τ. λ. Repeated from verse 101.—κενεῶνα διαμπερές. "Quite through in the flank." By κενεῶν is meant the hollow between the ribs and the hip, *i. e.*, the flank

Compare the scholiast: *κενεῶνα, τὸν ὑπὸ τῆς πλευρᾶς τόπιν, τοῖ λαγῶνα.*

287-294. *ἡμυροτες, οὐδ' ἔτυχες.* "Thou didst miss, nor didst thou hit (me)."—*ἀποπαύσεσθαι.* "Will desist."—*ἑτερόν γε.* "The one of you at least."—*αἵματος ἄσαι Ἄρηα, κ. τ. λ.* "Shall have sated Mars with his blood, the warrior of the tough bull's hide shield." A rude and wild image, and, in all probability, carrying us back to the savage customs of early warfare. Compare book iv., 35.—*ρίνα παρ' ὀφθαλμόν, κ. τ. λ.* "To the nose, near the eye, and it passed quite through the white teeth, and then unwearied cut off the root of the tongue, and the point came out at the lowest part of the chin." The scholiasts and Eustathius refer to a difficulty that is raised here. It is asked, namely, how a spear, hurled by Diomedes on foot, could inflict such a wound on Pandarus while standing in a chariot. The explanation appears to be this: the spear, being hurled from a distance, would describe in its course a kind of curve, and the point of the weapon, therefore, would come downward in a slanting direction upon the face of Pandarus, strike the upper part of the nose, cut through the roof of the mouth, pass on through the back part of the tongue, and come out of the lower part of the chin, near the throat.

γλῶσσαν πρυμνήν. Not the tip, but the back part of the tongue. Compare the scholiast: *τὴν πρὸς τῇ ρίζῃ.* So in book xii., 149, *πρυμνήν ἐκτάμνοντες* is applied to the cutting off by the roots, and where the scholiast explains *πρυμνήν* by *πρόρριζον*. Consult, also, verse 339 of the present book.—*ἐξεσύθη.* More literally, "sped forth." We have adopted here the reading of Zenodotus, with Wolf and Spitzner. Aristarchus read *ἐξελύθη*, "was spent," and is followed by Heyne and others. But this, to borrow the language of Spitzner, "*nec poeta, nec sermonis legibus convenit.*"

295-296. *αἰόλα.* "Easily wielded," *i. e.*, manageable. The common explanation is "changeable of hue," "glistening;" but we have preferred following Buttmann, who elucidates the Homeric meaning of *αἶδλος* in a very satisfactory manner. (*Lexil.*, p. 65, *ed. Fischl.*).—*παρέτρεσαν.* "Started aside through fright."—*λύθη.* "Were exhausted."

297-301. *ἀπόρουτε.* "Sprang forth." *i. e.*, from the chariot. Compare the scholiast: *ἀπεπήδα τοῦ ἄρματος.* Æneas, of course, had to spring from the chariot, if he wished to save the corpse of Pandarus, which had fallen from the car to the ground.—*ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε.* "And round it, then, he kept walking." Compare note on *ἀμφιβέβηκας*, book i., 37; and also note on *περιβῆναι*, verse 21

of the present book.—παντός ἔισην. Consult note on book iii., 347.
—τοῦ γ' ἀντλος. "Against him."

302-304. χερμάδιον. Consult note on book iv., 518.—μέγα ἔργον.
"A huge affair," i. e., a huge mass. Compare the similar usage in the case of χρῆμα, as *Herod.*, i., 36 : σὺς μέγα χρῆμα, "A great affair of a wild boar," i. e., a huge wild boar.—ὁ οὐ δύο γ' ἄνδρες φέρουσιν. "Which not even two men could bear." Observe here the employment of the optative without *κέ* or *κέν*. This is not, as some think, a neglect of "minute accuracy" on the part of Homer (*Valpy*, *ad loc.*); on the contrary, the same usage prevails also in Attic Greek. With negatives, the optative, without *κέ* or *κέν* (ἔν), seems to be a stronger negation; a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. (*Kühner*, § 426, *Obs.* i., p. 82, *Jelf.*)—οἷοι νῦν βροτοὶ εἰσι. This opinion of the degeneracy of human size and strength, in the progress of ages, frequently occurs in the ancient writers. Virgil (*Æn.*, xii., 895) imitates the present passage, with a farther allowance of the decay, in proportion to the distance of his time from that of Homer; for he says it was an attempt that exceeded the strength of twelve men instead of two. (*Pope*, *ad loc.*)

305-309. κατ' ἰσχίον. "Against the hip."—ἐνστρέφεται. "Turns itself in."—κοτύλην. "The socket." The blow was inflicted on the socket of the hip bone, or, to speak more technically, on the deep excavation in the *os innominatum*, which receives the head of the thigh bone. (Compare *Galen*, xii., p. 224.)—πρὸς δ' ἄμφω ῥῆξε τένοντες. "And, moreover, burst both the tendons." The reference is to the two tendons that keep the head of the thigh bone in its place and regulate its movements. The poet says that these were ruptured by the blow; but, as Æneas recovered soon after, he means, of course, only a luxation.—ῥσε ἀπὸ ῥινόν. "Tore off the skin."—γνῆξ ἐριπών. Compare note on verse 68.

313-317. ὑπ' Ἀγχίσῃ βουκολέοντι. "To Anchises as he was tending herds." Anchises was a son of Capys, and of **Themis** the daughter of Ilus. Hyginus, however, makes him a son of Assaracus, and grandson of Capys. He was related to the house of Priam, and King of Dardanus on Mount Ida. In beauty he equalled the immortal gods, and was beloved by Venus, who became by him the mother of Æneas. The term βουκολέοντι refers to the employments of early life, before he came to the throne, when, according to primitive Oriental custom, he tended his parents' herds. (Compare *Hom.*, *Hymn. in Ven.*, 54. *seq.*)—ὄν φίλον νείον. "Her own

loved son.”—*ἐχεύατο*. “She spread.” Literally, “she poured. Observe the beautiful image here, and the allusion to the gushing or outpouring, of parental affection with which the mother embraces the son.

πρόσθε δέ οἱ, κ. τ. λ. “And held in front of him, as a screen, a fold of her shining robe.” Observe that *πρόσθε* is generally construed in Homer with a genitive. The dative, therefore, is here to be regarded rather as the dative of advantage; literally, “in front for him.”—*πέπλοιο*. The *peplus* was a large, full robe, or shawl, strictly worn by women, as always in Homer. It was made of fine stuff, usually with rich patterns, and, being worn over the common dress, fell in full folds about the person. It was often fastened by means of a brooch, and was thus displayed upon the statues of female divinities, such as Diana and the goddess Rome. It was, however, frequently worn without a brooch, in the manner represented in the annexed wood-cut, which is copied from one of Sir W. Hamilton’s vases.



ἔρκος ἔμην βελέων. Not so much to be a defence against the darts, because it does not protect Venus herself from being wounded, as to render Æneas invisible by its interposition. (*Heyne, ad loc.*)

318-329. *ὑπεξέφερον*. “Bore secretly away.”—*συνθες ὧν* “A.

ra.igements." Compare verse 260, *seqq*—ὄγε. Sthenelus—μῶν-
 χαρ ἵππους. Consult note on verse 236.—ἐξ ἄντυγος ἡνία τευνας, κ.
 τ. λ. Compare verse 262, *seqq*.—Δηϊπύλῳ. Named here for the
 first and last time.—περὶ πάσης ὁμηλικίης. "Above the whole class
 of his equals in years." The abstract for the concrete.—ὅτι οἱ φρεσὶν
 ἄρτια ἦδη. "Because he possessed in mind congenial sentiments
 with himself." Literally, because he knew in mind something suit-
 ed to, or in accordance with, himself. The primitive meaning of
 ἄρτιος is "suitable," "exactly fitted," a signification which plainly
 appears here. Observe, moreover, the peculiar usage of Homer in
 construing εἰδέναι with a plural adjective, and making this equiva-
 lent to the simple εἶναι with the masculine singular: thus, ἄρτια
 εἰδέναι is the same as ἄρτιος εἶναι.—νησὶν ἐπι γλαφυρῇσιν ἐλαυνέ-
 μεν. "To drive onward for the hollow ships." The more common
 construction would be ἐπὶ νῆας, but ἐπι is here adverbial, as the ac-
 centuation shows.—ὄγ' ἦρωρ. Referring to Sthenelus.—ὦν ἵππων
 "His own chariot."—Τυδείδην μέθεπε κρατερῶνυχας ἵππους. "He
 drove the strong-hoofed horses in quest of the son of Tydeus." Observe that μεθέπω, which commonly means "to follow after,"
 &c., is here employed in a transitive sense, and with a double
 accusative.

330-338. ἐπώχετο. "Was pursuing."—γινώσκων ὅτ' ἔην. "Know-
 ing that she was."—αἶτ' ἀνδρῶν πόλεμον, κ. τ. λ. "That bear sway
 amid the battle of heroes."—οὔτ' ἄρ'. "Neither namely."—'Εννῶ.
 "Enyo," goddess of War, answering to the Roman Bellona. She
 was the daughter of Phorcys and Ceto. (*Hes., Theog.*, 273.)—ἐκί-
 χανε. "He overtook her."—ὀπάζων. Equivalent here to διώκων,
 and the less usual signification.—ἐπορεξάμενος. "Having reached
 forward against her," i. e., having reached forward to strike.—μετ-
 ἄλμενος. "Springing after her."—ἄκρην χεῖρα ἀβληχρήν. "The
 extremity of her weak hand." The wound was inflicted on the
 wrist, as is explained shortly after. Observe the peculiar force of
 the epithet ἀβληχρήν, as referring to the circumstance of her being
 an unwarlike goddess.—χροὸς ἀντετόρησεν, κ. τ. λ. The goddess
 was holding her ambrosial robe before her wounded son, and the
 spear point of Diomedes passed through this, and wounded the hand
 that held it.—Χάριτες. The Graces are the bestowers of all grace
 and beauty on both persons and things, and are the attendants and
 ministers of Venus. Homer speaks of them in the plural, and
 leaves their number undefined. He mentions one alone by name,
 Pasithea. (*Il.*, xiv., 267.) Hesiod, on the other hand, gives three, and
 calls them the daughters of Jupiter and Eurynome. (*Theog.*, 907)

339-342. *πρυμνὴν ὑπὲρ θένaroς*. "At the extremity (of the hand) above the palm," *i. e.*, on the wrist, or, rather, where the wrist and palm meet. Compare the scholiast: *ὑπὲρ τὸ ἔσχατον τοῦ θένaroς, εἰς τὴν πρῶν τὸν καρπὸν συνάφειαν*.—*ἰχώρ*. "Ichor." By *ἰχώρ* is properly meant the watery part of the blood, lymph, or serum. The poet, however, ingeniously employs the term here to denote the ethereal juice that flows in the veins of the gods, as opposed to the thicker blood of ordinary mortals.—*οὐ γὰρ σῖτον ἔδουσ', κ. τ. λ.* "For they eat not bread," &c. The gods live on ambrosia and nectar, not on that mortal food (*σῖτον καὶ αἰθοπα οἶνον*) which would produce chyle and blood, an exemption from which is the cause of their immortality. (*Valpy, ad loc.*) Wolf marks verse 342 with an obelus, as spurious. Köppen and others regard verses 340, 341, and 342 as all forming a mere gloss, because, according to them, the term *ἰχώρ* is not found in later poets, and because in verse 417 it occurs, he says, as a neuter. Both reasons are erroneous: the term in question appears in Apollonius Rhodius (iii., 852, and iv., 1679); and in verse 417, *ἰχώ* is not a neuter, but an irregular epic accusative for *ἰχώρα*. Besides, these verses occur in all the MSS., and are also recognised by Eustathius.

343-344. *ἀπὸ ἑο κάββαλεν*. "Let fall from her."—*μετὰ χερσὶν ἐρύσσατο*. "Protected with his hands." Apollo lifted him from the ground, and rescued him from the foe. Observe that *ἐρύομαι* gets its meaning of *protecting* from that of *dragging* out, or *drawing* away from the press of battle.

349-351. *ἢ οὐχ ἄλῃς*. "Is it not enough." Observe that *ἢ οὐχ* form one syllable (*youch*) by synizesis.—*ἡπεροπέυεις*. "Thou cajolest."—*σύγ'*. Observe here the peculiar force of the particle *γέ*, "thou, at least," *i. e.*, thou, *being such a one*.—*πωλήσῃαι*. "Wilt resort," *i. e.*, wilt meddle with. Observe here the employment of *εἰ* with the future, as denoting the possible, though not very probable, recurrence of an act. Hence it is often used thus in the expression of threats. (*Hartung, § 4, vol. ii., p. 298.*)—*καὶ εἴ*. Consult note on book iv., 347.—*ἐτέρωθι*. "Elsewhere," *i. e.*, elsewhere than in the fight itself; at a distance from actual fight. Diomedes means that the very mention of the name of war will cause her to shudder.

352-354. *ἀλύουσ'*. "Distracted with pain." The general meaning of *ἀλύω* is, "to be beside one's self," "to wander in mind." It is commonly applied to pain, grief, &c., more rarely to joy or pride.—*τείρετο δ' αἰνῶς*. "And she was dreadfully exhausted."—*ἀχθούεην*. "Oppressed."—*μελαίνετο δὲ χροὰ καλόν*. "And she began to turn black as to her fair skin." The reference appears to be to the

and discolouring produced by the blow; and in his sense it is taken in the shorter scholia: *ἐπελιδνοῦτο το καλὸν σῶμα*. The same explanation, too, is given by the scholiast on Theocritus (v. 99). Köppen, however, thinks that the poet refers to the blood streaming from the wound and discolouring the skin; and Heyne seems to favour the same opinion. But this would confound the immortal ichor with mortal blood.

355-358. *μάχης ἐπ' ἄριστερά*. "On the left of the fight." Mars was sitting on the bank of the Scamander, which river was to the left of the Trojans. (Compare verse 35, *seq.*)—*ἤερι δ' ἔγχος ἐκέκλιτο*, κ. τ. λ. "And there, enveloped in a cloud, his spear was lying on the ground, and his two fleet coursers stood." Observe the *zeugma* in *ἐκέκλιτο*, the leading idea being that of rest. We have followed here the explanation of Heyne, which obviates all the difficulties that have been started by interpreters, and which saves the awkward necessity of making *ἐκέκλιτο* equivalent to *ἐκαλύπτετο*. The idea intended to be conveyed is simply this: the spear of Mars was lying on the ground near him, and his chariot also was close at hand, but both were concealed from mortal vision by a cloud, or mist.—*κασιγνήτοιο φίλοιο*, κ. τ. λ. "She begged from her brother his horses with frontlets of gold." The *ἄμπυξ*, or frontlet, was a broad band or plate of metal. It formed, also, a female ornament, and ladies of rank wore it above the forehead, as part of the head-dress. The annexed wood-cut exhibits the frontlet of Pegasus, taken from one of Sir W. Hamilton's vases, in contrast with the corresponding ornament as shown on the heads of two females in the same collection.



359-362. *κόμισαί τέ με*, κ. τ. λ. "Both convey me away, and give me thy horses (for that purpose)," *i. e.*, give me the loan of thy car that I may be conveyed by it to a place of safety. Observe

that *κόμισαι* is here the infinitive, in the sense of the imperative. The scholiast errs in rendering it by *ἐπιμελήθητι*.—*δός τέ*. The common text has *δός δέ*, but *δέ* clashes with what precedes. The reading *τέ* is given by Bentley, Heyne, Wolf, Spitzner, &c.—*ὦ με*. Observe the double accusative.—*ὅς νῦν γε καὶ ἂν Διὶ, κ. τ. λ.* The meaning intended to be conveyed is in effect this, that Diomedes is now the most daring of mortals, even as Jove is the greatest of the gods.

364–370. *ἀκηχεμένη*. “Afflicted.”—*λάζετο*. “Took hold of.”—*αὔστιξεν δ’ ἐλάαν*. “And she lashed (the steeds) to urge them forward.” Observe that the infinitive stands here without *ὥστε*. Homer, indeed, may be said to use the infinitive without this conjunction, since he has it only twice joined with that mood, namely, *Il.*, ix., 42., and *Od.*, xvii., 21.—*ἵππους ἔστησε*. “Stopped the horses.” Compare verse 755.—*παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ*. “And threw beside them ambrosial food.” Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and *Buttmann, Lexil.*, p. 81, *ed. Fishl.*)—*ἐν γούνασι*. “Upon the knees,” i. e., upon the lap or bosom.—*Διώνης*. In the *Iliad*, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signified simply “goddess.” It appears, also, to be the origin of the appellation *Juno*. Hesiod names also a Dione among the Ocean nymphs. (*Theog.*, 853.) According to Apollodorus (i., 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gæa.

371–372. *ἀγκᾶς ἐλάζετο*. “Caught in her arms.” Though to be regarded here as a kind of adverb, yet *ἀγκᾶς* appears to have been originally an accusative plural of the obsolete form *ἀγκαί*, equivalent to the later *ἀγκάλαι*. According to this view, *ἀγκᾶς ἐλάζετο* will mean, in strictness, “took to her arms,” the accusative denoting motion towards. As regards the short final syllable, moreover, this may be a remnant of Doric usage, the Doric poets not unfrequently adopting the short quantity in the final syllable of accusatives plural of the first declension. (*Spitzner, Gr. Pros.*, § 28, 4.)—*χειρὶ τέ μιν κατέρεξεν, κ. τ. λ.* Consult note on book i., 361.

373–375. *σε τοιάδ’*. Observe the double accusative and compare book ii., 195.—*μαψιδίως*. “Rashly.”—*ὥς εἴ τι κακὸν, κ. τ. λ.* “As if openly committing some crime,” i. e., as if you had committed some offence openly. The allusion here is to early Grecian customs in the case of females. Women were kept within doors, and not allowed to mix much in public. They were subjected also

to strict domestic discipline for misconduct, but if the offence were committed in public (*ἐνωπιῷ*), the punishment was much more severe. Compare *Il.*, xxi., 489, *seqq.*, where Juno inflicts personal chastisement on Diana.

376-381. *οὐτα*. Observe here the short final vowel, the tense not being an imperfect (*οὐτᾶε*, contr. *οὐτᾶ*), but a syncopated aorist (*οὐτᾶν*, 3 sing. *οὐτᾶ*). — *οὐ γὰρ ἔτι Τρώων, κ. τ. λ.* “For no longer is the dire conflict between the Trojans and Greeks.”

382-384. *τέτλαθι, τέκνον ἐμόν, κ. τ. λ.* Repeated from book i., 586.—*ὃς τλήμεν*. “Have before this endured (evils) from men.” We find a twofold mode of punctuating this clause among the ancient grammarians, namely, either to place a comma after *ἀνδρῶν*, as Eustathius and most others do, so that *τλήμεν ἐξ ἀνδρῶν* are joined in construction; or to place a comma after *δῶματ’ ἔχοντες*, and connect *ἐξ ἀνδρῶν* with *χαλέπ’ ἄλγεα, κ. τ. λ.* The former mode is adopted by all the more recent editors, and suits the context better.—*χάλεπ’ ἄλγε’ ἐπ’ ἀλλήλοισι τιθέντες*. “Laying grievous sorrows upon each other.” The meaning of the whole passage is this: Many of us, inhabitants of the skies, have already endured, and are destined to endure evils at the hands of men, since we ourselves do, in fact, bring these evils upon each other, by the eagerness with which we take part in the quarrels of mortals.

385-387. *Ἵλιος κρατερός τ’ Ἐφιάλτης*. Otus and Ephialtes, commonly called the twin sons of Alæus, were, in fact, the sons of Neptune and Iphimedia, the wife of Alæus. They were the tallest giants that earth ever reared, and at nine years of age were already nine ells in height, and nine cubits in breadth. They menaced the immortals, and prepared to pile Ossa upon Olympus; but Apollo killed them before the down had grown on their cheeks. (*Od.*, xi., 304, *seq.*) The legend of their imprisoning the war-god is supposed by one of the scholiasts to mean, that by reason of their great strength they became the arbiters of war and peace, and caused the former to cease: *μέγιστοι καὶ ἰσχυροὶ γενόμενοι ἔπανσαν τοὺς πολέμους*.

χαλκῷ δ’ ἐν κεράμῳ, κ. τ. λ. “And he lay bound for thirteen months in a brazen dungeon.” Observe the continuance of action denoted here by the pluperfect. The term *κέραμος* is said to mean here a dungeon, or prison, by a Cyprian usage: and we may compare with it, in this sense, the word *χῆραμος*, meaning “a hole,” “gap,” or “hollow.” Some, however, suggest that *χαλκῷ ἐν κερᾷ* may signify “under a roof of brass,” i. e., impenetrable.

388-391. *καὶ νῦν κεν ἔνθ’ ἀπόλοιτο, κ. τ. λ.* The hoet talks here

of Mars's *punishing*. As this, however, could not, of course, happen to a deity, even according to the rude notions of the Homeric age, we must take the term in question in a very extended sense, and explain it by the language of Hesiod in his *Theogony* (v. 792), where we find it stated that a god might remain for a long time in a kind of stupor, or lethargy.—*ἄτοσ πολέμοιο*. “Insatiate of war.” *μητρυνή*. “Their step-mother.” The step-mother of the Alloidæ was Eeribœa, or Eribœa, the daughter of Eurymachus son of Mercury. According to the scholiast, she disclosed to Mercury, out of hatred to her step-sons, the place where Mars was confined.—*ἔξέκλεψεν*. “Stole away.”—*τειρόμενον*. “Exhausted.”—*δέ*. Equivalent to *γάρ*.—*ἐ ἐδάμνα*. “Was subduing him.”

392–394. *παῖς Ἀμφιτρύωνος*. Hercules is meant, and Homer appears to be here quoting from some old poem, or Heraclea, celebrating his exploits. The scene of the legend, according to the scholiast, was at Pylos, where Neleus, the father of Nestor, was reigning at the time. In the battle that was fought here, eleven of the sons of Neleus were slain, and only Nestor escaped. The gods, too, namely, Juno, Pluto, Mars, and Neptune, who had taken sides with Neleus, were very roughly handled in the conflict, and Juno and Pluto were both wounded. (Compare *Apollod.*, ii., 7, 3.) Other authorities make Mars also to have been wounded on this occasion. (*Hes.*, *Scut. Herc.*, 362.—*Pind.*, *Ol.*, ix., 43, *seq.*)—*διστῷ τριγλώχινι*. “With a three-barbed arrow.” Compare the explanation of the scholiast: *τριγλώχινι· τρεῖς ἀκίδας ἔχοντι*.—*καὶ μιν*. “Her also.”—*ἀνῆκεστον*. “Unassuageable.”

395–397. *ἐν τοῖσι πελώριοις*. “Gigantic among these (deities).” The reference in *τοῖσι* is not merely to Mars and Juno, but to all the gods generally, who have, according to verse 383, *seq.*, suffered evils from mortals.—*ὁ αὐτὸς ἀνὴρ*. “The same man,” *i. e.*, Hercules.—*ἐν Πύλῳ*. “In Pylos.” There is considerable difference of opinion here about the true reading. Some give *ἐν Πύλῳ*, and make *ἐν Πύλῳ ἐν νεκύεσσι* equivalent to *ἐν τῇ τῶν νερτερῶν Πύλῳ*, “in the gate of the dead,” *i. e.*, of the lower world. This is the reading of Aristarchus, and it is supposed to refer to the time when Hercules bore off Cerberus from the lower world, and a conflict took place with Pluto in the very gates of Hades. (Compare *Eustath.*, *ad loc.*) This explanation, however, goes on the very gratuitous supposition that *Πύλῳ* is only another form for *Πύλῳ*. But we find that Homer always uses *Πύλαι*, not *Πύλη*, and never *Πύλος*. Heyne, therefore, reads *ἐν Πύλῳ*, and refers the words to the battle at Pylos, of which mention has already been made in a previous note. Heyne's opin-

is supported by the authority of K. O. Müller (*Orchom. u. die Minyer*, p. 364), Bothe, and Jacobi (*Mythol. Wörterb.*, p. 260, *Anm.*) It certainly appears the preferable one.

ἐν νεκύεσσι, βαλὼν, κ. τ. λ. "Having wounded, consigned him to pains among the dead," *i. e.*, Pluto lay amid the slain, suffering from the wound which Hercules had inflicted. Compare Heyne: "*Hades jacebat inter cæsos dolens e vulnere.*" With ἔδωκεν supply αὐτόν.

398-402. πεπαρμένος. "Pierced through."—ἡλήλατο. "Had been driven."—κῆδε δὲ θυμόν. "And was distressing his soul." Observe that κῆδω, though here applied to the mind, is most commonly employed of outward troubles.—Παῖών. Pæëon is in Homer the physician of the gods. Nothing is said about his origin. His attributes were transferred by later poets to Apollo, with whom he was, perhaps, originally identical.—ὀδυνήφατα φάρμακα. "Pain-extinguishing remedies."

403-404. σχέτλιος, ὀβριμοεργός, κ. τ. λ. "Reckless man, doer of violent deeds, who felt not at all concerned about perpetrating unholy acts." Observe that these words refer to Hercules, and are in close connexion with verse 397, and that all from verse 398 to v. 402, both inclusive, must either be regarded as a parenthetical clause, or, what is far more probable, as a mere interpolation.—ὀβριμοεργός. We have followed here the ordinary text. Spitzner gives αἰσυλοεργός, which, according to the scholiast, and the *Etym. Mag.* (39, 31), was the reading of Aristarchus. But this latter form occurs nowhere else in Homer, whereas ὀβριμοεργός is given in the Homeric Lexicon of Apollonius.—ἐκηδε. "Harassed."

405-409. σοὶ ἐπὶ τοῦτον ἀνῆκε. "Set this man upon thee." Observe that ἐπὶ is here added to mark more clearly the direction of the action. The reference in τοῦτον, as also in νήπιος, immediately after, is to Diomedes.—οὐδε τὸ οἶδε. The same as οὐδὲ τοῦτο οἶδε.—αὐλ' οὐ δηναῖος. "Not at all long-lived."—οὐδέ τί μιν παῖδες, κ. τ. λ. "Neither at all do his children on his knees call him father," *i. e.*, nor does he ever return from war to the loved circle of home. A beautifully-simple passage, and imitated by Gray:

No children run to kiss their sire's return,
Or climb his knees the envied kiss to share."

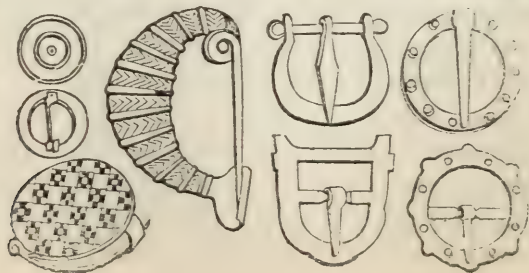
410-415. τῷ νῦν Τυδείδης φραζέσθω. "Therefore now let the son of Tydeus take heed." Dione here means to convey the idea, that Diomedes may possibly meet with an antagonist far different from Venus, who may lay him low on the battle-field, and leave his wife Ægialea to mourn in vain for his return. There is no allusion,

therefore, in this to any wandering from home, on the part of Diomedes, in consequence of the infidelity of his spouse. That whole story appears to be a post-Homeric one. Ægialea is here represented as a faithful wife; whereas, according to the common account, she was a woman of the most abandoned character, and her vicious propensities were implanted in her by Venus, that she might be revenged on Diomedes for wounding her. On his return, says the same account, being made acquainted with the criminal conduct of his spouse, he went to settle in Daunia.

ἡμείνων σεῖο. "Mightier than thou."—Αἰγιάλεια, περίφρων Ἀδρήστίνῃ. "Ægialea, the eminently-prudent daughter of Adrastus." Ægialea, according to another account, was the daughter of Ægialeus, the son of Adrastus. (*Apollod.*, i., 8, 6.)—ἐξ ὕπνου γούωσα. "Breaking out into lamentations from sleep." The most natural mode of explaining these words is to refer them to some alarming dream respecting her absent lord, which disturbs her slumbers, and the cries of grief occasioned by which alarm the whole household. And that this often occurs, the particle δὴν in the previous verse is intended to indicate.—κουρίδιον πόσιν. "Her wedded lord."—ἰφθίμῃ ἄλοχος. "The noble spouse," i. e., ennobled by her true affection for her husband.

416-420. καὶ ἀμφοτέρῃσιν, κ. τ. λ. "And wiped off the ichor from her hand with both (her own)." Supply *χερσίν* after *ἀμφοτέρῃσι*.—ἤλθετο. "Began to heal."—αἱ δ' αὖτ'. "But they in their turn."—Ἀθηναίῃ τε καὶ Ἑρῇ. Deities always friendly to the Greeks.—ἐρέθισον. "Tried to provoke." Jupiter always favoured Venus, and hence excited the ill-will of Minerva and Juno.

421-427. ὃ τι κεν εἶπω; "For what I shall say?" More literally, "for that which I shall say, whatever it may be?"—ἤ μάλα δῆ. "Most assuredly now."—ἀνιῆσα. "While inciting."—τοὺς νῦν ἔκπαλ' ἐφίλησεν. "For whom she has just now shown an excessive fondness."—καρβέζονσα. "In caressing."—πρὸς χρυσῆν περόνην. "Against her golden brooch." The following wood-cut represents some ancient brooches. The curved portion in some is a circular



ring, or disc, the pin passing across its centre; in others it is an arc, the pin being as the chord of the arc.

428-430. οὐ τοι, τέκνον ἐμόν, κ. τ. λ. This verse and the two that follow are quoted by many of the ancient writers; *e. g.*, by Cicero (*ad Att.*, xiv., 13), and Plutarch (*De Aud. Poet.*, p. 36).—δέδοται πολεμῆϊα ἔργα. "Have warlike deeds been assigned."—ἀλλὰ σύγ' ἱμερόεντα, κ. τ. λ. "But do thou attend to the desirable employments of the marriage-state."—ταῦτα δὲ πάντα. "All these things, on the contrary," *i. e.*, the employments of warfare.

433-439. γινώσκων ὁ. "Although he knew that." Observe that ὁ, the neuter of the relative ὅς, is here employed for ὅτι, "that." (Kühner, § 800, p. 407, *ed. Jelf.*)—ὑπείρεχε χεῖρας. Compare book iv., 249.—ἔτο δ' αἰεὶ. "But he was continually longing."—τρὶς δὲ οἱ ἐστυφέλιξε, κ. τ. λ. "And thrice Apollo violently smote for him his glittering shield." Observe that ἀσπίδα οἱ is the same, in fact, as ἀσπίδα αὐτοῦ. As regards ἐστυφέλιξε, consult *Glossary* on book i., 581.—ἐπέσσυτο. "He had made an onset upon him." Observe the employment of the passive in a middle sense.—δεινὰ ὁμοκλήσας. "Having terribly rebuked (him)."

440-442. φράζεο, Τυδεΐδη, καὶ χάζεο. "Beware, son of Tydeus, and retire."—θεοῖσιν ἴσ' φρονέειν. "To meditate equal things with the gods," *i. e.*, to consider thyself equal to the gods. Compare Voss, *ad loc.*: "Nimmer den Göttern wage dich gleich zu achten." This is the true idea, though rejected by Crusius and Stadelmann—φύλον. "Is the race." Supply ἐστί.—ἔρχομένων. "Moving." Men moving on the earth are here opposed to the gods who occupy the mansions of Olympus.

445-448. ἀπάτερθεν ὀμίλου. "Apart from the throng."—Περγάμῳ εἰν ἱερῇ. Compare book iv., 508.—οἱ ἐτέτυκτο. "Stood built for him." Observe the continued meaning of the pluperfect.—ἦτοι τὸν Λητώ τε, κ. τ. λ. "Him, indeed, both Latona and the arrow-queen Diana began to heal and restore to his former glory of mien," *i. e.*, to restore to his former strength and beauty.—ἐν μεγάλῳ ἁδύτῳ. "In the spacious shrine." The ἁδυτον was the innermost shrine, or sanctuary, and to it the priests only had access. The two goddesses here mentioned must be supposed to have been worshipped in the same temple with Apollo, their worship being a kindred one.

449-454. εἰδωλον. "A phantom."—αὐτῷ τ' Αἰνείᾳ ἱκελον, κ. τ. λ. Compare *Virg.*, *Æn.*, x., 636, *seqq.*—δῶν ἁλλήλων, κ. τ. λ. "Were destroying the ox-hide well-rounded shields, and the light bucklers around each other's breasts." The shields were commonly made of ox-hides spread over a frame-work of wood or twisted osiers

The hides were several folds deep, and were bound round the edge with metal.—*λαισήια*. The *λαισήιον* was a kind of shield or buckler, oblong, and usually bending inward. It was always distinct from the *ἀσπίς*, and lighter. It was covered with raw hides, and was used by the Cilicians instead of the common *ἀσπίς*. (Compare Müller, *Archæol. d. Kunst*, § 342, 6.)

455–459. Ἄρες, Ἄρες, κ. τ. λ. Compare verse 31.—οὐκ ἂν δὴ τόνδ', κ. τ. λ. “Wouldst thou not now, having gone after him, draw this man away from the fight?” As regards this form of interrogation, compare verse 32.—*σχεδόν*. “Close to her,” i. e., coming quite near.—*χεῖρ' ἐπὶ καρπῷ*. “On the hand by the wrist.” Compare note on verse 336.—*αὐτῷ μοι*. “Upon me myself.” Among the Attics, *ἐμαντοῦ*, *σεμαντοῦ*, &c., are reflective only, referring to the person implied in the verb, without any particular emphasis derived from *αὐτός*; in Homer, on the contrary, *αὐτός* has usually an emphasis; hence he often gives the component parts separately, as *ἐμ' αὐτέν*, *ἐ αὐτήν*, and sometimes, as in the present instance, *αὐτός* is placed before the personal pronoun, which has the effect of increasing the emphasis. (*Matthiæ*, § 148, *Obs.* 2.)

460–471. Περγάμῳ. Compare verse 446.—*μετελθών*. “Having gone among them.”—*Ἀκάμαντι*. Acamas was the leader of the Thracians from the shores of the Hellespont. Compare book ii., 844.—*κέλευεν δέ*. “And he encouraged.”—*ἐς τί*; “How long?” Equivalent, as Eustathius remarks, to *μέχρι τίνος*.—*ἢ εἰσόκεν*. “Shall it be until.” As regards the interrogative meaning of *ἢ*, consult note on book i., 133.—*ἐτίομεν*. “We used to honour.”—*φλοίσβοιο*. Compare verse 322.—*Σαρπηδών*. Sarpedon was the son of Jupiter by Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. (Compare book ii., 876.) The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was slain by Patroclus. (*Il.*, xvi., 419, *seqq.*)

472–475. πῇ δὴ τοι μένος οἴχεται; “Whither, now, is thy spirit gone?” Several verbs, among which is *οἴχομαι*, have in their present the sense of the perfect, as implying the action whence their present state arises. (*Kühner*, § 396, p. 51, *ed. Jelf.*)—*φῆς πον ἄτερ λαῶν*, κ. τ. λ. “Thou saidst, if I mistake not, that thou wouldst hold the city without (thy own) forces and the auxiliaries, alone with thy brothers-in-law and thy own brothers.” Observe that *ἐξέμεν* is here equivalent, in effect, to *φυλάξειν*.—*πον*. Equivalent here to the Latin *ni fallor*. (*Zeune, ad Viger.*, p. 446, *ed. Herm.*)—*λαῶν*. By these are meant the city forces as distinguished from

the allies.—τῶν. Referring to the γαμβροί and κασίγνητοι.—ιδεῖν οὐδὲ νοῆσαι. “To see or to observe.” Homer distinguishes simple seeing (ιδεῖν) from νοεῖν, which latter implies an exercise of mind following upon ιδεῖν. Compare *Il.*, xi., 599, where we have τὸν δὲ ἰδὼν ἐνόησε.

477–481. οἷπερ τ’ ἐπικούροι ἔνειμεν. “Whosoever of us are even (the place) as auxiliaries.” Sarpedon, not without reason, boasts of the prowess of the Trojan allies. Even Agamemnon feared them more than the Trojan forces themselves. (Compare book ii., 130.)—ἤκω. “Am come.” Compare note on verse 472.—τηλοῦ γὰρ Λυκίῃ. Supply ἐστί. By Lycia is here meant, not the country of Pandarus, on the River Æsepus, in Mysia (compare note on book iv., 197), but the larger region of that name between Pamphylia and Caria.—Ξάνθῳ ἐπὶ δινῆεντι. “Upon the eddying Xanthus.” Observe that the Lycian River is meant, not the one in Troas called also Scamander.

καὶ δὲ κτήματα πολλά, κ. τ. λ. “And (there I left) behind many possessions, and (those) which whoever may be in want wishes for,” i. e., and which he who has not as large would greatly wish to have. With ἐπιδευῆς supply ἦ. This latter clause, τὰτ’ ἔλδεται ὅς κ’ ἐπιδευῆς, appears to be added for mere amplification. Compare the explanation of Heyne: “*Opes satis magnas, quas omnes alii habere vellent.*” As regards the form κάδ, consult note on book ii., 160, and observe that καὶ ἔλιπον becomes, in later Greek, κατέλιπον.

482–486. ἀλλὰ καὶ ὥς. Consult note on book i., 116.—καὶ μέμνη αὐτός, κ. τ. λ. “And am myself eager to fight with any warrior. Clarke explains ἀνδρί here by “*cum isto viro*,” i. e., *Diomede*. But this would be τῷ ἀνδρί.—ἀτὰρ οὔτι μοι ἐνθάδε τοῖον, κ. τ. λ. “Although I have not anything here such as the Greeks would either carry off or drive away,” i. e., though I have no possessions here, such as you and your countrymen have, which the Greeks may plunder if undefended. The expression ἄγειν καὶ φέρειν means to sweep a country of all its plunder, ἄγειν referring, in such construction, to slaves, cattle, &c., and φέρειν to things.—καὶ ἀμυνέμεναι ὤρεσσιν. “And to defend their wives.”

487–490. μήπως, ὥς ἀψίσοι, κ. τ. λ. “(Beware) lest by any means, having been taken, as it were, in the meshes of an all-catching net, ye become a prey and a spoil unto hostile men.” Supply ὅ, ὥστε before μήπως. Some, however, make no ellipsis here but place a comma after ὤρεσσιν. This wants force

ἀλόνητος. There is a metrical difficulty here, the α in ἀλόνητε being

long, whereas every where else in Homer it is short. (Compare book ii., 374, and iv., 291.) Bentley, therefore, proposes to read *λίνου πανάγροιο ἄλόντε*, while Clarke inserts *του* between *λίνου* and *ἄλόντε*, so as to read *λίνου που ἄλόντε πανάγρον*. Neither expedient, however, is necessary, since the long *ā* in *ἄλόντε* appears to be the original quantity. Compare *ἀνᾶλίσκω*. (Buttmann, *Irreg. Verbs*, p. 17, ed. Fishlake.) Again, besides the metrical difficulty, a grammatical one presents itself. How can the dual be employed in *ἄλόντε*, when we expect the plural number? Some of the old interpreters of Homer supposed the dual to stand here for the plural, and with this opinion Buttmann (§ 33, *Anm.* 8) and Thiersch (§ 182, 12) so far agree, that they make the dual-ending nothing more than an old shortened form of the plural. Clarke's explanation, however, appears to be the most natural, which makes the dual here actually refer to two distinct subjects; namely, Hector, on the one hand, and the rest of the Trojans on the other: "Thou and thy people;" *Tuque ipse et populus tuus*. This derives additional confirmation from verse 485, where we have *τύνη* and *λαοὶ ἄλλοι* in juxtaposition. (Clarke, *ad loc.*)

491-492. *τηλεκλειτῶν*. "Far-famed." Wolf and Heyne every where prefer *τηλεκλητῶν*, "summoned from afar." The MSS. fluctuate between the two forms, since wherever *τηλεκλειτοί* is given there is always a various reading *τηλεκλητοί*. Buttmann, however, gives *τηλεκλειτοί* the preference. Many of the Trojan allies came, not from afar, but from quarters near at hand; and, besides, the allies themselves are often styled by the simple epithet *κλειτοί*. The compound *τηλεκλητός*, moreover, does not occur in any other ancient writer. We have, therefore, for these reasons, as well as others stated by Buttmann, followed this critic in the present instance, as Spitzner has likewise done. (*Lexil.*, p. 383, ed. Fishl.)

νωλεμέως ἐχέμεν, κ. τ. λ. "To hold on unceasingly, and to lay aside, in thy own case, all cause for strong reproof." The meaning of this line has been greatly misunderstood by Heyne and others, who have accordingly regarded it, along with the previous one as spurious, because, in their opinion, no satisfactory sense can be elicited from it. The whole difficulty, however, will disappear, if we refer *νωλεμέως ἐχέμεν* alone to *λίσσομένῳ*, and connect *κρατερῇ δ' ἀποθέσθαι ἐνιπὴν* not with *λίσσομένῳ*, but with *σοὶ δὲ χρή* in verse 490. Sarpedon, then, will advise Hector to do two things: to see, namely, that the leaders of the allied forces be induced to persevere in their exertions; and, in the next place, not to give occasion for

any rebukes from others, in his own case, by acting the part of a vain-glorious boaster, in the manner alluded to in verse 473, *seqq.*

493-498. δάκε. "Stung."—*Ἐκτορι*. The usual Homeric construction, in such cases, is that of a double accusative, namely, one of the whole and another of the part. Here, however, and also in *Od.*, xviii., 88, the whole is expressed by the dative.—*πάλλων δ' ὀξέα δοῦρα*. The Homeric heroes, on important occasions, went to battle with two spears. (Compare book iii., 18.)—*φύλοπιν αἰνῆν*. Compare book iv., 15.—*οἱ δ' ἐλελίχθησαν*. "They thereupon wheeled about," i. e., turned around from flight. The reference is to the Trojans.—*ὑπέμειναν ἀολλέες*. "Withstood them in close array."

499-505. ἄχνας φορέει, κ. τ. λ. "Carries the chaff along the sacred threshing-grounds." The threshing-floor was a raised place in the field, open on all sides to the wind; for the ancients performed their threshing in the open air, not under cover, and the grains of corn were beaten out, either by the hoofs of cattle treading upon it, or by flails. (Compare *Virg., Georg.*, i., 178.)—*ἱεράς*. By "sacred" is here meant consecrated to Ceres.—*ἀνδρῶν λικμώντων*. "When men are winnowing." Supply *τὸν καρπὸν*.—*ὅτε τε ξανθὴ Δημήτηρ, κ. τ. λ.* "And when yellow Ceres is separating both the grain and the chaff, as the winds rush along." The ancient Greeks performed their winnowing when the winds were high, in order that the chaff might be the more easily carried off. As regards the expression *ξανθὴ Δημήτηρ*, compare Virgil's "*flava Ceres*" (*Georg.*, i., 96.)

αἱ δ' ὑπολευκαίνονται ἄχυρμαί. "And they, the places where the chaff falls, grow gradually white." Compare, as regards the meaning of *ἄχυρμαί*, the explanation of the scholiast: *οἱ τόποι εἰς οὓς τὰ ἄχυρα ἐκπίπτει*.—*ὅν ῥα δὲ αὐτῶν, κ. τ. λ.* "Which, in fact, the feet of the horses struck up through them to the brazen-founded heaven, as (the Trojans) mingled with them back again." The dust is raised by the feet of the Trojan steeds, passes through the masses of the Grecian host (*δι' αὐτῶν*), ascends on high, and then, settling again, whitens the Greeks from above (*ὑπερθε*), just as the *ἄχυρμαί* are whitened by the falling chaff after the wind has tossed it to and fro.—*ἂψ ἐπιμισγομένων*. Referred by some less naturally to the Greeks.—*ὑπὸ δ' ἔστρεφον ἡνιοχῆς*. "For the charioteers were turning back," i. e., kept wheeling their chariots around against the Greeks.

506-511. οἱ δὲ μένος χειρῶν, κ. τ. λ. "And these bore right onward the strength of their hands." Observe that *οἱ δὲ* refers here

to the Trojans, and particularly to the ἐπιβάται, or warriors in the chariots, as opposed to the ἡνιοχῆες, just mentioned.—ἐμφὶ νύκτα ἐκάλυψε μάχη. “Cast a covering of night over the battle.”—τοῦ δ' ἐκραΐαιεν ἐφετμός, κ. τ. λ. “And he fulfilled the commands of the other, of Phœbus Apollo of the golden sword.” The epithet χονσάγρος is one applied to the gods generally, but most usually to Apollo. The signification may perhaps differ, according to the attributes of the different divinities (ἄορ, like ὕπλον, being used for any implement, as the sickle of Ceres, the bow of Diana, the lightning of Jove). Yet, as this general usage of ἄορ is certainly not found in Homer, such interpretations are not very probable; whereas it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword.

οἰχομένην. “Departing.” Minerva, according to verse 418, had gone back to Olympus, since she is represented there as holding converse with Jove.

512–518. Αὐτός. Referring to Apollo. Æneas now returns to the fight, restored to his former strength, Apollo himself sending him forth, completely cured of the wound inflicted by Diomedes, from his temple on the Pergamus or Acropolis.—μάλα πίονος ἐξ ἀδύτοιο. “From his very rich shrine.”—μεθίστατο. “Placed himself among.”—ἄρτεμέα. “Sound.” Compare our ordinary English expression, “safe and sound,” and also the explanation of Stadelmann, “*frisch und gesund*.”—καὶ μένος ἐσθλὸν ἔχοντα. “And having good strength.”—μετάλλησάν γε μὲν οὔτι. “They did not, indeed, however, question him at all.” Supply αὐτόν.—πόνος ἄλλος. “A different toil.” The meaning is, that something very different from asking questions occupied their attention.—ἄμοτον μεμανία. Compare book iv. 440.

519–527. τοὺς δὲ Δαναούς. “Those, on the other hand, the Greeks.” Observe the interval between τοὺς δὲ and Δαναούς in the text, and compare τοῦ δ' ἐκραΐαιεν ἐφετμός Φοῖβον Ἀπόλλωνος, in verse 508, seq.—οἱ δὲ καὶ αὐτοί. “But they even of themselves.” Observe that οἱ δὲ refers here to the Greeks, and not, as Eustathius explains it, to the Ajaxes, Ulysses, and Diomedes.—ἔμενον. “Awaited them.” The Greeks, while waiting in silence for the onset of the Trojans, are beautifully compared to large masses of clouds hanging around lofty mountain-tops, while the winds still slumber, and before the warfare of the elements has commenced.—νηνεμής. “During a calm.” The genitive of time. There is no need of regarding this as a genitive absolute, and supplying οὔσης, as some do.—ἑστησεν ἀερέας. “Has caused to stand without motion.”—ὄφρα “As

long as."—ζαχρηῶν. "Pressing violently on," i. e., stormy, impetuous. There can be no doubt whatever that the true reading here is ζαχρηῶν, not ζαχρειῶν. Consult Spitzner, *ad loc.*—πνοιῇσιν λιγυρῆσι ἀέντες. "Blowing with shrill blasts."

528-532. πολλά κελεύων. "Greatly encouraging them." As the address of the monarch is so brief in its nature, we cannot, of course, make πολλά here equivalent to the Latin *multa*, but rather to *multum*. (Heyne, *ad loc.*)—ἀνέρες ἔστε. "Be men."—ἐλεσθε. "Take unto yourselves." Observe the force of the middle.—ἀλλήλους τ' αἰδεῖσθε. "And feel shame towards each other." There is more safety in that shame which leads men to respect themselves, and to act bravely, than in flight. Even in a defeat, to fight bravely to the last is attended with less bloodshed than to run away precipitately. (Heyne and Valpy, *ad loc.*)—αἰδομένων δ' ἀνδρῶν. Supply ἀλλήλους.—ἥ δὲ πέφανται. "Than are slain."—φευγόντων δ'. "But when they fly."—ὀρνυται. "Arises (from it)."—ἀλκή. "Succour."

533-540. ἀκόντισε. "Hurled."—πρόμον ἄνδρα. "A foremost fighting man."—Αἰνείω. For Αἰνείου. The form Αἰνείω, though supported by the authority of MSS., and of the ancient grammarians, is nevertheless correctly rejected by modern scholars. (Thiersch, § 178, 26; Matth., § 69, 9.)—Περγασίδην. "Son of Pergasus."—ὁμῶς. Equivalent to ὁμοίως. Observe the accentuation: ὁμως, the conjunction, "nevertheless," &c., has the acute accent, and on the initial syllable.—θοδὸς ἔσκε. "He was ever prompt." Observe the iterative force of ἔσκε.

ἣ δ' οὐκ ἔγχος ἔρυτο. "That, however, did not keep off the spear." Observe that ἣ refers to ἀσπίς.—διαπρὸ δὲ εἶσατο χαλκός. Compare book iv., 138. In the verse just referred to, the line ends with καὶ τῆς, which Heyne here also adopts. But χαλκός suits the context better in the present instance, and has been adopted by Wolfe, Spitzner, and others from good MSS.—νειαίρη ἐν γαστρὶ. "In the lower part of the belly."—ζωστέηρος. Consult note on book iv., 132.

ἔλασσεν. "He drove it." Observe that the nominative here changes, and the reference is to Agamemnon.—δούπησεν δὲ πεσών, κ. τ. λ. Compare book iv., 504. Here, again, we have another change of nominative, Deïcoön being now meant.

541-545. ἔνθ' αὖτ' Αἰνείας, κ. τ. λ. Æneas is now brought forward again, and slays Crethon and Orsilochus, the two sons of Diocles.—Διοκλήος. Diocles, son of Orsilochus (the son mentioned in the text being named after the grandfather), was King of Phæræ in Messenia. In the *Odyssey* (iii., 488) Telemachus is described as having spent the night under his roof. He was probably a vassal

of Agamemnon's, since Phææ is one of the cities which Agamemnon expresses his willingness to give up to Achilles, if the latter will become reconciled to him. (*Il.*, ix., 151.)—*Φηρή*. Otherwise written *Φηραί* (Ionic for *Φαραί*). It lay on the River Nedon, near the modern *Kalamata*.

ὅς τ' εὐρὺν ῥέει, κ. τ. λ. “Which flows with wide stream through the land of the Pylians.” The River Alphæus rose on the Laconian border of Arcadia, and flowed through Arcadia and Elis. In its passage through the latter country, it watered, according to the poet, the territory of the Pylians, by which evidently that of the Triphylian Pylos is meant. Strabo, therefore, makes use of this passage for the purpose of proving that the Triphylian Pylos was the city of Nestor. (*Strab.*, viii., p. 344.) Compare, however, *Leake's Morea*, vol. i., p. 417, *seqq.* Consult, also, note on book i., 251.—*εὐρὺν ῥέει*. Heyne explains *εὐρύ* here by *late*, as implying that the river flows through a large part of the Pylian territory, not that it is large of size. We have preferred, however, giving *εὐρύ* the meaning which Heyne condemns, both because it is the more natural one, and because Leake describes the Alpheus as being from the Straits of Lavdha in Arcadia, to the sea, a wide, though shallow stream. (*Morea*, vol. ii., p. 67.)

546–553. *ὃς τέκετ'*, κ. τ. λ. Observe that *ὃς* here refers to the god of the stream.—*πολέεσσ' ἀνδρεσσιν ἀνακτα*. The dative here follows the analogy of *ἀνάσσειν τινί*.—*διδυμάονε παῖδε*. “Twin sons.” Observe that *διδυμάονε* is poetic for *διδύμω*.—*μάχης εὖ εἰδότε πάσης*. Consult note on verse 11.—*ῥῆσαντε*. “Having attained to man's estate.”—*εὐπωλον*. “Fine-steed-breeding.” A common epithet of Troy and the adjacent country, on account of the fine pastures of Ida.—*τιμὴν ἀρνυμένω*. Consult note on book i., 159.—*τω δ' αὖθι τέλος θανάτοιο κάλυψεν*. “But there the end of death enveloped those two.” Observe that by *τέλος θανάτοιο* is meant, in fact, the end that death brings upon all things.

554–560. *οἷω τῶγε λέοντε*, κ. τ. λ. “They two, just as two lions have been reared,” &c. Observe that *τῶγε* is here substantival, and that the clause is the same as *τῶγε οἷω λέοντε δύω*, κ. τ. λ. (*Kühner*, § 443, 4, p. 97, *ed. Jelf.*) Heyne, who takes umbrage at *τῶγε* very unnecessarily, thinks the text corrupt, and conjectures *οἷω τ' αὖτε λέοντε δύω*.—*βιθείης τάρφessin ὕλης*. “Amid the thickets of a deep forest.” Observe that *τάρφessin* is here the local dative.—*σταθμοὺς ἀνθρώπων κεραῖζετον*. “Lay waste the stalls of men.” The reference here is to the farm-yard buildings, stalls, folds, stables, &c. In a previous passage (r 140) the term *σταθ*

μοῦς was applied to the abode of the shepherd himself.—ὄφρα “Until.”—κατέκταθεν. “Are slain.” The aorist refers to what is accustomed to take place.—ἐλάττησιν εἰκοότες ὑψηλῇσιν. “Like lofty pines.” An image of frequent occurrence in Homer. Compare *Virg., Æn., v., 448.*

564–568. τὰ φρονέων. “Planning this,” *i. e.*, with this design... Ἀντίλοχος. Compare book iv., 457.—περὶ γὰρ δίε, κ. τ. λ. “For he was exceedingly afraid for the shepherd of the people.” Observe that ποιμένοι is here the dative of advantage.—μή τι πάθοι. We have adopted here the optative mood, at the suggestion of Hermann (*Opusc., i., 288*), and on the authority, also, of a Vienna MS. The common text has πάθη, but the optative ἀποσφῆλειε, which follows, leads at once to the suspicion that this latter reading is erroneous.—μέγα δέ σφας ἀποσφῆλειε πόνοιο. “And make them miss greatly (the fruits) of their toil.” The death of Menelaus would have rendered abortive the whole design and success of the war. (*Valpy, ad loc.*) Observe that σφας is here a rare enclitic accusative from σφεῖς. In other words, it is σφέας reduced to one syllable for the purposes of pronunciation. (Compare *Buttmann, Lexil., p. 429, 15, ed. Fisl.*)

568–575. τὼ μὲν δῆ. Æneas and Menelaus are meant.—ἐχέτην. “Held.”—μάλ’ ἄγχι παρίστατο ποιμένοι λαῶν. “Placed himself beside the shepherd of the people, very near (to him),” *i. e.*, close by the side of.—παρ’ ἀλλήλοισι μένοντε. “Remaining beside each other,” *i. e.*, standing closely side by side.—νεκρούς. The corpses of the two sons of Diocles. In the next line they are called τὰ δειλῶ.—τὼ δειλῶ. “Those two unfortunate ones.”—στρεφθέντε. “Having turned back,” *i. e.*, to the battle.

576–580 Πυλαιμένεα. A difficulty arises here. Pylæmenes is mentioned again in the battle at the ships, whereas in the present passage he is slain by Menelaus and Antilochus. Either, therefore, say some of the commentators, the poet’s memory is treacherous, or an interpolation has been made in the poem. Barnes and Clarke undertake to solve the difficulty by supposing that Pylæmenes, king of Paphlagonia, came to Troy with two sons, one named Pylæmenes, after the father, and the other Harpalio. The former of these sons is here slain, according to them; while in book xiii 643, *seqq.*, we read of the death of the other, and of the father’s following the corpse of his son from the battle-field to Ilium.

ἄρχόν. “A leader,” *i. e.*, commanding along with his father Pylæmenes, and his brother Harpalio. (Consult previous note.)—Παφλαγόνων. Paphlagonia lay on the Euxine, having Pontus on

the eas., and Bithynia on the west.—κατὰ κληῖδα τυχήσας. “Having hit (him) on the collar-bone.” Compare verse 146.

580–588. ἡνίοχον θεράποντα. “His chariot-attendant,” *i. e.*, charioteer. Observe that ἡνίοχον is here an adjective, agreeing with θεράποντα. Observe, moreover, that θεράποντα merely means a subordinate, for the time being, to the παραιδάτης or warrior by the side of the charioteer: not that he was a slave, or inferior; on the contrary, the charioteer was a free soldier, indeed often a hero, as Meriones is charioteer to Idomeneus, Patroclus to Achilles, &c.; nay, in *Il.*, viii., 89, Hector is called ἡνίοχος.—ἔσθλὸν Ἀτυμνιάδην. “The noble son of Atymnius.”—ὁ δ’ ὑπέστρεφε. “But he was in the act of turning about,” *i. e.*, he was turning about his chariot for flight, when he received the blow.—ἀγκῶνα μέσον. “On the middle of his elbow.”—λεῦκ’ ἐλέφαντι. “White with ivory,” *i. e.*, ornamented with ivory on their upper surface. Compare book iv., 141.

ἤλασε κόρσην. “Smote him on the temple.”—ἀσθμαίνων. “Gasp- ing.” Observe that ἀσθμαίνω is especially said of the death-ruckle.—κύμβαχος. “Head-foremost.” The Latin *pronus*.—ἐπὶ βρεχμόν τε καὶ ὤμους. “Upon both the upper part of the head and the shoulders.” Observe that βρεχμός (the same as βρέγμα) is properly the *sinciput*, or the upper part of the head, from the forehead to the coronal suture, and is derived from βρέχω, “to wet,” “to moisten,” because this part of the bone is longest in hardening.—ἑστήκει. “He stood,” *i. e.*, with his feet in air, and his head deeply buried in the sand, until the horses struck him, and threw the body over.

590–595. τοὺς δ’. Referring to Menelaus and Archilochus.—κεκλήγως. “Having uttered a loud cry.” Homer’s heroes are frequently represented doing this, when urged on, as in the present case, by a feeling of vengeance, or by hope, or any other strong emotion.—ἤρχε σφιν. “Led them.” Mars is here accompanied by Enyo (Bellona) and Kydoimos (Tumult). In the fourth book, however (*v.* 441), the attendants of the god of battle were Deimos, Phobos, and Eris.—ἡ μὲν ἔχουσα Κνδοιμόν, κ. τ. λ. “She, indeed, having with her the ruthless Tumult of battle.” The tumult, or wild uproar of mortal strife, is here personified by a ruthless demon, who is made the companion of Bellona.—ἐνώμα. “Kept brandishing.”—φοίτα. “He ranged wildly.” This is meant to be a strong term here. Compare the explanation of Eustathius: *μανιωδῶς ὁρμώμενος*.

596–600. τὸν δέ. Referring to Hector. Diomede is here compared to a traveller, who, after passing over a long route, finds himself on the banks of an impetuous river, which prevents all farther

advance. Not knowing, therefore, what to do in this emergency the wanderer at length turns back on his route. So Diomedes retreats on beholding Hector.—*ἀνὴρ ἀπάλαμνος*. “A helpless man,” *i. e.*, one who knows not what step to take in such an emergency. Analogous to the Latin *inops consilii*.—*ἴων πολέος πεδίοιο*. Consult note on book iii., 14.—*ἄλαδε προρέοντι*. “Running forward to the sea.”—*μορμύροντ*. “Roaring and boiling.”—*ἀνά τ’ ἔδραμ’ ὀπίσσω*. “And (then) runs back again,” *i. e.*, turns back quickly upon his former route. Observe that the aorist here refers to what is accustomed in such cases to happen.

601–606. *οἷον δὴ θανυμάζομεν, κ. τ. λ.* “In what a way now do we all admire the noble Hector, that he is both a spearman and a courageous warrior.” Observe that the neuter of *οἶος* is often employed in independent propositions as an adverb, to express admiration, wonder, &c.—*αἰχμητήν τ’ ἔμεναι*. The common prose construction would be *ὅτι ἐστὶν αἰχμητής*.—*πάρα*. For *πάρεστι*.—*εἰς γε θεῶν*. “One, at least, of the gods.”—*κεῖνος Ἄρης*. “Yonder Mars.”—*ὀπίσσω εἴκετε*. “Retreat backward.” He recommends them to retreat with their faces turned towards the foe.—*μηδὲ μενεαινέμεν* Infinitive for the imperative. Compare verse 441.

611–614. *μάλ’ ἐγγὺς ἴων*. As a foe. This same expression often occurs in a friendly sense.—*Ἀμφιον*. This Amphius must not be confounded with the one mentioned in book ii., 830, and who is there called the son of Merops, although both appear to have come from the same city; for Pæsus, mentioned here, is the same with Apæsus spoken of in book ii., 828.—*Σελάγον νιόν*. Observe that in scanning, the diphthong *νι* is shortened before the succeeding vowel.—*Παισῶ*. Pæsus was situate between Lampsacus and Parion, in Asia Minor.—*ἀλλά ἐ*. Equivalent to *ἀλλ’ αὐτόν*.—*ἧ γ’ ἐπικουρήσουντα μετὰ Πρίαμον, κ. τ. λ.* “Conducted unto both Priam and his sons, for the purpose of bringing succour,” *i. e.*, led him to assist Priam and his sons.

615–626. *τόν βα κατὰ ζωστήρα, κ. τ. λ.* Compare verse 539, *seq.*—*ἐπὶ δούρατ’ ἔχευαν*. “Poured upon him spears.”—*λαῖς προσβάς*. “Having stepped on him with his heel.” Supply *αὐτῶ*. He placed his heel upon the dead body, in order to be better able to draw out the spear.—*οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο, κ. τ. λ.* “But he was not thereupon able, moreover, to take away from his shoulders any fair arms besides (this),” *i. e.*, he was only able to recover his own spear, not to strip any part of the corpse. Observe here the adverbial use of *ἄλλα*, and consult Kühner, § 714, 2, p. 335, *Jelf*.—*ἐπείγεται* “He was hard pressed.”—*ἀμφίεσσι κραιπρήν*. “The vigorous do

fence." Observe that ἀμφίβασιν here properly refers to a going *σι* walking around for the purpose of protecting. Compare note on book i., 37, *s. v.* ἀμφιβέθηκας.—ἐφέστασαν. "Stood against him."—ἀπὸ σφείων. Equivalent to ἀφ' ἐαντῶν.—ὁ δὲ χασσάμενος πελεμήχθη Compare book iv., 535.

628–631. Τληπόλεμον Ἡρακλείδην. "Tlepolemus, son of Hercules." Tlepolemus was son of Hercules by Astyochea, daughter of Phylas, according to Homer; but, according to Pindar, his mother's name was Astydamea. Having accidentally killed the maternal uncle of his father, namely, Licymnius, he fled to Rhodes, became king there, and led the Rhodians in ninety ships against Troy (Book ii., 653, *seqq.*)—Σαρπηδόνι. Consult note on verse 471.—Μοῖρα κραταίῃ. "Powerful fate," *i. e.*, not to be resisted. He was fated to fall in this encounter by the hand of the Lycian prince.—νῖός νῖωνός τε. Sarpedon the son, and Tlepolemus the grandson, of Jove.

633–637. Σαρπηδόν. The vocative of Σαρπήδων, gen. Σαρπήδοντος, a kindred form with Σαρπηδών, gen. Σαρπηδόνορος, the vocative of which last would be Σαρπηδόν, with the acute on the final syllable. (*Thiersch*, § 197, 58.) The nominative Σαρπήδων is not, however, used; but we have the genitive Σαρπήδοντος in *Il.*, xii., 379, and the dative Σαρπήδοντι in *Il.*, xii., 392.—βουληφόρε. The epithet βουληφόρος is constantly applied to princes and leaders. Compare book ii., 24.—τίς τοι ἀνάγκη, κ. τ. λ. "What necessity is there for thee, being a man inexperienced in fight, to be crouching here?" *i. e.*, what art thou doing here in the fight, for which thy cowardly feelings and thy want of experience both render thee so unfit!—πολλὸν ἐπιδένεαι. "Thou art far inferior to." More literally, "thou wantest much of."—ἐπὶ προτέρων ἀνθρώπων. "In the time of former men," *i. e.*, among former generations. Observe that ἐπὶ with the genitive is often employed, as here, in a temporal sense; the time when anything happens or exists being considered as a space or spot whereon the action rests. (*Kühner*, § 633, p. 262, *Jelf.*)

638–647. ἀλλ' οἶόν τινα φασι, κ. τ. λ. "But what kind of one do they say that the mighty Hercules was, my bold-spirited, lion-souled father?" Observe that we have here, in ἀλλ' οἶον, the reading of Aristarchus, and of Aristophanes of Byzantium, who regard the words as forming an exclamation; and they are followed by Wolf, Heyne, Voss, Spitzner, &c. The two other readings, namely, ἀλλοῖόν τινα, given by Tyrannio, and ἀλλ' οἶον (*i. e.*, μόνον) by Nicias, are deservedly rejected.—βίην Ἡρακληεῖην. Literally, "the Herculean might." Compare book iii., 105.

ὅς ποτε δεῦρ' ἔλθων, κ. τ. λ. The reference is to the capture of Troy by Hercules. The hero had offered to deliver Hesione, daughter of Laomedon, when she was exposed to the sea-monster, if her father would give him the steeds which Jupiter had presented to Tros as a compensation for the loss of his son Ganymede. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless monarch refused to keep his word, and Hercules thereupon sailed away, threatening to return and make war on Troy. He did so return, after the performance of all his great labours, with six vessels and a small band of followers, according to Homer; but with eighteen fifty-oared ships, according to Apollodorus (ii., 6, 4. Consult *Heyne, ad loc.*). Laomedon was slain, and the city taken and sacked. From Homer's language, the place would appear to have been destroyed; Strabo, however, says it was merely plundered.—ἐξ οἷης σὺν νησί. "With six ships alone." Compare previous note.—χήρωσε δ' ἀγνιάς. "And widowed its streets." Compare Virgil (*Æn.*, viii., 511), "*tam multis viduasset civibus urbem.*"

κακός. "Cowardly."—ἀποφθινύθουσι δὲ λαοί. "And thy forces are wasting away." Observe that ἀποφθινύθω is here employed intransitively, as in book ii., 346.—ἄλκαρ. "A defence."—πύλας Ἄϊδαο περήσειν. "Thou wilt pass through the gates of Pluto." Equivalent to the simple θανεῖν.

648-654. κεῖνος. "That hero."—ἀνέρος ἀφραδίῃσι, κ. τ. λ. "From the inconsiderate conduct of the man, the renowned Laomedon." Referring to the folly of the monarch in breaking his word to Hercules.—ὅς ῥά μιν εὖ ἔρξαντα, κ. τ. λ. "Who, namely, assailed him with a harsh speech, when he had done him service," i. e., in rescuing his daughter.—τηλόθεν. Immediately previous to his Trojan expedition, Hercules had been serving Omphale in Lydia. His followers, however, were collected from Greece.—τεύξεσθαι. "Will be brought about." The future middle in a passive sense. (Compare *Kühner*, § 364, 4, p. 19, *Jelf.*)—κλυτοπώλῳ. "Famous for his coursers." Compare the scholiast: ἐνδόξους ἵππους ἔχοντι. The god of the lower world has, like the other deities, his chariot drawn by either two or four horses. Probably this representation arose from the legend of the abduction of Proserpina, or else gave rise to it. Compare *Hymn. in Cer.*, 508; *Voss, Mythol. Br.*, 28, 1, p. 185.

655-662. ἀνέσχετο. "Raised."—ἀμαρτῇ. "At the same moment."—ἤϊξαν. "Flew forth."—κατ' ὀφθαλμῶν. "Down upon his eyes."—βεβλήκειν. The reading of Aristarchus, instead of the common βεβλήκει, and adopted by the best editors. The Ionians ὠνε

ed the pluperfect active, in the first person, in *εα*, and in the third in *εε* or *εεν*. This ending in *εεν* became *ειν*, of which the present reading is an instance, and is supported, also, by the imperfect *ἴσκειν* in book iii., 388. (*Thiersch*, § 211, 32; *Buttmann*, § 103, p. 198 ed. *Robinson*.)—*διέσσοντο*. “Had sped its way through.”—*μαιώωσα*. “Quivering with eagerness.”—*ὁστέω ἐγχριμφθεῖσα*. “Having been forced close to the bone.”—*πατήρ*. “His father,” i. e., Jove.—*ἔτι*. “Still.” He fell at last by the hand of Patroclus.

664–667. *βάρυνέ μιν*. “Distressed him.” Compare the Latin *gravari vulnere*.—*ἐλκόμενον*. “Dragged (after him).” This explains *βάρυνε*. The spear-head was sticking in the wound, and the shaft getting trailed along the ground.—*ἐπεφράσατ' οὐδ' ἐνόησεν*, κ. τ. λ. “Took notice of, or thought of drawing out of his thigh, the ashen spear; they being busily engaged, in order that he might mount.”—*ἀμφιέποντες*. “They who attended him.”

670–678. *τλήμονα θυμόν*. “A steadfast soul.” Commonly said of Ulysses.—*μαίμῃσε*. “Was agitated.” He was inspired with an eager desire of avenging the death of Tlepolemus. Compare *μαιώωσα*, in verse 661.—*κατὰ φρένα καὶ κατὰ θυμόν*. Consult note on book i., 193.—*προτέρω*. “Farther.”—*ἥ ὅγε τῶν πλεόνων Λυκίων*, κ. τ. λ. “Or whether he for his part should take away life from those, the majority of the Lycians.” The pronominal force of *τῶν* is still apparent even here. In later Greek, *τῶν πλεόνων* combined would mean “the majority.” (Compare *Nägelsbach*, *Excurs.* xix., p. 325.)—*οὐδ' ἄρ' μόρσιμον ἦεν*. “But not thereupon was it fated.” It was not destined unto Ulysses to slay Sarpedon; this was reserved for Patroclus. (*Il.* xvi., 419, *seqq.*)—*τῷ ῥα κατὰ πληθύν*, κ. τ. λ. “On that account, therefore, Minerva directed his attention unto the main body of the Lycians.” Minerva was especially the guide and protectress of Ulysses.—*Ἀλκανδρόν θ' Ἀλιόν τε*, κ. τ. λ. Compare Virgil, *Æn.*, ix., 767: “*Alcandrumque Haliumque Noëmonaque Prytæninque.*”

679–683. *ἔτι πλέονας*. “Still more.”—*δεῖμα φέρων Δαναοῖσι*. “Bringing terror to the Greeks.” This is the only instance where *δεῖμα* occurs in Homer; so that it forms here what is technically called a *ὑπαξ εἰρημένον*.—*χάρη οἱ προσιόντι*. “Was delighted at his approach.” Observe that *οἱ προσιόντι* falls here under the head of the instrumental dative. (*Kühner*, § 607, p. 233, *Jelf*.)

684–688. *Πριαμίδη, μὴ δῆ*, κ. τ. λ. Sarpedon, in this address to Hector, regards his death as inevitable, and merely requests of that warrior that his corpse may not fall into the hands of the Greeks.—*ἱπάμυνον*. “Succour me.”—*ἐπιτάμε καὶ λίποι αἰών*, κ. τ. λ. “At

erward may life even quit me in your city," *i. e.*, and when you have rescued my body from the foe, I will die content in Troy.—*ὃκ ἐμελλον*. "Was not destined."

690–694. *παρήϊζεν, λεληημένος*. "Rushed by, with eager feelings." Observe that *λεληημένος* is here used absolutely, like an adjective, and that *παρήϊζεν* is to be construed with *ὅφρα τάχιστα ὤσαιτ'*.—*εἶσαν*. "Placed." Literally, "seated."—*φηγῶ*. The *φηγός* was a kind of 'oak,' bearing an esculent acorn, and was sacred to Jove. It is probably the *quercus esculus* of Linnæus, and must not be confounded with the Latin *fagus*, or modern "beech," though the names are identical, for the fruit is of a different shape.—*ὥσε θύραζε*. "He forced forth," *i. e.*, drew forth. Literally, "he forced out of doors."

695–698. *τὸν δ' ἔλιπε ψυχή*. "Him thereupon all animation straightway left," *i. e.*, he swooned the moment the spear was extracted, in consequence of the rush of blood that followed. In the popular belief, when swooning took place, the soul left the body for a period, until the individual revived. Hence the expressions *λιποθυμεῖν, λιποψυχεῖν*, "to swoon." On other occasions, however, this same form of expression means "to die."—*αὐτίς δ' ἀμπνύνθη*. "But he again respired."—*περὶ δὲ πνοιῇ Βορέας, κ. τ. λ.* The order of construction is, *πνοιῇ δὲ Βορέας ἐπιπνέονσα περὶ ζώγρει θυμόν κα κῶς κεκαφῆότα*, and not *ζώγρει (αὐτὸν) κακῶς κεκαφῆότα θυμόν*.—*κακῶς κεκαφῆότα*. "Panting miserably," *i. e.*, at its last gasp.

699–703. *ὑπ' Ἀρηϊ*. "Beneath the prowess of Mars," *i. e.*, before Mars.—*οὔτε ποτὲ προτρέποντο, κ. τ. λ.* "Neither at any time were turned forward towards the black ships," *i. e.*, they kept retreating with their faces towards the enemy, and did not turn their backs in flight.—*ἀντεφέροντο*. "Did they advance against (them)." —*ὥς ἐπύθοντο, κ. τ. λ.* "When they understood that Mars was with the Trojans."—*ἐξενάριζαν*. The common text has *ἐξενάριζεν*, which has the authority of some of the MSS., and of Eustathius. But *ἐξενάριζαν* is the reading of Aristarchus, and is approved of by Bentley, Heyne, Spitzner, and others. It is also supported by good MSS.

705–710. *Ἀντίθεον Τεύθραντ', κ. τ. λ.* The Greeks mentioned are unknown.—*ἐπὶ δέ*. "And moreover."—*αἰολομίτρην*. "With flexible belt," *i. e.*, with a belt or *μίτρα* in which he could easily move, and which, from its suppleness and flexibility, yielded to the pressure of his person. The meaning of *αἰώλος* in this compound has been well settled by Buttmann. It has no reference, as has been commonly supposed, to any idea of quick-changing and varied col-

our, but simply to suppleness and flexibility. (*Lexil.*, p. 66, *ed. Fishl.*) As regards the *μίτρα* itself, consult note on book iv., 137.

Υλῆ. Zenodotus wrote Υδῆ, because Υλῆ in book ii., 500, has the initial vowel long. But there the vowel is lengthened by the *ársis*, whereas here it has its natural quantity. Consult, also, the Venice scholiast, and Eustathius (597, 8). Hyde, moreover is a city in Lydia, whereas Hyle is in Boeotia. (*Strab.*, ix., p. 407.)—*μέγα πλούτοις μεμηλώς*. “Caring greatly for wealth,” *i. e.*, intent on the acquisition of wealth.—*λίμνη κεκλιμένος Κηφισίδι*. “Adjoining the Lake Cephisis.” Literally, “reclined against.” The Lake Cephisis, or Cephisian Lake, was known at a later day under the name of the Lake Copais. Strabo says that it had at first no common name, but derived different appellations from the different states that bordered upon it. It took the name Cephisis very probably from the River Cephissus, which flows into it. This lake was nine geographical miles in circuit, and was subject to frequent overflowings. The modern name is the Lake of *Topolia*.—*μάλα πόνον δῆμον*. “A very fertile district.”

711-716. *τοὺς δ'*. Hector and Mars.—*ὀλέκοντας*. “Destroying.”—*ὃ πόποι, αἰγιόχοιο, κ. τ. λ.* Compare book ii., 157.—*ἡ ρ' ἄλιον τὸν μῦθον, κ. τ. λ.* “In very truth, then, we made that promise as a vain one to Menelaus.” When this promise was made to Menelaus the poet does not inform us. Heyne thinks that the incident is borrowed from some earlier poem, a supposition more than probable.—*Ἴλιον ἐκπέρσαντ'*, κ. τ. λ. Compare book ii., 288.

720-721. *ἡ μὲν ἐποιχομένη, κ. τ. λ.* That Juno here, in proper person, harnesses the steeds, is in strict accordance with the customs of the Homeric age, when even the wives and daughters of monarchs performed all manner of domestic services. (Compare *Od.*, vi., 70, *seqq.*) Nay, Andromache herself gives their food to the steeds of her husband (*Il.*, viii., 187, *seq.*); and Neptune also harnesses his own coursers. (*Il.*, xiii., 35.)—*ἐντυεν*. “Harnessed.” Clarke thinks that *ἐντυεν* here is a mere fictitious form, framed by those who were ignorant that “*ἐντύνω* shortened its second aorist *ἤντυνον*,” so that he is in favour here of the reading *ἐντύνεν*. The truth is, *ἐντῶ* is a regular epic form, and its imperfect, as here employed, is *ἐντῶεν*. Clarke’s conjecture, therefore, is of no value whatever. (Compare *Spitzner, Gr. Pros.*, § 52, *b.*)

722-723. *Ἥβη δ' ἀμφ' ὀχέεσσι, κ. τ. λ.* Hebe is here represented as the attendant of Juno. It appears, also, from the present passage, that, in the Homeric age, the chariots, when no longer required on any occasion, were taken to pieces, and kept in this state until

they were again needed ; for Hebe is here described as putting together the component parts, on the chariot's being wanted for Juno. All this proceeds on the supposition, that the early chariots were exceedingly light in their construction ; and, indeed, it would appear, from those represented on bas-reliefs and fictile vases, that the body often consisted of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Ægean Sea. Homer also supposes them to be of no great weight ; for, although a chariot was large enough to convey two persons standing, not sitting, and on some occasions was also used to carry off the armour of the fallen, or even the dead body of a friend, yet Diomedes, in his nocturnal visit to the enemy's camp, deliberates whether to draw away the splendid chariot of Rhesus by the pole, or to carry it off on his shoulder. (*Il.* x., 503, *seqq.*) The light and simple construction of war-chariots is also supposed by Virgil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus. (*Æn.* vii., 184.)

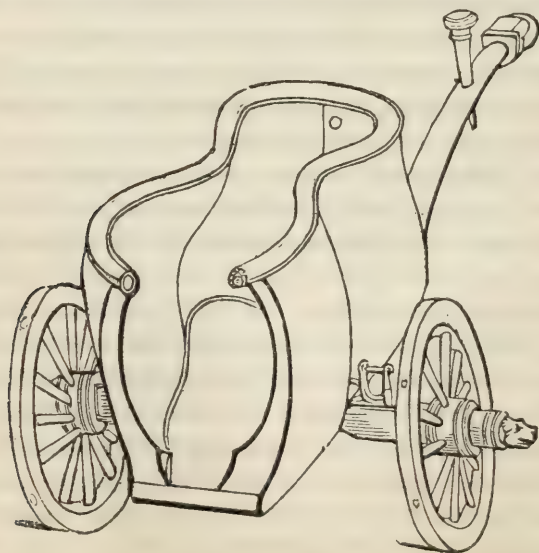
καμπύλα κύκλα. "The curved wheels." Sir W. Gell describes in the following terms the wheels of three cars which were found at Pompeii : "The wheels light, and dished much like the modern, four feet three inches diameter, ten spokes, a little thicker at each end." (*Pompeiana*, Lond., 1819, p. 133.) These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle.—ὀκτάκνημα. "Eight-spoked." Six was the usual number of spokes in a chariot-wheel : eight are here given, on account of the superior dignity of the gods. (*Schol. ad Pind. Pyth.*, ii., 73.—*Heyne*, *ad loc.*)—σιδηρέω ἄξονι ἀμφίς. "To the iron axletree on both sides." Observe the adverbial force of ἀμφίς. The whole clause is merely an explanatory apposition to βάλε ἀμφ' ὀχέεσσι. There is an hiatus in ἄξονι ἀμφίς. Bentley suggests σιδηρόν ἄξονος ἀμφίς.

724—725. τῶν ἤτοι χρυσέη ἱτις, ἄφθιτος. "Of these, indeed, the fellow (is) of gold, imperishable." Observe that τῶν refers to κύκλων understood ; and, moreover, that χρυσέη is to be pronounced here as a dissyllable.—χάλκε' ἐπίσωτρα. "(Are) brazen tires." Homer here describes the chariot of Juno as having a brazen tire upon a golden fellow, thus placing the harder metal in a position to resist friction, and to protect the softer. On the contrary, Ovid's description is more ornamental than correct : "Aurea circumdantur equorum

ῥοτα." (*Mat.*, ii., 107.) The tire was commonly of iron.—*προσαρη-
ρότα.* "Fastened on."

726-733. *πλῆμναι δ' ἀργύρεον*, κ. τ. λ. "And the circular naves on both sides are of silver." In the ordinary chariot, the nave, which was of wood, was strengthened by being bound with an iron ring.—*δίφρος δὲ χρυσέοισι*, κ. τ. λ. "And the body is stretched on with golden and silver thongs." Observe that *δίφρος*, though properly the seat, is here taken for the entire body of the chariot.—*ἄντυγες*. Consult note on verse 263. The *ἄντυξ*, or rim of a chariot, must have been thicker than the body to which it was attached, and to which it gave both form and strength. For the same reason it was often made double, as in the present instance, such being here the true meaning of *δοιαὶ ἄντυγες*.

τοῦ δ' ἐξ. The reference is to the *δίφρος*.—*ῥυμός*. The pole of the ancient chariot was firmly fixed at its lower extremity to the axle; whence the destruction of Phaëthon's chariot is represented by the circumstance of the pole and axle being torn asunder.—*αὐτὰρ ἐπ' ἄκρῳ*, κ. τ. λ. "While at the extremity she bound," &c. The yoke was attached to the pole either by a pin, or, as in the present case, by bands or thongs.—*ἐν δὲ λέπαδνα κάλ'*, κ. τ. λ. "And on it she flung the beautiful breast-bands of gold." The *λέπαδνον* was a broad leather strap, fastening the yoke under the neck, and passing between the fore-legs to join the girth. Most of the parts of the chariot that have here been enumerated may be seen in the following representation of one preserved in the Vati-



111. The pin at the extremity of the pole is for the purpose of attaching the yoke to it, when bands or thongs were not employed.

734-739. πέπλον μὲν κατέχευεν, κ. τ. λ. "Let fall on the floor of her father her robe fine of texture, varied of hue," *i. e.*, cast off her robe to put on her tunic. As regards the force of πέπλος here, consult Glossary on τανύπεπλος, p. 538; and with respect to ἑάνον (of which mark the long penult), consult Glossary on ἑανοῦ, p. 556.—πατρός ἐπ' οὐδαι. The reference is to the palace of Jove, where the heavenly arms which Minerva takes were accustomed to be kept. (*Il.*, viii., 375.)—χιτῶν'. Consult note on book ii., 42.—ἀμφὶ δ' ἄρ' ὤμοισιν. The reference is properly to the strap supporting the ægis. Consult note on book ii., 388.—αἰγίδα. Consult note on book ii., 447.—θυσοανόεσσαν, δεινήν. "Tasselled, terrible." Consult note on book ii., 448.—ἥν περὶ μὲν πάντη, κ. τ. λ. "Around which, indeed, in every direction, fear keeps circling," *i. e.*, terror encompasses the shield of the goddess as with a border. Observe the middle meaning of ἐστεφάνωται, and also the continued action denoted by the perfect.—φόβος. Not to be written with a capital letter, as some editions have it, since there is here no personification. Compare *Il.*, xv., 310, where it is said of the ægis, Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν.

740-742. ἐν δ' Ἴρις. "On it, moreover, is Contention." Compare verse 518, and book iv., 440.—ἀλκή. "Fortitude," *i. e.*, the firm endurance of the fight. Opposed to Ἴωκῆ, immediately after.—κρνώεσσα Ἴωκῆ. "Chilling Pursuit." The Ἀλκή and Ἴωκῆ of Homer become, in Hesiod, Προΐωξις and Παλίωξις. (*Scut. Herc.*, 134.)—ἐν δέ τε Γοργείῃ κεφαλῇ, κ. τ. λ. "And on it, too, the head of the Gorgon, fearful monster." Observe here the apposition between πελώρου and the genitive Γοργοῦς implied in Γοργείῃ, and consult note on book ii., 54. The common text removes the comma after κεφαλῇ, making the meaning therefore to be, "the Gorgon head of the fearful monster;" this, however, is decidedly inferior. With regard to the epithet Γοργείῃ itself, it may be remarked, that Homer knows only one Gorgon, a fearful monster, of appalling look (*Il.*, viii., 349; *Od.*, xi., 633). Hesiod, on the contrary, makes the Gorgons to be three in number, and daughters of Phorcys and Ceto. Their names are Euryale, Stheno, and Medusa, of whom the last was the most fearful, since her snaky head turned all who beheld it into stone. (*Hes.*, *Theog.*, 276, *seqq.*—*Apollod.*, ii., 4, 2.)—τέρας. "A portent." By the expression Διὸς τέρας is meant a portent or omen of evil sent from Jove. Some commentators think that the poet is here referring to the ægis: it is much more correct, how-

ever, and more consistent, too, with Homeric simplicity, to make the reference to be to the Γοργεΐη κεφαλὴ.

743-747. ἀμφίφαλον κυνέην τετραφάληρον. "Her four-crested helmet with spreading metal ridge." By ἀμφίφαλος κυνέη is meant a helmet, the φάλος of which extended from the forehead to the back of the neck. As regards the φάλος itself, consult note on book iii., 362, and with respect to the term τετραφάληρος, consult Glossary.

—ἐκατὸν πολίων πρυλέεσσ' ἀραρνίαν. "Sufficient for the heavy-armed of a hundred cities." The helmet of the goddess was so large, that the heavy-armed troops of a hundred cities could have placed themselves under it. That this is the true idea intended to be conveyed by the poet, has been satisfactorily shown by Lessing (*Laoc.*, p. 135) and Heyne. The poet assigns to his deities a form far exceeding the human in size. Compare verse 860.

748-751. Ἡρῇ δὲ μάστιγι, κ. τ. λ. "And Juno thereupon applied herself eagerly to the horses with the lash."—αὐτόμαται. "Of their own accord."—μύκον. "Grated."—ᾗς ἔχον Ὀραι. "Which the Hours were keeping." The Hours, neither whose names nor number are given by Homer, have charge, according to him, of the portals of heaven, and open and close the dense cloud of which these gates are composed. That is, they preside over the seasons, and give increase to the productions of the earth by either rain or clear weather. The seasons of the Greeks were three in number, and hence we find Hesiod subsequently naming three Hours, and making them the daughters of Jupiter and Themis. (*Theog.*, 901.) As the day was at first similarly divided into three parts (ἡώς, μέσον ἡμαρ, and δειλῆ: *Hom.*, *Il.*, xxi., 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into *hours*, these minor parts were placed under their charge, and named from them. (*Quint. Smyr.*, ii., 595.—*Nonnus*, xi., 486; xii., 17.) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. Hence the names which Hesiod (*Theog.*, 903) gives them, Eunomia (*good order*), Dike (*justice*), and Eirene (*peace*), and he adds that they *watch over* (ὑπρέουσι) the works of mortal men (*Keightley, Mythol.*, p. 190, seq.)

ἀνακλῖναι. "To put back." The cloud is put back like the valve of a door, for the purpose of opening.—ἐπιθεῖναι. "To put to," i. e., to shut the cloud-gate.

752-757. τῇ. "This way." Supply ὁδῷ —ἔχον. Consult note

on book iii., 263.—*εὔρον δὲ Κρονίωνα*, κ. τ. λ. Compare book i., 498. *seq.*—*στήσασα*. Compare verse 368.

Ζεῦ πάτερ. Even Juno here calls her spouse and brother by the appellation of “father,” this being intended merely as an honorary title. So we have “*Pater Neptune*” in Virgil, *Æn.*, v., 14.—*οὐ νε μεσίζῃ Ἄρει*, κ. τ. λ. “Art thou not indignant at Mars on account of these destructive deeds.” Observe here the construction of *νε-μεσίζομαι* with the dative of the person and the accusative of the thing; and compare the similar construction of *μέμφομαι*.—*τάδε ἔργ' αἰδήλα*. We have given here the old reading recommended by Buttmann, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, *τάδε καρτερὰ ἔργα*. The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas *καρτερὰ ἔργα*, in verse 872, is much better suited to that passage, which speaks only of the daring attacks of Diomedes on the gods. (*Lexil.*, p. 48, *ed. Fishl.*)

758–763. *ὅσσάτιον τε καὶ οἶον*, κ. τ. λ. “How great as well as what sort of a multitude of Greeks he has destroyed.” Equivalent, in fact, to *ὅτι τοσοῦτον καὶ τοιοῦτον ἀπώλεσε λαόν*. Observe that *ὅσσάτιον* occurs nowhere else in the *Iliad* or *Odyssey*, and that it stands for *ὅσον*.—*μάψ, ἀτὰρ οὐ κατὰ κόσμον*. Compare book ii., 214.—*οἱ δὲ ἔκκηλοι τέρπονται*. “While those (others), at their ease, delight themselves.”—*ἄφρονα τοῦτον ἀνέντες*. “In having let loose this frantic one.” Referring to Mars. Compare verse 455, *seqq*. We have here in *ἀνέντες* a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—*τίνα θέμιστα*. “Any principles of justice.”—*μάχης ἔξ*. We have given *ἔξ* here the accent, after Wolf, Spitzner, Stadelmann, and others.—*ἀποδίδωμαι*. “Drive away.”

765–766. *ἄγρει μάν*. “Ay, come!” The term *ἄγρει* often occurs in Homer. It was originally the imperative of *ἀγρέω*, “to take,” but in Homer it is a mere adverb, like *ἄγε*. Observe here the strong affirmatory force which *μάν* imparts to it.—*ἀγελείην*. Compare book iv., 128.—*ἔ*. Equivalent here to *αὐτόν*.—*πελάζειν*. Observe that *πελάζω* is here employed in a transitive sense, “to bring near to,” “to afflict with.”

768–772. *μάστιξεν δ' ἵππους*, κ. τ. λ. Compare verse 364.—*ὕσσαν δ' ἡεροειδῆς*, κ. τ. λ. “Now, as far as a man is wont to see with his eyes through the distant, hazy air.” Observe that *ἡεροειδής* properly denotes “of dark or cloudy look,” but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, *ἀήρ* is the lower air, the atmosphere, the *thick air* or

haze that surrounds the earth, and is opposed to αἰθήρ, the pure or upper air. (Compare *Buttmann, Lexil., s. v.*)—ἰδεῖν. Observe the force of the aorist in denoting what is wont to happen.—τόσσον ἐπιθρόσκουσι, κ. τ. λ. “So far spring the high-sounding horses of the gods,” i. e., so much space do they clear in a single leap. The epithet ὑψηχέες has reference, in strictness, to loud neighing. Longinus passes a well-merited eulogium on the splendid image in the text. “Who would not,” remarks the critic, with beautiful taste, “from the surpassing grandeur of the thought, justly exclaim, that if the horses of the gods shall make two such bounds in succession, they will no longer find a foothold in the universe!” (περὶ ὕψους, c. ix., 5.)

773–777. Τροίην ποταμῷ τε ῥέοντε. “Unto the plain of Troy, and the two flowing rivers,” i. e., and the two rivers that flow there. The plain of Troy lay between the Simoïs and Scamander, and was the scene of the conflicts between the Greeks and Trojans.—ἡ χιδοῶς Σιμόεις συμβάλλετον, κ. τ. λ. “Where the Simoïs and the Scamander unite their streams.” The Simoïs fell into the Scamander, or Xanthus. We have here the dual verb used with a singular noun, and another noun following, to which it also refers. This is called the *schema Alcmænicum* (σχῆμα Ἀλκμανικόν), the verb being sometimes also in the plural instead of the dual. The construction in question received its name from its being frequently employed by the Doric poet Alcman, though it is found as early as Homer. (*Kühner, § 393, 5, p. 46, ed. Jelf.*)—περὶ δ’ ἡέρα πονλὸν ἔχευεν. “And she diffused around a thick mist.” This was done in order to hide the chariot from the view of mortals. Compare the passage in relation to Mars, verse 356, *seqq.*—τοῖσιν δ’ ἀμβροσίην, κ. τ. λ. “And the Simoïs caused to spring up for them ambrosial food to feed upon.” As the earth causes flowers to spring up under the feet of the gods (*Il.*, xiv., 346), so here the Simoïs causes heavenly pasture to grow up for the steeds of the gods as they stand upon its banks. Observe that ἀμβροσίην is here equivalent to ἀμβρόσιον εἶδαρ, as expressed in verse 369. The scholiast explains it by πόαν τινὰ ἣν οἱ τῶν θεῶν ἵπποι ἐσθίουσιν.

778–786. τρήρωσι πελειάσιν ἰθμαθ’ ὁμοῖαι. “Like timid doves in their pace.” The two goddesses wished to remain unobserved while operating upon the conflict, and therefore move along with stealthy steps, being beautifully compared to a species of ring-dove, or cushat, called πελειάς, or πέλεια, from its dark colour, and in Homer usually an emblem of timorousness.—εἰλόμενοι. “Collected together in a crowd.” (Compare *Buttmann, Lexil.*, p. 256, *ed. Fischl.*

and consult Glossary on line 203, *s. v.* εἰλομένων.)—σὺς κάπροιςιν. ‘Wild boars.’ Homer here joins σὺς κάπρος: elsewhere, also, he has σὺς κάπριος. (*Il.*, xi., 293; xvii., 282.)—ἀλαπαδνόν. ‘Easily mastered.’—Στέντορι μεγαλήτορι χαλκεοφώνῳ. ‘To the great-hearted, brazen-voiced Stentor.’ This individual is mentioned only in the present passage. The scholiast says, that, according to some, he was a Thracian, while others made him an Arcadian. He could shout as loud as fifty men together, and lost his life in contending with Mercury in loudness of voice. Voss, following Barnes, makes μεγαλήτορι signify ‘strong in breast,’ *i. e.*, of powerful lungs. But Stentor was a warrior, not a mere herald or cryer, and μεγαλήτορι must be regarded as equivalent to the Latin *magnanimo*, or *forti*.

787–791. αἰδώς. ‘(It is) a shame.’ Supply ἐστί, and compare the explanation of Heyne, ‘*rudendum vobis est.*’—κάκ’ ἐλέγχεα. Compare book ii., 235.—εἶδος. ‘In form alone.’—ἐς πόλεμον πῶλεσκετο. ‘Used to resort to the war.’—πρὸ πυλῶν Δαρδανιάων οἴχεσσκον. ‘Advanced beyond the Dardanian gates,’ *i. e.*, the Scæan gates, which faced the Grecian camp.—κοίλῃς ἐπὶ νηυσὶ ‘Close to the hollow ships.’

794–798. παρ’ ἱπποισι καὶ ὀχεσφιν. Compare verse 107.—ἐλκος ἀναψύχοντα. ‘Cooling the wound.’ Diomedes was cooling his wound by raising and easing the strap of his shield, and was wiping away the dark blood.—μιν ἔτειρεν. ‘Kept chafing him.’—τελαμῶνος. Compare note on book ii., 388.—κάμνε δέ. ‘And he was fatigued.’—ἂν δ’ ἴσχων. ‘And raising.’—κελαινεφές. Compare book iv., 140.

800–805. ὀλίγον οἱ ἑοικότα. ‘Little like to himself.’ Minerva here indulges in the same strain of reproof that Agamemnon adopted in the previous book (370, *seqq.*).—καὶ ῥ’ ὅτε πέρ, κ. τ. λ. Tydeus, as has already been mentioned (book iv., 384, *seqq.*), was sent as a messenger to Eteocles, then on the throne of Thebes. Minerva says that she strongly urged on him the importance of his doing nothing that might lead to open collision with the Thebans, but that his own daring spirit caused him to forget her injunctions.—οὐδ’ ἐκπαιφίσσειν. ‘Nor to rush with fierce look to the fray.’—νόσφιν Ἀχαιῶν. The reference is to the army of Adrastus.—δαίνυσθαί μιν ἄνωγον, κ. τ. λ. ‘I exhorted him to feast quietly in their halls.’ Heyne suspects the authenticity of this line, and thinks that it has been suggested by the 386th verse of the preceding book. It would certainly be superfluous, as that scholar thinks, if we were, with him, to supply Καδυείωνες after ἄνωγον, but as it is

here explained, and made to refer to Minerva, the line appears unobjectionable.

806-808. αὐτὰρ ὁ θυμὸν ἔχων, κ. τ. λ. "He, however, retaining his own hardy spirit, just as before." The apodosis begins here—προκαλίζετο. Such challenges at meals were very customary. Compare book iv., 389.—πάντα. "In all (the contests)." Supply ἄθλα, and compare book iv., 389.—ῥηϊδίως· τοίη οἱ ἐγών, κ. τ. λ. According to the scholiast, this whole verse was interpolated by Zenodotus from book iv., 390, and was rejected, in consequence, by Aristarchus. The grounds of rejection are these: 1. It contradicts the very words of the goddess, who states that she had forbidden Tydeus to contend with the Thebans; and, 2, It does not harmonize with what follows, for Tydeus, though forbidden so to do, still was urged on by his own innate valour to challenge all the Cadmean leaders; whereas Diomedes, though aided by Minerva, remits his exertions in the fight.

810-813. προφρονέως. Voss connects this adverb in construction with μάχεσθαι, but it is more in accordance with Homeric simplicity to refer it to the nearer verb κέλομαι. Compare verse 816.—κάματος πολυάϊξ. "Weariness produced by much labour."—δέος ἀκήριον. "Heartless fear." Madame Dacier, after Eustathius, says, that the whole force of Minerva's speech lies in the comparison between Tydeus and his son. Tydeus, contrary to the prohibition of Minerva, fought and overcame the Thebans, when he was alone in the city of the enemy. Diomedes in the midst of the Grecian host, and with enemies inferior in number, declines the fight, though Minerva commands him. Tydeus disobeys her to engage in battle; Diomedes disobeys her to avoid engaging; and that, too, when he had experienced, on many previous occasions, the assistance of the goddess. (*Valpy, ad loc.*)—δαΐφρονος Οἰνείδαο. "The warlike son of Æneus." Tydeus was son of Æneus, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum at the court of Adrastus, king of Argos, whose daughter Deipyle he married.

816-826. τῷ τοι προφρονέως, κ. τ. λ. "Therefore will I tell thee the matter with alacrity." Compare the explanation of Heyne: "*rem omnem ex animo exponam.*"—ὄκνος. "Sluggishness."—ἔφετμένον. To be pronounced as a trisyllable, by synizesis.—μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι, κ. τ. λ. Compare verse 130.—τήνγε οὐτάμεν Supply ἐκέλευες, which may be inferred from εἶας.—ἀλλήμεναι ἐνθάδε πάντας. "To collect themselves all here together." (*Buttmann, Lexil.*, p. 257. ed. Fishl.)—μάχην ἰνὰ κοιρανέοντα. "Commanding

throughout the fight." Observe that *ἀνά* is here written without anastrophe. This is done in accordance with the precept of Aristarchus, in order that the preposition may be distinguished from *ἀνα*, i. e., *ἀνάσθηθι*, and from *ἄνα*, the vocative of *ἄναξ*.

827-834. Ἄρηα τόν. "That Mars." We have followed here the reading of Heyne, as the most natural and forcible. Spitzner, Wolf, and many others adopt *τόγε*, from a Vienna MS. If we read *τόγε*, the meaning will either be, "on this account," or, "in this way," literally, "as to this fear," the noun *δέος* being supposed to be understood in this last sense.—*ἔχε*. "Direct."

τύπον δὲ σχεδίνην. "And strike him in close onset," i. e., engage with him hand to hand. Observe that *σχεδίνην* is here equivalent to *ἔκ τοῦ σχεδόν*, or *ἐκ τοῦ ἐγγύθεν*. Some, without any necessity, regard *σχεδίνην* here as an adjective, and supply *τυπήν* or *πληγὴν*.—*τοῦτον μαινόμενον*, κ. τ. λ. "That phrensied one, a made evil, a shifter from one to another." Mars is called *τυκτὸν κακόν*, because war is an evil of man's own making, as opposed to those evils that are strictly natural. Compare the explanation of Eustathius: *ὥς ὕφ' ἡμῶν αὐτῶν τευχόμενον καὶ μὴ φύσει ἡμῖν ἐγγιγνόμενον*. On the other hand, the epithet *ἄλλοπρόσαλλον* has reference to the varying chances of warfare, victory inclining first to one side and then to the other.—*στεῦτ' ἀγορεύων*. "Conversing, promised," i. e., promised in conversation. The breach of promise of which Mars had been guilty makes the epithet *ἄλλοπρόσαλλον* still more appropriate.—*τῶν δὲ λέλασται*. "And has forgotten those (others)."

835-845. ὥς φάμεννη, κ. τ. λ. Minerva herself becomes the charioteer of Diomedes, for, without the aid of the gods, he could not, of course, wound Mars.—*χειρὶ πάλιν ἐρύσας*. "Having drawn him backward with her hand."—*ὁ δ'*. Sthenelus.—*μέγα δ' ἔβραχε φήγιμος ἄξων*. "And the oaken axle loudly groaned." Observe that in verse 859, this same verb *ἔβραχε* is employed to express the cry of the wounded war-god. Compare book iv., 420.—*ἄγεν*. "It bore."—*ἔξενάριζεν*. "Was despoiling." We have given here the imperfect, with Wolf and Spitzner, instead of *ἔξενάριξεν* ("he had just slain"). The imperfect appears again in the next line but one, as confirmatory of this reading. Heyne, however, gives *ἔξενάριξεν* with the common text.—*Ἄϊδος κυνέην*. The helmet of Pluto (*Ἄϊδος*, "the unseen one") had the peculiar property of rendering the wearer invisible. This wonderful helmet had been made by the Cyclopes (*Apollod.*, i., 2, 1). Mercury wore it in the battle with the giants, and Perseus in his contest with the Gorgons. (*Hes., Sc. Herc.*, 226, seq.) Köpper asks what Minerva did with her own fearful

helm (v. 743) when she put on that of Pluto, and remarks, "*et bonus, opinor, dormitavit Homerus.*" But, in the case of so powerful a goddess as Minerva, the poet is excused from entering into many explanatory details, and leaves them, therefore, to the general conceptions of his hearers.

849-854. ἰθύς. "Straight towards." Observe that the adverb ἰθύς, straight for any mark, is construed with the genitive of the object or mark, just as verbs of aiming at anything are. (*Kühner* § 509, 2, p. 142, *Jelf.*)—ὤρεξας ὑπὲρ ζυγόν. "Reached forward over the yoke." Mars was on foot, having lent his chariot to Venus (compare verse 363), and stationed himself close in front of the horses of Diomedes. Hence, in aiming a blow at the latter, he elevates his spear above the heads of the horses.—τόγε. Referring to ἔγχος.—ᾤσεν ὑπὲκ δίφροιο, κ. τ. λ. "Turned it away from out of the chariot, so as to have been driven in vain," i. e., so that it was impelled in vain.

855-862. δεύτερος αὐθ'. "Secondly, in turn."—ἐπέρεισε. "Drove it firmly."—ὅθι ζωννύσκετο μίτρη. "Where he was girt with the belt." Consult, as regards the term μίτρη, the note on book iv., 137. We have followed Spitzner here in giving μίτρη, which is the reading of Aristarchus. Heyne and others have μίτρην, the reading of Eustathius. Both constructions are Homeric, but the first seems preferable here. The phrase ζωννύσθαι μίτρην means "to gird one's self with a belt," but ζωννύσθαι μίτρη, "to be girt with a belt." (*Spitzner, ad loc.*)—διὰ δὲ ἔδαψεν. "And tore through."—ἔβραχε. "Roared." The verb βράχω is mostly said in Homer of the ringing or clashing of arms or armour. It is applied, however, also to the groaning of a heavily-loaded axle (v. 838); to the roar of a torrent (*Il.*, xxi., 9); the groaning of the battle-field (*Il.*, xxi., 387); the shriek of a wounded horse (*Il.*, xvi., 468); and, in the present instance, to the terrific cry of the war-god. Knight opposes this view of the subject, and quite spoils the effect of the passage, by referring ἔβραχε, not to the cry of Mars, but to the roar of arms raging violently, and ascending to the very heavens.

ἐννεάχειλοι. The cry of Mars is compared to the united shout of nine thousand or ten thousand men in battle, and the poet thus leaves it to the imagination of the reader to form a suitable idea of the superhuman strength and size of the god himself. Some of the ancient critics make a very tasteless alteration here, and read ἐν νεάχειλοι and δεκάχειλοι, from χεῖλος, "a lip." The cry of Mars is thus compared to that of nine or ten pairs of lips, and all the beauty and force of the passage are lost.—ἐπίαχον. "Are wont to shout."

—ἐριδα ξυνάγοντες Ἀρηός. “When joining the conflict of Mars,” *i. e.*, when joining battle.—ὑπο τρόμος εἶλεν. Observe that ὑπό is here employed adverbially, as the accentuation indicates, and compare note on book iii., 34.

864–870. οἷη δ’ ἐκ νεφέων, κ. τ. λ. “And just as a dark haze appears out of the clouds,” *i. e.*, ‘just as a dark thunder-cloud rises in the sky. Observe that ἀήρ is here still employed in the sense of thick and darkened air (its true Homeric usage), and that ἐκ νεφέων is equivalent merely to ἐν νέφεσι, that is, ἐν οὐρανῷ, since what is in the sky comes to our view from the sky.—καύματος ἐξ ἀνέμοιο δυσάερος, κ. τ. λ. “A heavy-blowing wind being raised after heat,” *i. e.*, in consequence of previous heat. Heyne places a comma after καύματος, and explains it by διὰ καύματος. Others make it the genitive of time, “in time of heat.” We have followed Wolf, Voss, Spitzner, and others in making καύματος depend on ἐξ, and in giving the preposition a meaning somewhat analogous to that of μετά with the accusative. (Compare Kühner, § 621, p. 244, *ed. Jelf.*) The meaning of the figure in the text is simply this: as the heavens are fearfully dark, when gloomy thunder-clouds move rapidly along, impelled by some violent and heat-engendered blast, so did Mars appear gloomy and terrible to the view of Diomedes as his vast form shot upward into the skies.

ὁμοῦ νεφέεσσιν. “Amid clouds.” Literally, “together with clouds.” The clouds here meant are those that shrouded his form from the view of all other mortals except Diomedes. (Köppen, *ad loc.*)—ἄμβροτον αἶμα. Compare verse 339.

872–877. οὐ νεμεσίῃς ὄρων, κ. τ. λ. Compare verse 757.—τάδε καρτερὰ ἔργα. “These violent doings.”—αἰεὶ τοι ῥίγιστα, κ. τ. λ. “We gods, in very truth, are always enduring the most appalling things through one another’s planning, and (that, too,) while striving to confer benefits on men.” Wolf rejects the particle δέ after χάριν, but it appears of importance to the meaning of the passage, since it serves to add force to the complaint of Mars. The dissensions and quarrels of the gods stand thus opposed to the benefits that are intended for mortals, but which are thwarted by these unworthy causes.—ἀλλήλων ἰότητι. More literally, “through one another’s will or hest.”—σοὶ πάντες μαχόμεσθα. “We are all at variance with thee,” *i. e.*, we all take umbrage at thy conduct. The cause of this umbrage is stated immediately after, namely, the indulgence which Jove continually shows to Minerva. Some of the ancient interpreters less correctly make σοὶ here equivalent to διὰ σέ, *i. e.*, σοῦ χάριν.—ἄφρονα κόρυνην, οὐλομένην. “A senseless daughter, fraught with mischief.”

878-883. ἐπιπειθονται. Observe the change of person in ἐπιπείθονται and δεδμήμεσθα. This is not by any means, as some maintain, "a grammatical solecism," but is intentionally done by the poet, in order that more emphasis may be given to the clause καὶ δεδμήμεσθα ἑκάστος, where Mars especially comprehends himself.—προτιβάλλει. "Thou checkest."—ἀλλ' ἀνιεῖς. "But dost set her on," *i. e.*, dost encourage her in her evil doings.—παῖδ' αἰδηλον. "A destructive child."—ὑπέρθυμον. "The overbearing."—μαργαίνευν ἐπ'. "To be frantic against," *i. e.*, madly to assail. —χεῖρ' ἐπὶ καρπῷ. Compare verse 458.

885-887. ἀλλά μ' ὑπὴνεικαν, κ. τ. λ. Knight regards this verse and the two that follow as interpolated by some ignorant rhapsodist. According to this critic, νεκάς is a post-Homeric term.—ἦ τέ κε δηρὸν ἐπασχον. "Certainly I should for a long while have suffered." Observe the difference of accentuation, and, consequently, of meaning, between ἦ in this clause and ἦ in verse 887.—ἦ κε ζῶς ἀμνηνὸς ἔα, κ. τ. λ. "Or, (though remaining) alive, would have been without strength from the blows of the brass." The meaning of the whole passage is as follows: Mars declares, that, if he had not escaped by a swift retreat, one of two things would certainly have befallen him. Either Diomedes would have laid him prostrate by a second thrust of his spear, so that he would have remained like one dead under a heap of slain; or else he would have wounded him so repeatedly as at last to deprive him of all his strength.

889-898. μή τί μοι μινύριζε. "Whine not at all to me."—ἀλλοπρόσαλλε. Compare verse 831.—ἐχθιστος δέ μοι ἔσσι, κ. τ. λ. Compare book i., 176, *seq.*—μητρός τοι μένος ἔστιν, κ. τ. λ. "To thee belongs the uncontrollable, unyielding spirit of thy mother Juno."—σπουδῇ. "With difficulty."—κείνης ἐννεσίησιν. "Through her instigations," *i. e.*, through her rash and foolish counsels.—ἐχοντα. "To be enduring."—ἐκ γὰρ ἐμεῦ γένος ἔσσι. "For thou art in race from me," *i. e.*, art an offspring of mine. Observe that γένος here is the accusative absolute, as in verse 544. Compare Spitzner, *Excurs. ix.*, p. 4.—τεν ἐξ ἄλλου. For ἐξ ἄλλου τινός.—ἐνέρτερος Οὐρανίωνων. "Lower than the sons of Uranus." The Titans are meant, who, according to early legends, warred against Jove, were overcome, and thrust down to Tartarus, where they lie in chains. Observe that the term Οὐρανίῳνες elsewhere means the deities of Olympus. (Compare verse 373, and book i., 570.) We have given ἐνέρτερος here with Spitzner; and have, with the same editor, recalled the rarer form ἦσθας. The common text has ἦσθα.

899-909. Παιήων'. Consult note on verse 401.—τῷ δ' ἐπὶ Παιήων,

α. τ. λ. Compare verse 401, *seq.*—ὥς δ' ὅτ' ὀπὸς γάλα, κ. τ. λ. "And as when fig-tree juice, on being agitated, curdles the white milk, which was liquid (before), and it is thickened all around very rapidly by him who mixes it." The *tertium comparationis* here is the rapidity of the operation. The ichor congeals as rapidly in the wound as the milk thickens when the fig-tree juice is stirred into it. The acid juice of this tree was used as rennet (τάμιος) for curdling milk. — ἐπειγόμενος. We have preferred following here the explanation of the scholiast, *i. e.*, ταραττόμενος, σπενδόμενος. Some give it the meaning of "quickly," and connect it in construction with συνέπηξεν. Observe, moreover, in συνέπηξεν, the reference to what is wont to happen.

τὸν δ' Ἡβη λοῦσεν. Consult note on book iv, 2.—κύδει γαίῳν. "Exulting in his majesty." The idea here is different, of course, from that expressed by the same words in book i., 406.—Ἡρῆ τ' Αογείη, κ. τ. λ. Compare book iv., 8.—ἀνδροκτασιάν. "From the slaughter of heroes."

NOTES ON THE SIXTH BOOK.

ARGUMENT.

INTERVIEW BETWEEN HECTOR AND ANDROMACHE.

THE battle is continued ; the gods leave the field, and victory begins to declare for the Greeks. Helenus thereupon, the chief augur of Troy, advises Hector to return to the city, in order to appoint a solemn procession of the queen and Trojan matrons to the temple of Minerva, for the purpose of entreating that goddess to remove Diomede from the fight. Hector accordingly has an interview with his mother Hecuba, and the procession takes place, but without any good results. While Hector is absent at Troy, Diomede and Glaucus come together for the purpose of engaging ; but, having discovered that they are hereditary friends, they exchange armour and separate. Hector, meanwhile, after having had the interview already mentioned with his parent, repairs to the abode of Paris, and prevails upon him to return to the battle. Then follows a most affecting interview between Hector and Andromache, after which the warrior again hastens to the field.

The scene is first in the field of battle, between the rivers Simois and Scamander, and then changes to Troy.

1-4. Οἰώθη. "Was abandoned (by the gods)." The gods now refrained from taking any farther part in the fight.—πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ', κ. τ. λ. "And thereupon the fight went straight onward, in this direction and in that, across the plain," *i. e.*, the battle raged over the plain with varied success, now the Greeks, now the Trojans advancing.—πεδίῳ. Consult note on book iii., 14.-ἀλλήλων ἰθυνομένων, κ. τ. λ. "As they set their brass-tipped spears full against each other." Observe that ἀλλήλων is here the genitive, after a verb of aiming at a mark (*Kühner*, § 506, p. 141, *Jelf.*), and, moreover, that ἰθυνομένων, in the present passage, is the only instance in the *Iliad* of the employment of the middle voice of ἰθύνω, to denote the levelling or aiming of spears, the active being the more usual form.—μεσσηγὺς Σιμόεντος, κ. τ. λ. The battle-field lay

between the Simoïs and Scamander, which last was also called Xanthus. (Compare book v., 77, 774.)

5-9. *πρῶτος*. "First of all," *i. e.*, after the gods had left the fight—*φῶς δ' ἐτάροισιν ἔθηκεν*. "And caused light to his companions," *i. e.*, gave the light of hope to his followers, as well as to the other Greeks; caused them now, on sure grounds, to hope for victory, since Acamas had fallen. Acamas was leader of the Thracians (book ii., 844), and famed for his prowess. Mars himself had assumed his form on a previous occasion (book v., 462). The fall of so powerful a warrior, therefore, served greatly to encourage the Greeks, and proved a presage of victory.—*τέτυκτο*. "Was." Observe here the employment of the pluperfect passive of *τεύχω*, to denote that which *had been made*, and *still existed*; so that it becomes equivalent, in fact, to the simple "was," or imperfect of *εἰμί*. This is a usage very frequent in Homer, and has already occurred in a previous book (v., 78).—*κόρυθος φύλον*. Consult note on book iii., 362.

12-17. *Ἀξύλον*. Observe here the long vowel in the penult, and compare the remarks of Thiersch, § 148, 3. *Axylus* was from *Arisbe*, a city on the Hellespont, between Abydus and Lampsacus, and was a leader of the allies under Asius (book ii., 836).—*βιότοιον* "In the means of living."—*φίλος*. "Hospitable."—*πάντας γὰρ φιλέεσκεν*, κ. τ. λ. "For, inhabiting a dwelling by the way side, he treated all in a friendly way." Observe that *φιλέεσκεν* is here, as the scholiast remarks, equivalent to *ἐξένιζεν*.—*ἤρκεσε*. "Warded off."—*πρόσθεν ὑπαντιάσας*. "By having placed himself in the way in front," *i. e.*, by having thrown himself in the way, between *Axylus* and *Diomedes*, and thus warded off destruction from the former. Homer does not, observes Valpy, intend this as a reproof of ingratitude or a satire on the human race. It is merely designed to excite our compassion, as a pathetic reflection that one who had befriended so many should not, in his extremity, be befriended by them. The poet laments the unmerited catastrophe of so hospitable and benevolent a man.

18-19. *θεράποντα Καλήσιον*. "His attendant Calesius." The term *θεράπων* does not imply, either here or elsewhere in Homer, when thus employed, anything servile or ignoble. The *θεράπων* of a warrior is a companion in arms, a comrade, who renders free and honourable service, though usually inferior in rank or name. So *Patroclus* is *θεράπων* of *Achilles* (*Il.* xvi., 244); *Meriones* of *Idomeneus* (*Il.* xxiii., 143), &c. The *θεράποντες*, therefore, are like the esquires of the Middle Ages, and perform similar services

in harnessing the steeds, driving the war-car, &c.—*ὕφηνιοχος*. “The charioteer.” Observe here the force of *ὑπό* in composition, the term *ὕφηνιοχος* properly denoting the charioteer as subject to the warrior in his chariot.—*γαῖαν ἐδύτην*. “Went under the earth” Equivalent to the Latin “*terram subierunt*.”

20-37. *Εὐρύαλος*. Son of Mecisteus, and one of the companions in arms of Diomedes. Consult book ii., 565, and compare verse 28 following.—*βῆ δὲ μετ’*. “And he then went after.”—*Νύμφη Νηΐς Ἀθαρβαρή*. “The Nymph Abarbarea, a Naiad.” The Naiads were river or water-nymphs.—*σκότιον*. “In secret,” *i. e.*, illegitimate. Hence, *θεῶν παῖδες σκότιοι*, “the children of the gods’ secret loves.” (*Eurip., Alcest.*, 989.)—*ποιμαίνων*. “Tending the flocks.”—*ἐπ’ ὅεσσι*. “Beside the sheep.”—*καὶ μὲν τῶν ὑπέλυσε, κ. τ. λ.* “And the strength and glossy limbs of these, indeed, the son of Mecisteus relaxed.” By the patronymic *Μηκιστηιάδης*, Euryalus is meant.

29-36. *Πολυποίτης*. Polypætes was son of Pirithoüs, and commanded a part of the Thessalian forces (book ii., 740).—*Περκώσιον* “The Percosian,” *i. e.*, from Percote, a city of Mysia, south of Lampsacus, and not far from the shores of the Hellespont. (Consult book ii., 838.)—*Ἐλατον*. Elatus was from Pedasus, a city of the Leleges, in Troas, on the river Satniöeis. The situation of this place remains undefined. It appears from Pliny, that some authors identified it with Adramyttium. (*H. N.*, v., 32.) The Satniöeis which, according to Strabo, was also called *Σαφνιόεις*, was merely a large forest-brook.—*Λήϊτος*. Leitus was a leader of the Bœotians (book ii., 494).—*Εὐρύπυλος*. Eurypylus was a Thessalian leader (book ii., 735).

38-44. *ζῶν ἐλ’*. “Took alive.”—*ἀτυζομένῳ πεδίῳ*. “Fleeing bewildered over the plain.”—*ὄζω ἐνὶ βλαφθέντε μυρικίνῳ*. “Having become impeded by a branch of tamarisk.” The tamarisk (*μυρική*), that is here meant, is the *tamarix Gallica*, a shrubby tree that grows to about twenty feet in height, and is fond of wet places. (Compare *Miguel, Hom. Flor.*, p. 39. *Montbel, ad loc.*)—*ἀγκύλον ἄρμα ἄξαντ’*, κ. τ. λ. “Having broken the curved chariot at the extremity of the pole.” The yoke was fastened to this part of the pole. As soon, therefore, as this was broken off, the horses were freed, and went off with the yoke.—*ἀτυζόμενοι φοβέοντο*. “Were flying panic-struck.”—*δολιχόσκιον ἔγχος*. Compare book iii., 346.

46-50. *ζώγρει*. “Take me alive,” *i. e.*, kill me not, but lead me away captive. Compare the scholiast, *ζῶντα ἄγε*. In book v., 698, *ζωγρέω* had the meaning of “to recall to life,” “to revive.”—*ἄποινα*. Compare book i., 13 — *πολλὰ δ’ ἐν Ἀφνειοῦ πατρὸς, κ. τ. λ.* “For

many valuable things lie treasured up in the (house) of my wealthy father." With πατρός supply οἶκω, or δόμω.—τῶν. "From these."—ἀπερείσι'. Compare book i., 13.—ἐμὲ ζῶον. "Of my being alive."

51-54. τῷ δ' ἄρα θυμὸν, κ. τ. λ. Compare book iii., 142. Some MSS. give ἐπειθεν here in place of ὄρινεν, but the latter is the more Homeric form, and the former appears to be a mere gloss or interpretation.—Θοῶς ἐπὶ νῆας. To be construed with καταξέμεν.—ἀντίος θέων. "Running in the opposite direction." Observe the difference of accentuation between θέων here, the participle of θέω, and θεῶν, the genitive plural of θεός.

55-60. Ὡ πέπον, ὦ Μενέλαε. Compare book ii., 235.—ἦ σοὶ ἄριστα, κ. τ. λ. "Certainly very excellent (services) have been rendered thee at home by the Trojans." An ironical allusion to the wrong done by Paris. The train of ideas is as follows: By all means show mercy to the Trojans, and spare their lives on the battle-field, since they have benefited thee so much in thy domestic affairs, and have been so regardful of the rights of hospitality!—μηδ' ὄντινα. For μηδὲ ἐκεῖνος ὄντινα.—γαστέρι. Eustathius makes this equivalent here to ἐν κόλπῳ, since, according to him, κοῦρον cannot stand for ἐμβρυον, the child in the womb. The explanation, however, is an erroneous one, since, as Heyne remarks, the term κοῦρον can very well mean here a child as yet unborn.

μηδὲ δὲ φύγοι. "May not even he escape."—ἀλλ' ἅμα πάντες, κ. τ. λ. "But may all together utterly perish out of Ilium, without funeral honors, and without a trace (of them being left)." More literally, "unburied and unseen." The ancient grammarians have sought to justify the cruelty of spirit here displayed by Agamemnon, but with little success. His speech is in full accordance with the barbarism of his age. Knight regards the whole passage as an interpolation, but on very insufficient grounds.

61-65. ἔτρεψεν. "Changed."—αἵσιμα παρειπών. "Having advised the things that were right."—ὥσατο. The force of the middle is here strengthened by ἀπὸ ἑθεν, since ὥσατο alone properly means "he thrust away from himself."—ἥρω'. For ἥρωα. Thiersch (§ 196, 52) thinks that the true form of the accusative here is ἥρω, following the analogy of Μίνω. But we ought, in that event, as Spitzner remarks, to write ἥρων, thus preventing the hiatus.—ἀνετράπετο. "Fell over."—λαῖξ ἐν στήθεσι βῆς. "Having trod on his breast with his heel." Compare book v., 620.

67-71. ὦ φίλοι, ἥρωες Δαναοί, κ. τ. λ. Compare book ii., 110.—ἐνάοον ἐπιβαλλόμενος. "Setting his mind upon spoils." Observe the middle force of ἐπιβαλλόμενος; literally 'throwing himself

upon," *i. e.*, eagerly turning his attention to. Nestor recommends that no one loiter behind for the sake of spoils, but that they slay the foe now, and spoil them afterward.—ὥς κεν πλείστα φέρων, κ. τ. λ. "That he may go to the ships bearing very many away," *i. e.*, loaded with spoil.—ἔπειτα δὲ καὶ τὰ ἐκκηλοι, κ. τ. λ. "And afterward these also ye shall strip off undisturbed from the dead corpses over the plain." The reference in τὰ is to the *ἐναρα*, or spoils, as implied in *ἐνάρων* that precedes. Observe, also, the peculiar pleonasm in *νεκροὺς τεθνηῶτας*, which is somewhat palliated by the additional idea of *lying* or *remaining* implied by the perfect participle. Compare, also, *Od.*, x., 530, *νέκνευς κατατεθνηῶτες*.—ἄμ πεδίου. For *ἀνὰ πεδίου*.

73-76. Ἀρηϊφίλων ὑπ' Ἀχαιῶν. "Under the influence of the Greeks dear to Mars," *i. e.*, through the prowess of the warlike Greeks.—ἀναλκείησι δαμέντες. "Subdued through their own spiritlessness."—Ἑλενος. Helenus, son of Priam and Hecuba, was famed for his skill in auguries, but was at the same time a distinguished warrior. According to the post-Homeric legends, he received, after the death of Pyrrhus, a portion of the country over which that prince had ruled in Epirus, and married Andromache. (Compare *Virg.*, *Æn.*, iii., 295, 333.)—οἶωνοπόλων ὅχ' ἄριστος. Compare book i., 69.

77-85. πόνοσ ἐγκέκλιται. "The toil (of battle) leans," *i. e.*, has been made to rest. Æneas and Hector are here addressed as the two most prominent warriors of the Trojan and allied host, on whose exertions the whole fate of the battle depends.—Λυκίων. The Lycians are here put for the allies in general. Compare the scholiast: Λυκίων· κατ' ἐξοχήν, τῶν συμμάχων.—οὐνεκ' ἄριστοι πᾶσαν ἐπ' ἰθύν, κ. τ. λ. "Because ye are the best for every purpose, both as regards fighting and planning." The term *ἰθύς* properly denotes any "direct impulse," or "purpose," and then, generally, "a plan," "an undertaking." Compare the scholiast: ἰθύς· ὁρμὴ, ἀπὸ τοῦ πρόσω φέρεσθαι.—στῆτ' αὐτοῦ. "Make here a stand." The Trojans were in full retreat, and already near the gates of the city. Helenus, in this emergency, calls upon Æneas and Hector to make a stand before the gates, and rally the forces. When this shall have been done, Helenus engages that he and the other chieftains will maintain their ground until Hector enters the city, and has an interview with his mother respecting a procession to the temple of Minerva.

πρὶν αὐτ' ἐν χερσὶ γυναικῶν, κ. τ. λ. "Before that, on the contrary, continuing to flee, they fall into the hands of their wives,

and become a source of joy to their enemies," *i. e.*, before they enter the city in tumultuous flight, and there meet their wives, who have been lining the ramparts as anxious spectators of the fight. Compare the explanation of Heyne: "*fugere in urbem, obviam factis uxoribus.*" Observe that *φεύγοντας* refers back to *λαόν*, and consult Kühner, § 848, 5, p. 463, *Jelf*.

86-92. Ἐκτοο, ἀτὰρ-σύ. After the vocative, as in the present case, a clause is often introduced by means of a particle. Observe, moreover, that ἀτὰρ shows the opposition to ἡμεῖς μὲν μαχησόμεθ', κ. τ. λ.—ἡ δὲ ξυνάγουσα γεραιάς, κ. τ. λ. "And let her, collecting together the females of rank unto the temple," &c. Observe the peculiar construction here. The strict arrangement would have been, εἰπὲ τῇ μητέρι . . . αὐτὴν ξυνάγουσαν . . . οἷξασαν . . . θεῖναι. The poet, however, substitutes the following: ἡ δὲ . . . θεῖναι, "and let her . . . place." Heyne and others explain this by supplying μεμνήσθω, "let her remember," or "bear in mind," *i. e.*, let her take care to place. This, however, is quite unnecessary. It is much better to regard θεῖναι as a virtual imperative, and to connect ἡ with it at once by a kind of irregular, it is true, but, at the same time, poetical syntax, the rapidity of idea dispensing with strictness of construction; and thus ἡ θεῖναι will be equivalent, in fact, to ἡ θέσθω.

γεραιάς. Compare Hesychius: γεραιάς· ἐντίμονες γυναικάς, τὰς γέρας τὴν ἐχούσας. Consult, also, Apollonius, *Lex. Hom.*, s. v. — νηόν. The accusative of motion to a place.—ἐν πόλει ἄκρῃ. "In the highest part of the city." The temple of Minerva, according to Eustathius, was in the citadel.—πέπλον. Consult note on book v., 315.—ἐνὶ μεγάρῳ. "In her abode," *i. e.*, in the royal palace.—καὶ οἱ πολὺ φίλτατος αὐτῇ. "And by far the most valued by her own self."—ἐπὶ γούνασιν. From this expression it appears that the statue was in a sitting posture. Strabo informs us that many statues of Minerva were thus represented. (Consult Heyne, *ad loc.*)

93-102. καὶ οἱ ὑποσχέσθαι, κ. τ. λ. "And let her promise unto her that she will sacrifice in her temple twelve yearling heifers, untouched by the goad," &c. The same remarks that were made above with respect to the grammatical construction of θεῖναι will apply here to ὑποσχέσθαι.—ἡκέστας. By this are meant animals that have never yet been worked, and therefore such as were used purposely for sacrifices, having been profaned by no human uses (Compare Tacitus, "*nullo mortali opere contacti.*" Germ. 10.)

μῆστωρὰ φόβοιο. Consult note on book v., 272.—γενέσθαι. "Hav all of a sudden become." Observe the force of the aorist in indi-

cating a sudden result. — ὄρχαμον ἀνδρῶν. "Leader of men." Compare book ii., 837. — λίην μαίνεται. "Rages excessively." — ἰσοφαρίζειν. "To vie."

103-110. αὐτίκα δ' ἐξ ὀχέων, κ. τ. λ. Compare book v., 494, *seqq.* — φάν δέ τιν' ἀθανάτων, κ. τ. λ. The Greeks thought that some god must have descended from the skies and rallied the Trojans, so suddenly had they wheeled about and made a stand against their pursuers. — ὧς ἐλέλιχθεν. "In such a way did they wheel around," i. e., with so much spirit and bravery. Observe that ὧς has here the force of οὕτως, as the accentuation indicates.

111-118. τηλεκλειτοί. Consult note on book v., 491. — μνήσασθε δὲ θούριδος ἀλκῆς. "And bethink yourselves of ardent courage." — ὅφρ' ἂν ἐγὼ βείω. "While I go." — γέρονσιν βουλευτῆσι. "To the aged counsellors," i. e., to the elders composing the council of the state. It would be the province of these to arrange the intended procession. — δαίμοσιν ἀρήσασθαι. "To pray to the gods." — ἐκατόμβας. Consult *Glossary*, p. 481. — ἀμφὶ δέ μιν σφυρὰ τύπτε, κ. τ. λ. "And the black hide kept striking him on each side, upon his ankles and neck; the circular rim, which ran (round) at the extreme edge of his bossy shield." A very graphic description; and, as Clarke remarks, we have Hector actually before the view. The shield of the warrior must be supposed to be a long oval one, sufficiently large to cover his whole person. Over the frame-work of this a hide is placed, and over the hide plates of metal. All around the edge or rim the hide projects from under the plates, forming what is here termed a kind of ἄντυξ, or border. Now when Hector departs from the fight, he throws this shield on his back, and as he moves rapidly along, the projecting hide keeps flapping against and striking his neck and ankles on each side of his body, the shield reaching from head to foot, and being also broad enough to cover the whole back, which last-mentioned circumstance serves to explain the true force of ἀμφί. — ἄντυξ. In apposition with δέρμα. — πυμάτη. Literally "as the extremity," and hence governing ἀσπίδος

119-121. Γλαῦκος. Glaucus, son of Hippolochus, was one of the bravest warriors of the host, and led the Lycians along with Sarpedon (book ii., 876). It has been thought that the present episode was introduced here to gratify the descendants of Glaucus, who, according to Herodotus (i., 147), were persons of rank in Ionia. (Compare Böttiger, *Vaseng.* — Freret, *Mem. de l'Acad. des Inscr.*, viii., p. 85. — Larcher, *ad Herod.*, l. c.) — ἐς μέσον ἀμφοτέρων. Compare book iii., 69. They advanced as ποόμαχοι into the open space

between the two armies.—οὐ δ' ὅτε δὴ σχεδὸν ἦσαν, κ. τ. λ. (Compare book iii., 15.)

123–129. τίς δὲ σύ ἐσσι, κ. τ. λ. This long dialogue between Glaucus and Diomedes appears to a modern reader, unacquainted with the customs of Trojan times, altogether wanting in probability. We must bear in mind, however, that, at this early day, they did not, in general, fight in whole masses, but most commonly individual heroes came forth here and there, and engaged in front of the two hosts, who remained quiet spectators of the conflict. Besides, we must remember that the conference here described does not take place during the battle itself, but only after the Greeks have receded, and the Trojans have turned around and halted from their flight.

φέριστε. “Most valiant (man).” A mere title of honour, like δῖος, ἀμύμων, &c.—οὐ μὲν γάρ. Observe that μέν is here equivalent to μήν.—ὁπποια μάχη. We may suppose that Glaucus now takes a more conspicuous part in the fight than on previous occasions, since he succeeds to the command of the Lycian forces, in consequence of Sarpedon's having retired wounded from the battle.—πολὺν προέβηκας. “Thou hast far surpassed.”—δυστήνων δέ τε παῖδες, κ. τ. λ. “But children of the unfortunate are even they that encounter my might.”—κατ' οὐρανοῦ. “Down from heaven.” Observe the adverbial force of κατὰ. Diomedes, in the earlier part of the fight, could, through the faculty bestowed upon him by Minerva, easily distinguish a god from a mortal. We must suppose, however, that this gift had left him when the goddess took her departure from the battle-field.

130–133. οὐδὲ γὰρ οὐδέ. Compare book v., 22.—Λυκούργος. Epic for Λυκοῦργος. Lyncurgus, the son of Dryas, was king of the Edones in Thrace, and, according to the legend, drove out of his territories the nurses of Bacchus, that is, the Bacchantes, who wished to introduce the worship of this deity. In consequence of this, he was deprived of his sight. The post-Homeric version of the story, however, makes him to have killed his own son with an axe, mistaking him for a vine branch, and to have been afterward bound by his subjects, and left on Mount Pangæus, where he was destroyed by wild horses. (Apollod., iii., 5, 1.)—δὴν ἦν. “Long exist.”—ὅς ποτε μαινομένοιο, κ. τ. λ. “Who once chased along the sacred Nysæan mount the nurses of the phrensied Bacchus.” Observe that μαινομένοιο here refers, in fact, to the wild orgiastic worship of the god.—Νυσήϊον. Supply ὄρος. Mount Nysa in Thrace, in the territory of the Edones, is here meant, as the context plainly shows, not the

one in India, nor the hills of Nysæ in Eubœa. Compare the scholiast: Νυσήιον· τὴν λεγομένην Νύσαν· ὅρος δὲ λέγει τῆς Θράκης νῦν.

134-144. θύσθλα χαμαὶ κατέχευαν. "Let fall their sacred implements on the ground." Some make θύσθλα here mean merely the thyrsi. It denotes, however, all the sacred implements, including the thyrsus.—βουπλήγι. "With an ox-goad." Bryant makes this legend of Lycurgus and the ox-goad a theme for some of his wildest reveries.—δύσεθ' ἄλδος κατὰ κύμα. "Plunged down into the wave of the sea."—ὑπέδεξατο. As ὑποδέχομαι properly means to receive as a guest, *i. e.*, to shelter, so here, too, it conveys the idea of protection.—ἀνδρὸς ὁμοκλή. "On account of the threatening shout of the man."—τῷ μὲν. Referring to Lycurgus.—βεία ζῶντες. "Who live in ease," *i. e.*, without trouble and toil, like the men of the Golden Age, and the blessed in Elysium. (Compare *Hesiod, Op. et D.*, 112.)

καὶ μιν τυφλὸν ἔθηκε, κ. τ. λ. Blindness is often mentioned as a punishment from the gods. Compare the legends of Phineus and Tiresias, and consult book ii., 599, *seqq.*, in relation to the story of Thamyras.—οἱ ἀρούρης καρπὸν ἔδουσιν. "Who eat the fruit of the ground." Thus the early world designated men in contradistinction from the gods. Compare book v., 341.—ὥς κεν θᾶσσον, κ. τ. λ. "In order that thou mayest sooner arrive at the completion of destruction." More literally, "at the farthest limits of destruction."

145-150. γενεήν. "My race," *i. e.*, my family or lineage.—οἷη περ φύλλων γενεή, κ. τ. λ. "Even as is the race of leaves, such, on the other hand, is also (that) of men." As regards the force of δέ here in the apodosis, consult the remarks of Thiersch, § 316, 13. The common reading τοιήδε is incorrect, as is shown also by Buttmann (*ad Soph., Philoct.*, 87).—φύλλων γενεή. Eustathius regards this as a mere periphrasis for φύλλα. Not so, however, by any means. The idea intended to be conveyed by the expression is a beautifully poetic one, and the leaves that are produced in one and the same spring are regarded as all belonging to one and the same race or generation.

φύλλα τὰ μὲν, κ. τ. λ. "Some leaves, indeed, the wind even scatters on the ground." Literally, "the leaves, some of them," &c. When ὁ μὲν . . . ὁ δέ follow a plural noun, this is usually and strictly in the genitive, yet often, as in the present instance, in the same case with ὁ μὲν. Not that another case is put for the genitive, but the word expressing *the whole* is put in apposition with *its parts*, as being equal to them. Hermann (*ad Vig.*, p. 702) makes τὰ μὲν in the text equivalent to ἃ μὲν, but then it is hard to say to what φύλ-

λα is to be referred.—*ἄλλα δέ*. “While others.” Put for *τὰ δέ*.—*ἔαρος δ’ ἐπιγίγνεται ὥρη*. “Since the season of spring is coming on.” Observe here the causal signification of *δέ*. In place of the nominative *ὥρη*, the common text has the dative *ὥρη*, “and they arise in succession in the season of spring.” This, however, is a harsh construction.—*ὡς ἀνδρῶν γενεή*. Supply *ἐστί*.—*φύει*. “Springs up.” Observe that *φύω* is here employed intransitively in the present, a circumstance of very rare occurrence, since this meaning is otherwise given in the active voice only to the second aorist and the perfect. (Consult *Stadelmann*, *ad loc.*—*Kühner*, § 360, p. 12, *Jelf*, and compare *Theocrit.*, iv., 24.)

151–157. *πολλοὶ δέ μιν, κ. τ. λ.* The ordinary text has a colon after *ἴσασιν*. It is much better to make the clause parenthetical, giving *δέ* the meaning of “and.”—*μυχῷ Ἀργεος ἱπποβότοιο*. “In the farthest nook of the horse-feeding Peloponnesus.” The city of Corinth appears to be here meant by Ephyræ; and, as it stood at the top of the Peloponnesus, the language of the text would seem to suit it with sufficient accuracy. Nitzsch is also in favour of this explanation (*ad Od.*, iii., 260), but Stadelmann declares for a town in Elis, to the east of the mouth of the Selleïs and south of Cyllene—*Ἀργεος*. Consult note on book i., 30.

Σίσυφος. Sisyphus, son of Æolus, had the reputation of being the most crafty prince of the heroic age. He was said to have been the founder of Ephyræ, or Corinth.—*Βελλεροφόντην*. According to the legend, as given by later writers, the original name of this individual was Hipponoos, but having accidentally killed a person named Bellerus (*Βέλλερος*), according to others, his own brother, he obtained from this circumstance his second name, which meant “slayer of Bellerus” (*Βέλλερος* and *φόντης*, i. e., *φονεύς*).—*ἡγορέην ἐρατεινήν*. “A pleasing manliness.”—*Προῖτος*. Bellerophon, after the homicide just mentioned, fled to the court of Prætus, at Tiryns in Argolis. Prætus had been before this driven out of Argos by his brother Acrisius, and had fled to Iobates, king of Lycia, who gave him in marriage his daughter Antea (by later writers called Sthenobœa), and brought him back to Argolis, where he obtained the sovereignty of Tiryns.

158–165. *πολὺν φέρτερος Ἀργείων*. “By far the most powerful of the Argives.”—*Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν*. Referring to his subjugation of the country by the aid of Iobates his father-in-law.—*ἐπεμήνατο*. “Had a frantic desire.”—*ἀγαθὰ φρονέοντα*. “Thinking aright,” i. e., influenced by virtuous sentiments.—*τεθναίης, ὦ Προῖτ’, κ. τ. λ.* “Mayest thou lie dead, O Prætus, or else

do thou put to death Bellerophon," *i. e.*, it is better for thee to die thyself, if thou wilt not put to death Bellerophon. Compare the scholiast: *ἔτι καλὸν σοι ἀποθανεῖν, Προΐτε, εἰ μὴ τιμωρήσαιο τὸν ὑβρίσαντα σε.* The meaning of Antea is, that the outrage attempted to be committed by Bellerophon was of such a nature, that Prætus, if he allowed Bellerophon to go unpunished, deserved to die himself, as one insensible to wrongs that no man of spirit could endure.

166-169. *οἶον ἄκουσεν.* "At what sort of a thing he had heard." —*σεβάσσετο γὰρ τόγε θυμῷ.* "For he had a religious dread of this in soul." To have put him to death would have been a violation of the rights of hospitality, as Bellerophon was his guest.—*Λυκίηνδε.* To Lycia, where his father-in-law Iobates reigned.—*πόρεν δ' ὄγε σήματα λυγρὰ, κ. τ. λ.* "And he delivered to him baneful tokens, having represented in a folded tablet many deadly things." Apollo dorus understands by *σήματα* an actual piece of writing, since he says, in relating this legend, *Προΐτος . . . ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοβάτην κομίσειν* (*Apollod.*, ii., 3, 1). But we have not the slightest trace of any acquaintance with writing in the time of Homer. Wolf has shown very conclusively that the *σήματα λυγρὰ* here mentioned are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer everything is calculated to be heard, nothing to be read (*Prolegom.*, p. lxxiv, lxxxii, *seqq.*). It is true, Nitzsch, Kreuser, and others have proved that the use of writing was common in Greece full one hundred years before the time which Wolf had supposed; yet there is no proof whatever that the Homeric heroes were acquainted with it. In the present instance the *σήματα* were evidently a rude kind of hieroglyphics, or symbols, like the Mexican picture-writing, the import of which was known alone to the son-in-law and father-in-law. These symbols or marks were cut or graven on the tablets (observe here the peculiar force of *γράφας*), and these tablets, being two in number, were folded one upon the other, so as to form in appearance but a single one, and the whole was then secured by a string and knot.—*ῥοφ' ἀπόλοιτο.* The import of the *σήματα* was that Iobates should make away with Bellerophon.

171-176. *θεῶν ὑπ' ἀμύμνῃ πομπῇ.* "Under the blameless guidance of the gods," *i. e.*, under their favourable guidance. As Bellerophon came safely to Lycia, this is ascribed to the kind interposition of Heaven in behalf of one who was innocent.—*Ξάνθον.* Compare book v., 479.—*προφρονέως.* "Willingly."—*ἐννημαρ ξένισ.*

σε. Eustathius informs us that it was, according to some, an ancient custom, on the part of entertainers, not to inquire of a guest who he was, or whence he came, till the tenth day.—*ἐννέα βοῦς ἱέρυνσεν*. On each of the nine days an ox was slain in sacrifice, and a banquet followed.—*σήμα*. “The token.” The idea intended to be conveyed by the poet appears to be this: Iobates, on the tenth day, asked Bellerophon whence he came, and when the latter had informed him that he brought a *πίναξ* from Prætus to him Iobates requested to see this.

179-183. *Χίμαιραν*. The Chimæra is, according to Homer, a monster “of divine origin, in front a lion, behind a serpent, and in the middle a she-goat;” and it was reared by King Amisodarus in Caria (*Il.*, xvi., 328). Hesiod, on the other hand, makes the Chimæra a daughter of Typhon and Echidna, with three heads, one of a lion, another of a she-goat, and a third of a serpent (*Theog.*, 319, *seqq.*). The residence of this monster was Mount Cragus in Lycia. The common explanation of the fable is, that the Chimæra typifies a burning mountain, having lions on its summit, goats along the middle parts, and serpents at the bottom. Compare *Fellows' Lycia*, p. 183, on the title-page of which work is a vignette drawn from an ancient terra-cotta, representing a Chimæra.—*πυρὸς μένος αἰθομένοιο*. “The force of flaming fire,” *i. e.*, a strong blast of flame.—*κατέπεφνε*. According to a later legend, altogether unknown to Homer, Bellerophon was aided in this affair by Minerva, who gave him the winged steed Pegasus, on the back of which animal he mounted into the air, and destroyed the Chimæra from above by his arrows.

184-190. *δεύτερον αὖ Σολύμοισι, κ. τ. λ.* The Solymi are said to have been an ancient people of Lycia, who were driven into the mountains by new settlers, and who waged continual wars with them.—*καρτίστην δὴ τήνγε μάχην, κ. τ. λ.* “This, indeed, he said, was the hardest battle of men that he had ever entered.”—*Ἀμαζόνας*. Compare book iii., 189.—*τῷ δ' ἄρ' ἀνερχομένῳ, κ. τ. λ.* “And hereupon against him, returning, (Prætus) wove another subtle plot,” *i. e.*, returning from the slaughter of the Amazons.—*κρίνας*. “Having selected.”—*εἶσε λόχον*. “He planted an ambuscade.” (Compare book i., 227.) Literally, “he caused an ambuscade to sit.” Compare the remark of Heyne, “*scilicet proprium in insidiis sedere*.”

191-199. *ἀλλ' ὅτε δὴ γίγνωσκε*. Supply *Ἰωδάτης*. After Bellerophon had achieved all these enterprises so successfully, Iobates, in the true spirit of his age, concluded that he must be the son of a god, or a *διογενής*. He accordingly abandoned the idea of destroy-

ing him, gave him his daughter in marriage, and shared all his regal honours with him.—κατέρυκε. “He detained.”—θυγατέρα ἦν This was Philonoë, the sister of Antea (*Apollod.*, ii., 3, 2).—τιμῆς βασιληίδος πάσης. “Of all his regal honour.” Iobates did not share with him his kingdom, as some misunderstand the passage, but merely the honours of royalty.

οἱ τέμενος τάμον. “Separated for him an enclosure.” This was a common mode, in the Homeric ages, of honouring distinguished merit.—καλόν. “Beautiful.” This epithet, in accordance with Homeric usage, is to be rendered by itself.—φυταλιῆς καὶ ἀρούρης. “Of plantation and corn-land.” Observe here the employment of what is termed the attributive genitive, depending in construction on τέμενος. (*Kühner*, § 534, p. 159, *Jelf*.)—ὄφρα νέμοιτο. “That he might possess it.” The verb νέμω in the middle properly means “to distribute among themselves,” and hence “to have and hold as one’s own property,” “to possess.”

παρελέξατο. “Had clandestine intercourse.”—Σαρπηδόνα. Sarpedon is called here by Homer the son of Jupiter and Laodamia. According, however, to the later myth, Sarpedon was the son of Euander and Deïdameia daughter of Bellerophon, and grandson of an earlier Sarpedon, the brother of Minos. (*Diod. Sic.*, v., 79.)

200–204. ἀλλ’ ὅτε δὴ καὶ κεῖνος, κ. τ. λ. “But when now even he was hated by all the gods.” Observe that κεῖνος refers to Bellerophon, and mark the force of the conjunction καί, implying that *even* he who had hitherto been so highly favoured by the gods was now hated by the same. It seems that Bellerophon became melancholy, after the loss of two of his children in early life, and wandered away from the haunts of men into places of solitude. In the spirit of that age, this melancholy was regarded as a punishment from on high. According to later legends, however, Bellerophon attempted to rise with Pegasus into heaven, but Jupiter sent a gadfly, which stung the winged steed so severely, that he threw off the rider to earth, who became lame or blind in consequence. (*Pind.*, *Isthm.*, vii., 44. *Schol. ad Pind.*, *Ol.*, xiii., 130.)

ἦτοι ὁ καὶ πεδίον τὸ Ἀλήϊον, κ. τ. λ. “He wandered thereupon alone over the Aleian Plain.” The Doric and Epic writers often throw away the final vowel of κατὰ even before a consonant, and then assimilate κάτ to that same initial consonant. Hence we have here καὶ πεδίον for κατ (i. e., κατὰ) πεδίον. The old text had καππεδίον as one word, until Wolf separated it.—πεδίον τὸ Ἀλήϊον. This expression properly means “the Plain of Wandering.” The Aleian Plain lay between the Rivers Pyramus and Pinarus in Cilicia, near

lar from the city of Mallos. (*Herod.*, vi., 85.—*Strab.*, xiv., p. 676.) The name was supposed to have been derived from the wandering (ἄλῃ) of Bellerophon in this quarter. Bentley objects to the hiatus in τὸ Ἀλῆιον, and suggests τότε Ἀλῆιον, but we have here merely an instance of what is not uncommon in Homer, namely, an hiatus in the feminine cæsura of the third foot. (*Thiersch*, § 141, 2, b.)—*ἐν θυμὸν κατέδων*. “Consuming his own soul.”

205–208. *τὴν δέ*. His daughter Laodamia is meant.—*χολωσαμένη*. Angry, says the scholiast, because Bellerophon, the father of Laodamia, had slain her Amazons.—*χρυσήνιος Ἀρτεμις*. “The golden-reined Diana,” *i. e.*, the goddess Diana borne along in her chariot, &c. All sudden deaths of men were ascribed to Apollo; of women, to Diana.—*Ἰππόλοχος δ' ἐμ' ἔτικτε*. The common text has *δέ μ' ἔτικτε*, but the emphatic form of the pronoun is required here to mark the opposition.—*αἰὲν ὑρίστέυειν*, κ. τ. λ. “Ever to be conspicuous for valour, and superior to others.” A noble verse, and deservedly eulogized by both ancients and moderns.

213–218. *ἔγχος μὲν κατέπηξεν*. Diomedes fixed down his spear in the ground as a sign that he wished to refrain from the combat after having learned that Glaucus was a guest-friend of his family. It was unlawful for one to fight with another who was connected with him by the ties of hospitality.—*μειλιχίοισι*. Supply *ἔπεσιν*.

μοι ξείνος πατρώϊός ἐσσι παλαιός. “Thou art an old hereditary guest-friend unto me,” *i. e.*, thou art connected with me by the ties of hospitality on the father's side. Æneus, the grandfather of Diomedes, was connected by these ties with Bellerophon the grandfather of Glaucus, and the connexion continued through the fathers unto the sons.—*ἐρύξας*. “Having detained him.”—*ξεινήϊα καλά*. “Beautiful hospitality-tokens,” *i. e.*, presents which those connected by the ties of hospitality were accustomed to give to one another.

219–231. *ζωστήρα*. Consult note on book iv., 150.—*φοίνικι φαινόν*. “Bright with purple.” Compare book iv., 141.—*δέπας ἀμφικύπελλον*. Consult note on book i., 584.—*μιν*. “It,” *i. e.*, the *ζωστήρ*. Observe that *μιν* is here for *αὐτόν*.—*ιών*. “Coming away.”—*Τυδεία δ' οὐ μέμνημαι*. Observe that *μέμνημαι*, in the sense of “to retain in memory,” governs here the accusative. Verbs of remembering commonly take the genitive. (*Kühner*, § 513, *Obs.*)—*κάλλιφ'*. Tydeus was engaged in the war against Thebes, on which account Diomedes was brought up by his grandfather. (*Apollod.*, i., 8, 5.)—*ξείνος φίλος*. “A guest-friend,” *i. e.*, connected with thee by the ties of hospitality and friendship.

Ἀργεῖ. The city of Argos is meant, over which Diomedes was king.—*τῶν δῆμων*. “Unto the people of these,” *i. e.*, unto the Lycians.—*ἀλεώμεθα*. “Let us avoid.” Observe that in the reading which we have adopted, namely, *ἐγχευ*, this term is governed by *ἀλεώμεθα*. The common text, on the other hand, has *ἐγχεσι*, and the meaning will then be, “let us avoid one another with spears.” This, however, is decidedly inferior.—*καὶ δι’ ὀμίλου*. “Even through the crowd,” *i. e.*, even in the confusion and throng of the fight, where one cannot easily defend himself against the coming spear.—*ἐμοὶ κτείνειν*. “For me to slay.”—*ὃν κε θεὸς γε πόρῃ*, κ. τ. λ. “Whatsoever one a god indeed may deliver (unto me), and I may overtake with my feet.”—*ἐπαμείψομεν*. “Let us exchange.” With the shortened mood-vowel, for *ἐπαμείψωμεν*. The active voice, about which Heyne entertains doubts, stands here rightly enough. The middle, on the contrary, is required by verse 339. The exchanging of armour appears to have been a common custom; and so, likewise, was the renewing of the ties of hospitality.—*οἷδε*. “These here.” Referring to the Greeks and Trojans, who were spectators of the affair.

232–236. *καθ’ ἵππων*. “Down from their chariots.”—*πιστώσαντο*. “Plighted mutual faith.” Observe the force of the middle.—*ἐνθ’ αὐτῷ Γλαύκῳ Κρονίδῃς*, κ. τ. λ. “Then, moreover, Jove, the son of Saturn, took away from Glaucus his judgment.” The poet means that Glaucus here acted with inconsiderateness and folly, since he never for one moment reflected on the superior value of his own golden armour; and such want of judgment was, in the spirit of that age, ascribed to the agency of the gods. Porphyryon, however, and after him Eustathius, think this explanation unworthy of the poet, since it carries with it an open censure of the noble sentiments that actuated Glaucus. They therefore make *φρένας ἐξείλετο* equivalent here to *φρένας ἐξαιρέτους ἐποίησεν*, “he inspired him with elevated sentiments,” *i. e.*, he caused him, in the generous glow of the moment, to overlook the great disparity between the two suits of armour. This view of the matter is also concurred in by Madame Dacier, Riccius, Damm, and others; but it is decidedly erroneous. Wherever the phrase *ἐξελέσθαι φρένας* occurs elsewhere in Homer, it refers to deprivation of understanding for the time being; and the poet therefore, on the present occasion, must be regarded as merely expressing his opinion of the inconsiderateness of Glaucus, according to the judgment generally formed by men of such a mode of conduct.

χρῶσα χαλκίων κ. τ. λ. “Golden for brazen, (arms) worth a

ἑνδράϊ beeves for (those) worth nine beeves.' There was no coined money among the Greeks in Homeric times, and the value of things was commonly estimated in cattle. (Compare *Od.*, i., 431.)

237–241. Σκαυῶς πύλας. Compare book v., 789.—φηγόν. Compare book v., 693.—θέον. For ἔθειον.—εἰρόμεναι. "Inquiring about."—ἔτας, τε. "And relatives." By ἔται are here meant the more distant relatives, not mere friends, as some suppose. (Consult the remarks of *Nitzsch*, *ad Od.*, iv., 3.)—ἐξείης. "In succession," *i. e.*, as fast as they met and interrogated him. Some refer this term to θεοῖς, but erroneously, since Hector merely enjoins upon them to propitiate Minerva alone.—πολλῇσι δὲ κῆδε' ἐφῆπτο. "And troubles were suspended over many," *i. e.*, and he filled the breasts of many of them with troubled alarm.

Πριάμοιο δόμον. We have in this passage a description of an Homeric dwelling, which differs in many respects from those of a later age. A portico runs around the building: passing through this, we come to the αὐλή, which is here an inner court, or quadrangle. On one side of this were fifty bedchambers, occupied by the sons of Priam and their wives; and, facing these, in the same court, fifty other bedchambers, for the sons-in-law of the monarch and their partners. In other parts of the Homeric poems, the rooms of the women are in the upper story (ὑπερφῶν). In the later Greek dwellings, the apartments of the men were towards the gate of the women, at the farthest extremity of the house, in the rear.—ξεστοῖο λίθοιο. "Of polished stone."—κουράων. "Of his daughters."—ἐνδοθεν αὐλῆς. "Within the court." Observe that αὐλή here means a central hall, or quadrangle.—ἡπιόδωρος μήτηρ. "His fond mother."—ἐναντίη. "In the opposite direction."—ἐν τ' ἄρα οἱ φῦ χειρὶ. "And thereupon she clung to him with her hand." Compare note on book i., 513.—ἔκ τ' ὀνόμαζεν. Compare note on book i., 361.

254–262. πόλεμον θρασὺν. "The daring battle."—ἡ μίλα δὴ τειροῦσι, κ. τ. λ. "Surely now the abominable sons of the Greeks greatly harass thee."—ἐξ ἄκρης πόλεως. "From the highest part of the city," *i. e.*, from the acropolis, or citadel.—Διὶ χεῖρας ἀνασχεῖν. On the acropolis were temples of Jupiter (book xxii., 172), Apollo (book v., 446), and Minerva (book vi., 88 and 297).—ὄφρα κε ἐνείκω. "Until I shall bring."—ἔπειτα δέ κ' αὐτός, κ. τ. λ. "And mayest then be refreshed thyself, in case thou drink." Observe that ὥς is to be repeated with this clause, and also that ὀνήσσει is with the shortened mood-vowel for ὀνησῆσαι.—ἔτησιν. This word appears to

have here merely the signification of "friends." Compare note on verse 239.

264-268. μή μοι ἄειρε. "Raise not for me," *i. e.*, take not up to bring to me. Observe that μή with the present imperative implies the negation of an act already begun to be performed. So here, the parent is already hastening to bring the draught for her son, when he interposes and stops her. (Compare *Hermann. Opusc.*, i., p. 270, *seq.*)—μή μ' ἀπογυνώσης. "Lest thou enervate me."—χερσὶν ἀνίπτοισιν. It was unlawful to perform any religious rite with unwashed hands.—ἄζομαι. "I dread."—οὐδέ πη ἔστι. "Neither is it in any way lawful." Observe here the employment of the emphatic ἔστι. Literally, "Neither *is it* in any way (for one)." Hence ἔστι is said to be here for ἔξεστι.—λύθρω. "Dust from battle."

269-279. ἀγελεύης. Compare book iv., 128.—σὺν θυέεσσιν. With offerings of incense." Heyne thinks that victims are here meant; but these are merely to be promised, not offered as yet.—ἀολύισασα. "Having assembled."—πέπλον δ'. Compare verse 90, *seqq.*

280-285. μετελεύσομαι. "Will go after."—ὄφρα καλέσω. "That I may summon (him to the fight)."—εἰπόντος. Supply ἐμοῦ.—ὥς κέ οἱ αὖθι, κ. τ. λ. "Would that the earth might yawn for him here."—εἰ ἴδοιμι. "If I could but see." There is no wish expressed here, as some suppose.—φαίην κε φρέν' ἀτέρπον, κ. τ. λ. "I should say that I had quite forgotten joyless sorrow in soul."

286-296. ποτὶ μέγαρ'. "To her home." Consult Glossary on verse 137, book ii.—κέκλετο. "Gave orders."—κῳέντα. Compare book iii., 382.—ἐνθ' ἔσαν οἱ πέπλοι, κ. τ. λ. This verse and the three that follow are quoted by Herodotus (ii., 116) as belonging to the Aristeia of Diomedes. Either the historian has erred in so doing, or else, as Heyne supposes, the ancients reckoned this part of the sixth book as belonging to the fifth. Compare the remarks of *Bähr, ad Herod.*, l. c.—παμπούκιλοι. "All variegated," *i. e.*, variegated with all manner of colours.—ἔργα γυναικῶν Σιδονίων. The Sidonians were celebrated for their skill in embroidery, &c.—Σιδονίηθεν. "From Sidonia." By Σιδονίη is meant that part of the coast of Phœnicia where the city of Sidon lay. Homer makes mention in his poems of Sidon merely. Tyre is unknown to him, although itself a very ancient city, having been founded, according to Eusebius, 240 years before the building of Solomon's temple. According to Homer (*Od.*, iv., 228), Paris came to Troy with Helen and her treasures by the way of Egypt and Phœnicia. In the Cyprian Epics of Stasius, Paris was related to have been driven by

a storm on the Phœnician coast, and there to have plundered Sidon, and to have carried off these Sidonian females, mentioned in the text, as prisoners.—ἐπιπλώς. “Having sailed over.”—τὴν ὁδόν, ἣν Ἐλένην, κ. τ. λ. “Upon that voyage on which he led away Helen of illustrious sire.”

ποικίλμασιν. “With variegated figures.”—ἀστὴρ δ’ ὥς ἀπέλαμπεν. “And it glistened like a star.”—νεΐατος. “The undermost,” i. e., as being the most beautiful.—μετεσσεύοντο. “Hurried along with her.”

298–303. Θεανώ. Theano was the daughter of Cisseus, a Thracian prince (*Il.*, xi., 223), and sister of Hecuba. (Compare book v., 70.) It is remarkable that a married female should be here named as priestess of Minerva. In a later age, as Eustathius remarks, the priestesses were virgins: παρὰ μὲν τοῖς ὕστερον αἱ ἱέρειαι παρθένοι ἦσαν.—τὴν γὰρ Τρῶες ἔθηκαν, κ. τ. λ. The scholiast and Eustathius infer from this, that Theano was elected priestess of Minerva by the suffrages of the people. Eustathius says, οὐτε κληρωτῇ, οὔτε ἐκ γένους, οὔτε ἐνὸς ψήφῳ, ἀλλ’ ἦν, ὡς παλαιοὶ φασι, τὸ πλῆθος εἴλετο: neither appointed by any lots, nor by right of inheritance, nor by the designation of a single person, but being one whom, as the ancients say, the people had chosen. By these words he describes the several ways of appointing priests which were used by the ancient Greeks. (*Valpy, ad loc.*)

ὀλολυγῇ. “With loud crying.” The term ὀλολυγῇ is used of any loud crying, but especially of women invoking a god.—θῆκεν Ἀθηναίης, κ. τ. λ. Compare verse 92.—ἡρᾶτο. The priestess offers up the prayer in the name of the queen and Trojan matrons. The suppliants were not aware that the prowess of Diomedes on the present occasion was owing to the goddess herself.

305–312. ἐρυσίπολι. “Protectress of the city.” Minerva is here so called as having her temple in the citadel.—ἄξον δῆ. “Break now.” Observe the force of the expression, as indicating the earnestness of the prayer. The more common form would be δὸς ἄγνυσθαι ἔγχος, “grant that the spear be broken.”—αὐτίκα νῦν. “Straightway now,” i. e., the instant we receive tidings of so joyous an event, and may we receive these tidings immediately.—ἱερῆύσωμεν. With shortened mood-vowel, for ἱερεύσωμεν.—ἀνένευε. “Refused,” i. e., indicated refusal by the movement of the head. (Consult Glossary.) The idea is figurative, of course. Virgil expresses it differently: “*Diva solo fixos oculos aversa tenebat.*” (*Æn.*, i., 482.)

312–320. βεβήκει. “(Meantime) had gone.” Observe the force

of the pluperfect is marking rapidity of action.—*αὐτός*. Implying that he himself had planned out the structure, and gratified, in so doing, his fondness for luxury and ease, whereas so many of the other sons of Priam were content with a single *θάλαμος*.—*τέκτονες ἄνδρες*. “Artificers.”—*θάλαμον καὶ δῶμα καὶ αὐλήν*. “A bedroom, and a dwelling-room, and a hall.” The *θάλαμος* here spoken of corresponds to what in a later age was termed *γυναικωνῖτις*, or apartments for the women, while the *δῶμα* answers to the *ἀνδρωνῖτις*, or men’s apartments. The *αὐλή* is a hall for banquets, &c.

ένδεκάπηχυν. “Eleven cubits long.” This is an unusual length for a spear. It was commonly about six or seven feet. In the fifteenth book, however (v. 677), Ajax wields a pole shod with iron, and used in naval conflicts, of twenty-two cubits’ length, *ξυστόν δυοκαιεικοσίπηχυν*.—*πύροιθε δὲ λάμπετο, κ. τ. λ.* “And in front of the shaft gleamed the brazen point, while around ran a golden ring.” The ring was at the junction of the head and shaft, and served to keep them both together.”

321–324. *ἔποντα*. “Busying himself with.”—*ἀφῶντα*. “Examining.” Menelaus had driven his spear through shield and corselet. Paris was now examining into the extent of the injury. According to one of the scholiasts, some were accustomed to read here *τόξα φῶντα*, and made *φῶντα* the epic lengthened form for *φῶντα*, from *φάω*, “to cause to shine,” “to polish.” But such a meaning for *φάω* is extremely doubtful.—*μετὰ δμῶῃσι γυναιξίν*. “Among her female slaves.”—*περικλυτὰ ἔργα*. “Tasks of very famous work.” Referring to the labours of the loom.

325–331. *Δαιμόνι, οὐ μὲν καλὰ, κ. τ. λ.* “Strange man, thou hast not well caused this anger to have a place in thy soul,” *i. e.*, it is not well that thou hast raised this anger in thy soul. The cause of this anger is not mentioned by the poet, and we are left entirely to conjecture. It must refer either to his having been worsted in the fight with Menelaus, or it must be anger against the Trojans for not having come to his rescue when Menelaus was dragging him away, or it must be a feeling of resentment at their wishing to deliver him up to the Greeks.—*ἄμφιδέδεγε*. “Burns around,” *i. e.*, rages around.—*σὺ δ’ ἂν μαχέσαιο καὶ ἄλλῳ*. “And thou wouldst even quarrel with another,” *i. e.*, wouldst reproach. Supply *ἔπειςιν* after *μαχέσαιο*, literally, “wouldst fight in words”—*πῶν μεθεῖντα*. “Anywhere relaxing.”—*μὴ τάχα ἄστυ πυρός, κ. τ. λ.* “I lest the city be quickly burned with destructive fire.”

333–341. *Ἐκτορ, ἐπεὶ με κατ’ αἶσαν, κ. τ. λ.* Compare book iii., 56.—*οὐ δὲ σύθεο*. Compare book i., 76.—*οὗτοι ἐγὼ Τρώων τόσσον, κ*

. λ. "Not so much, indeed, from anger, or indignation against the Trojans, was I sitting in the bedchamber, but I wished to give way to grief." He means grief on account of his defeat by Menelaus. The regular construction would be, οὐ τόσον χόλῳ καὶ νεμέσει, . . . ἔσον ἄχει.—ἄχει προτραπέσθαι. More literally, "to turn myself towards grief," or, "to turn myself forward for grief." Compare the Latin, "*se convertere ad luctum.*"—παρειποῦσ'. "Having persuaded."—ὤρμησ'. "Urged me."—νίκη δ' ἐπαμείβεται ἄνδρας. "For victory comes alternately unto men," *i. e.*, changes from one to another; and therefore I may even in my turn succeed in a second conflict with Menelaus.—ἐπίμεινον. "Wait for me."—δύω. "Let me put on." Observe here the peculiar usage of the subjunctive, and consult Kühner, § 416, p. 71, Jelf.—ἐγὼ δὲ μέτειμι. "And I will come after you." Observe the usage here of εἶμι in the present, with a future signification.—κιχήσεσθαί σε. "That I will overtake thee."

344-348. Δᾶερ ἐμεῖο, κυνὸς κακομηχάνον, ὀκρνοέσσης. "Brother-in-law of me, a mischief-devising, fearful wretch." The literal idea implied in κυνός is that of an impudent, shameless creature. The dog was a type among the ancients of impudence and effrontery. Compare book i., 225.—ὥς ὄφελ'. "Would that." Consult note on book iii., 40.—μὲ οἴχεσθαι προφέρουσα, κ. τ. λ. "Some pernicious storm of wind had gone bearing me onward to a mountain." Literally, "(Oh) how some pernicious storm of wind ought to have gone," &c. To be borne away by the blast is merely an old form of expression for "to die," "to perish," &c. This bearing away is often ascribed to the Harpies, who are merely the storm-winds personified.—εἰς ὄρος. She means to some lonely, barren mountain, where she might have perished undiscovered.—ἐνθα με κῦμ' ἀπόερσε. "There the wave would have swept me away."

349-358. τεκμήραντο. "Have ordained."—ἀνδρὸς ἐπειτ' ὠφελλον, κ. τ. λ. "Then would that I had been the couch-companion of a better man, (of one) who understood both the indignation and the numerous reproaches of men," *i. e.*, one who had been impressed with a due sense of the shame and infamy to which his actions might expose him, in case he committed aught that was degrading. Literally, "(Oh) how I ought then to have been the couch-companion," &c.—τούτῳ. Referring to Paris.—φρένες ἐμπεδοι. "A firm heart."—οὔτ' ἄρ' ὀπίσσω ἔσσονται. "Nor will there, indeed, be one hereafter." (Consult Glossary on ὀπίσσω.)—τῷ καὶ μιν ἐπανρήσεσθαι οἶω. "Therefore, also, I am of opinion that he will reap the fruit (of this)," *i. e.*, the bitter fruits of his levity and war. α' manly firmness.

ἐπεὶ σε μάλιστα πόνος, κ. τ. λ. "Since trouble has very great *g* encompassed thy mind" *i. e.*, seized upon it.—'Αλεξάνδρου ἄτης. "Alexander's evil folly." As regards the peculiar force of ἄτη, consult note on book i., 412—οἷσιν. Meaning herself and Paris.—ᾠοῖδιμοι. "The subjects of song," *i. e.*, branded in song.

360-369. μὴ με κάθιζ. "Cause me not to sit down." Observe the force of the active here, as opposed to the middle, καθίζον, "sit down."—θυμὸς ἐπέσσονται. Consult note on book i., 173.—ἐμείοι ποθήν. "A regret for me."—ὀρνυθι. "Arouse."—ἐμ' καταμάρψη. "May overtake me."—οἰκῆας. "The members of my family." Who these are is mentioned immediately after, namely, his wife and son.—εἰ ἔτι σφιν ὑπότροπος, κ. τ. λ. "Whether I shall come again, returning unto them," *i. e.*, whether I shall ever see them again. Nothing can be more touching than this manly resignation of the unfortunate warrior, especially when we consider that his words are addressed to one who has been herself the cause of all this calamity. How striking, too, the change immediately after, from the apartment of the guilty lovers to the calm and chaste environments of wedded life.—ἦδ' ἄγε με δαμώσωσιν. "May now subdue me."

370-380. δόμονς εὐναιετάοντας. "To his well-situated mansion," *i. e.*, having a pleasant situation, and therefore agreeable to dwell in.—οὐδ' εὗρ'. "But he found not."—ἐν μεγάροισιν. "In her abode." Consult *Glossary* on book ii., 137.—εὐπέπλω. "Well-clad."—πύργῳ ἐφειστήκει. "Was standing upon a tower." Pluperfect in the sense of an imperfect. Andromache was standing on a tower over the Scæan gate, beholding the fight.—ἔστη ἐπ' οὐδὸν ἰών. "Stood still, having come to the threshold."

εἰ δ' ἄγε μοι, δμωαί, κ. τ. λ. "Come, ye hand-maidens, tell me truly, if you will," *i. e.*, if you please. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε) ἄγε. Supply, in the present case, βούλεσθε.—ἥ ἐ πη ἐς γαλῶν, κ. τ. λ. "Is she gone out anywhere to the mansions of her sisters-in-law, or (those) of the well-clad wives of her brothers-in-law."—'Αθηναίης. Supply νηόν, or ἱερόν.—Τρῳαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται. We have given ἐϋπλόκαμον, with Bentley and Wolf, as an epithet of Minerva, in preference to ἐϋπλόκαμοι, as referring to Τρῳαί, which last is the reading of the common text. Compare verses 92, 273, and 303, where mention is made of 'Αθηναίης ἡϋκόμοιο. Eustathius also sanctions ἐϋπλόκαμον, but mentions, at the same time, ἐϋπλόκαμοι as a various reading.

381-389. ὀτρηρὴ ταμίη. "The sedulous housekeeper." The ταμίη, or housekeeper, was a very important personage in the house.

hold, since the wives of heroes did not direct their attention in the least to the ordinary domestic affairs, but were occupied during the day, along with their female slaves, in weaving, &c.—*μυθήσασθαι*. After this verb supply *ἐγὼ δὲ καταλέξω*, “I will thereupon inform thee.”—*ἐπὶ πύργον μέγαν*. “To a lofty tower,” *i. e.*, to one of the lofty towers.—*ἡ μὲν δὴ πρὸς τεῖχος, κ. τ. λ.* “She is now, indeed, going to the rampart, hastening along.”—*μαινομένη εἰκνῖα*. Beautifully descriptive of the distraction of Andromache at the thought that her Hector may have fallen.—*παῖδα*. Astyanax.

391–397. *τὴν αὐτὴν ὁδὸν αὐτῖς*. “Back by the same way.”—*κατ’*. “Along.”—*εὐτε πύλας ἱκανε*. Observe the asyndeton, or absence of the connecting conjunction.—*Σκαίᾱς*. Compare book iii., 145.—*τῇ γὰρ ἐμελλε, κ. τ. λ.* “For by that way he was about to pass out to the plain.” With *τῇ* supply *ὁδῷ*. Hector, not finding Andromache at her home, intended to return to the battle-field by passing out of the Scæan gates, which were nearest the foe. Compare book iii., 145.—*ἐνθ’ ἄλοχος πολύδωρος, κ. τ. λ.* “There his richly-dowered wife came running to meet him.”

Ἡετίων. The nominative is here employed by a careless species of construction, where we should expect to meet with the genitive, or else the simple relative *ὅς*. Clarke gives a false idea of the syntax of this clause, when he makes *Ἡετίων ὅς* equivalent to *ὅστις Ἡετίων*.—*ὑπὸ Πλάκῳ ὑληέσση*. “At the foot of the woody Placus.” Placus was a mountain of Mysia, in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Θήβῃ Ὑποπλακίῃ*. “In Hypoplacian Thebe.”—*Κιλικέσσ’ ἀνδρεσσιν ἀνάσσων*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians. (*Cramer’s Asia Minor* vol. i., p. 129.)

398–406. *τοῦπερ δὴ θυγάτηρ, κ. τ. λ.* “The daughter, then, of this (monarch) was possessed (as wife) by the brazen-armed Hector.” Observe that *Ἐκτορι* is here equivalent to *ὑφ’ Ἐκτορος*.—*νήπιον αὐτῷς*. “Quite an infant.” The meaning here assigned to *αὐτῷς* arises from its more literal one, “just so,” *i. e.*, no better than, &c.—*ἄλίγκιον ἀστέρι καλῷ*. There appears to be in this a beautiful allusion to the bright glances from the laughing eye of the boy.—*Σκαυάνδριον*. “Scamandrius.” Hector would seem to have given him this name from the River Scamander, the god of which stream was an early progenitor of the royal line of Troy.—*Ἀστυάνακτ’*. “Astyanax,” *i. e.*, king of the city. The Trojans honoured Hector in the name which they bestowed upon his son, the idea of proteo-

tion and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—ἐρύετο. "Defended."—ἐν τ' ἄρα οἱ φῦ χειρί. "And thereupon she both clung to him with her hand." Compare, as regards the peculiar force of φῦ, the note on book i., 513.

407-412. Δαιμόνιε. "Strange man."—τὸ σὸν μένος. "This thy impetuous valour," i. e., thy rash spirit.—ἄμμορον. "A destitute one," i. e., a poor destitute one in case thou shouldst fall.—σεῦ ἀφαρμάτουσση. "Having failed of thee," i. e., having missed thee, being deprived of thee. The verb ἀφαρματάνω properly means to fail of obtaining a thing after which one earnestly strives, and hence to miss, to lose, to be deprived of, &c.—θαλπωρή. "Solace."—πότμον ἐπίσπης. Consult *Glossary* on book ii., 359.

414-420. ἦτοι γὰρ. "For as thou well knowest."—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them; among the rest, Hypoplacian Thebe.—ἐκ δὲ πέρσεν. "And utterly sacked." Observe the adverbial force of ἐκ.—σεβάσσατο γὰρ τόγε θυμῷ. Compare verse 167.—δαιδαλέοισιν. "Of skilful workmanship."—ἡδ' ἐπὶ σῆμ' ἔχεεν. "And he heaped upon him a sepulchral mound," i. e., a mound, or barrow, of earth. Separate tombs were only allowed to princes and heroes.—περὶ δὲ πτελέας, κ. τ. λ. "And the nymphs of the mountains, the daughters of ægis-bearing Jove, planted elms around it." The tree here meant is the *Ulmus campestris*. The elms that sprang up around the tomb are poetically said to have been planted there by the mountain-nymphs.

421-428. οἱ δέ μοι ἑπτὰ, κ. τ. λ. "But they who were unto me seven brothers," i. e., but the seven brothers whom I had.—οἱ μὲν πάντες. For οὔτοι μὲν πάντες.—βουεῖν ἐπ' εἰλιπόδεσσιν. "Beside the feet-trailing oxen," i. e., the oxen trailing the hinder feet heavily in walking. The epithet εἰλίπους, which occurs in Homer only in the dative and accusative plural, is always applied by him to oxen, which trail along and plait their hinder legs as they go.—μητέρα δέ. "While, as for my mother." The accusative absolute the government of the verb being intercepted by τήν.—ἡ βασιλεύει Heyne regards the employment of βασιλεύειν, in speaking of the wife of a monarch, as unusual. It occurs, however, again in *Od.*, xi., 285.—δεῦρο. Referring to the Grecian camp before Troy.—ἄψ' ἔγχε' ἤν' ἀπέλυσε. "Back that warrior sent her away." More literally, "released her."—πατρός δ' ἐν μεγάροισι, κ. τ. λ. Compare

429-434. Ἐκτορ, ἀτὰρ σύ, κ. τ. λ. Consult note on verse 86. Observe that ἀτὰρ marks opposition to what precedes: All have I lost; father, mother, brothers; all, in fine, *but* thee, who now suppliest their place for me.—ἀλλ' ἄγε νῦν ἐλέαιρε. "Oh come, there fore, now take pity (on me)."—αὐτοῦ. "Here."—παρ' ἐρινεόν. "Near the place where the wild fig-trees grow." The literal meaning is "near the wild fig-tree;" but, according to Strabo (xiii., p. 598), the poet means not so much a single tree, as, rather, a place where many trees of this kind grew, and rough and stony in its nature, which lay not far from the Scæan gates, on the southwest side. Voss translates the term in question "Feigenhügel," *i. e.*, "fig-hill." On this side of the city the walls were easiest to scale, and the approach to them most practicable. (Compare *Lenze, Ebene von Troja*, p. 223.)—ἄμβατος. "Accessible."—καὶ ἐπίδρομον ἔπλετο τεῖχος. "And (where) the wall is exposed to assaults." The term ἐπίδρομος properly means "that may be overrun, reached, attained."

435-439. τῇ γ'. "In this very quarter."—οἱ ἄριστοι. "Those bravest ones." We have adopted the punctuation of Wolf, namely, a comma after ἄριστοι. The common text has no stop at the end of the line.—ἀμφ' Αἶαντε δύω, κ. τ. λ. Observe here the construction of ἀμφί with a proper name to denote the individual designated, together with his followers; and compare book iii., 146. The attack alluded to in the text took place, according to the Cyprian epics of Stasinus, after the embassy of the Greeks to Troy had proved a fruitless one. Compare note on book iii., 206.—ἧ ποῦ τίς σφιν ἐνισπε, κ. τ. λ. "Either, if I mistake not, some one well-skilled in divination mentioned it unto them," *i. e.*, directed them to make the attack in this quarter.—ἐποτρύνει καὶ ἀνώγει. An awkward reading. We should expect ἐπώτρυνε καὶ ἄνωγε, on account of ἐνισπε that precedes; and Voss actually so translates. The MSS., however, have all the present tense, which Heyne seeks to defend by remarking, "*sed sententia admittit præsens, quandoquidem continuata est actio.*" It may be remarked, that some of the ancient critics rejected all the verses as spurious from 433 to 439 inclusive, because it appeared out of character for a female to give advice about military operations to her husband. The objection, however, is a weak one.

441-446. ἧ καὶ ἐμοί. "Assuredly to me also."—κιδέομαι. "Do I fear." The reference here is to the fearing the bad opinion of one.—ἐλκεσιπέπλους. "Of trailing robe," *i. e.*, whose garments sweep the ground. This is a constant epithet in Homer of the

Trojan females.—κακὸς ὤς. "Coward-like." Observe the accent of ὤς.—ἀλυσκάζω. "I skulk."—οὐδέ με θυμὸς ἄνωγεν. "Neither does my soul urge me to it," i. e., urge me to skulk. Consult, as regards ἄνωγεν, the *Glossary* on book i., 313.—ἀρνύμενος πατρός τε μέγα κλέος, κ. τ. λ. "Seeking to gain both my father's great glory as well as my own," i. e., great glory for my father as well as for myself. As regards ἀρνύμενος, consult the *Glossary* on book i., 159.—ἦδ' ἐὺδὼν αὐτοῦ. Observe that αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we should have *meam ipsius gloriam*.

447-455. ἔσσεται ἡμαρ, ὅτ' ἄν, κ. τ. λ. This and the following verse were repeated by the younger Scipio, as he gazed upon Carthage sinking amid the flames; and when asked by his friend Polybius, who stood by his side, why he had quoted them, the Roman commander frankly confessed that it was with a foreboding reference to the fate of his own country. (*Appian, Pun.*, 132.) The lines in question are here repeated from book iv., 163, *seqq.*—ἀλλ' οὐ μοι Τρώων, κ. τ. λ. "But not so great a source of anguish to me is the misery of the Trojans hereafter."—κεν πέσοιεν. "May, perchance, fall."—ὅσσον σεῦ. "As is thine." Literally, "as is (the misery) of thee." Supply ἄλγος, so that the full expression will be, ὅσσον σεῦ ἄλγος μέλει μοι.—ἐλεύθερον ἡμαρ ἀπούρας. "Having deprived thee of the day of freedom." Literally, "having taken away the free day." Compare δούλιον ἡμαρ in verse 463.

456-465. καὶ κεν. "And perchance."—ἐν Ἀργεῖ. "In Argos." The reference is not to Argos, the later capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*), in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēis and Hyperēa, mentioned in the succeeding line.—πρὸς ἄλλης. "At the orders of some other female." Compare the scholiast, ὅτ' ἄλλης κελενομένη.—Μεσσηΐδος ἢ Ὑπερείης. "From (the fountain of) Messēis, or Hyperēa."—πολλ' ἄεκαζομένη. "Much against thy will." Compare Virgil's *multa reluctans*.—ἐπικείσεται. "Shall hang over thee."—ἀνάγκη. By this is meant the necessity of servitude. Compare *Lobeck, ad Soph., Aj.*, 485.—Ἐκτορος ἥδε. Supply ἦν.—νέον ἄλγος. "Fresh misery."—δούλιον ἡμαρ. After the capture of Troy, Andromache fell to the lot of Neoptolemus, the son of Achilles.—τεθνήωτα. "Lying dead." Observe the force of the perfect.—χυτὰ γαῖα. "The heaped-up earth," i. e., a mound of earth.—πρὶν γέ τι σῆς τε βοῆς, κ. τ. λ. "Before at least and all witness both thy lamentation and thy dragging away."

466-480. οὐ παιδὸς ὀρέξατο. "Stretched out his arms for his boy," i. e., to receive his boy. Observe the force of the middle. Verbs indicating desire take the genitive of the object, from which that proceeds which gives rise to this feeling.—ὁ παῖς. "He, the boy."—ἐκλίνθη. "Shrunk."—ἀτυχθείς. "Alarmed at."—δαινὸν νεύοντα. "Nodding fearfully."—ὃν φίλον υἷόν. "His own loved son." Whenever a possessive pronoun is expressed with φίλος, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—πῆλε. "Dandled him."

καὶ τόνδε γένεσθαι, κ. τ. λ. "That this my son may also become, as I indeed also (have)." With ἐγὼ supply γέγονα.—καὶ ποτέ τις εἴπῃσι. "And let some one hereafter say of him."—ἰνιόντα. Agreeing with αὐτόν understood, and which last is governed by εἰπῃσι. The common construction would be the genitive absolute.

483-494. κηῶδεϊ κόλπῳ. "On her fragrant bosom." The reference here is to the use of perfumes. Compare the remark of Heyne: "*Quia vestes odoribus perfusæ erant.*"—δακρύνειν γελάσασα. "Having smiled tearfully," i. e., having smiled through her tears. Compare Xenophon's κλαυσίγελως. (*Hell.*, vii., 2, 9.)—χειρὶ τέ μιν κατέρεξεν, κ. τ. λ. Compare book i., 361.

Δαιμονίη. "Strange woman." Indicative of mingled tenderness and chiding.—ὑπὲρ αἶσαν. "Prematurely." Compare note on book ii., 155.—προΐύψει. Consult note on book i., 3.—μοῖραν πεφυγμένον ἔμμεναι. "Has escaped his destiny."—ἐπὴν τὰ πρῶτα γέννηται. "After he has once been born." Compare the explanation of Heyne, "*Cum primum natus fuerit.*"—τὰ σ' αὐτῆς ἔργα κόμιζε. "Attend to thy own employments." Observe that τὰ σ' αὐτῆς is for τὰ σὰ αὐτῆς. These words, and those that immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—αὐτῆς. Put in apposition with the genitive implied in σὰ. Compare note on verse 446.

ἔργον ἐποιχεσθαι. "To set about their work." Literally, "to go unto their work."—πόλεμος δ' ἄνδρεσσι μελήσει. This appears to be an answer to those critics who maintain that verses 433-439 are spurious.—τοὶ Ἰλῖρ ἐγγεγάασιν. "Who have been born in Ilium."

495-502. βελήκει. Consult note on verse 313.—ἐντροπαλιζομένη. 'Looking back from time to time.' A beautiful touch of nature

The same term is applied in the eleventh book (v. 345) to Ajax, when unwillingly retreating before the foe.—*θαλερόν δάκρυ*. “The swelling tear.”—*τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν*. “And she excited wailing among them: all,” *i. e.*, either by narrating what had just taken place, or else by the sight of her own tears. Compare the scholiast, *ἡ διηγησαμένη, ἡ ἀπὸ τῶν ἰδίων δακρύων*.—*γόον* Ἑκτορα. “Bewailed Hector.”—*ἔφαντο*. “They thought.” More literally, “they said within themselves.”—Observe, in the literal meaning, the force of the middle.

504–508. *ποικίλα χαλκῶ*. “Variegated with brass.” Compare book iv., 226.—*σεύατ'*. “Hastened.”—*τὺς στατὸς ἵππος*. “Some stalled horse.” The striking comparison on which we are here entering does not seem by any means too strong, as some have supposed, for the case of such a warrior as Paris. Although in many respects an effeminate man, still he is accustomed always to advance with spirit to the conflict. (Compare verses 521, 522, and also book iii., 16, *seqq.*, and 328, *seqq.*) In book xv., 263, Homer repeats this same comparison when speaking of Hector. Virgil, also, has copied it almost word for word, and applied it to Turnus (*Æn.*, xi., 492.)

ἀκοστήσας ἐπὶ φάτνῃ. “That has fed on barley at its manger,” *i. e.*, in its stable. The reference is to a horse well fed at rack and manger, and so, overfed, waxed wanton. Consult the remarks of Buttmann on this word. (*Lexil.*, p. 75, *seqq.*, *ed. Fishlake.*)—*θεῖη πεδίοιο κροαίνων*. “Runs stamping with the hoof over the plain,” *i. e.*, runs prancing. Compare Apollonius (*Lex. Hom.*, s. v.), *ἐπικροτῶν τοῖς ποσίν*, and Virgil's “*quatit ungula campum*.”—*λούεσθαι ἐὺρρέϊος ποταμοῖο*. “To bathe in some fair-flowing river.” Observe here the employment of the genitive. The poets use a material genitive with many verbs, the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; for, while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work. In the present case, however, the genitive may also be local. (*Kühner*, § 540, *Obs.*, p. 164, *Jelf.*)

509–517. *ὕψοῦ δὲ κάρη ἔχει*, κ. τ. λ. Collateral images, employed to complete a comparison, are expressed by the poet in the indicative, in order to bring the picture more directly before the view of the reader. (*Thiersch*, § 322, 7.)—*ἀγλαΐῃφι πεποιθώς*. “Confident in beauty” *i. e.*, flushed with the pride of youth and beauty

Observe here the peculiar construction in *πεποιθώς*, forming a species of anacoluthon or nominative absolute. The participle in the nominative refers to an accusative (*ἐ*) coming after, the person expressed by this accusative being grammatically the object, but in reality the subject of the verbal motion. Thus, *ρίμφα ἐ γούνα φέρει* is equivalent, in fact, to *ρίμφα φέρεται*.—*μετά τ' ἦθεα καὶ νομόν ἵππων*. “To both the haunts and pastures of the mares.” Compare, as regards the meaning of *ἦθεα* here, the explanation of the scholiast, *τοὺς συνήθεις τόπους*. The expression *ἦθεα καὶ νομόν* forms, in fact, a kind of hendiadys, “the accustomed pastures.”

κατὰ Περγάμου ἄκρης. “Down from the topmost Pergamus.”—*ὥς ἠλέκτωρ*. “Like the beaming sun.” The term *ἠλέκτωρ* is likewise employed by Homer as an adjective, *ἠλέκτωρ Ὑπερίων*, “the beaming Hyperion.” (*Il.*, xix., 398.)—*καγχαλῶν*. “Exulting.” Literally, “loud-laughing.” Compare book iii., 43.—*ἔτετμεν*. “He overtook.”—*εὐτ' ἄρ' ἐμελλεν*, κ. τ. λ. “When, in fact, he was about to turn from the place, where he was conversing with his wife,” *i. e.*, had just been conversing.

518-529. *Ἡθεῦ, ἧ μάλα δὴ σέ, κ. τ. λ.* “Honoured (brother), as surely now I am altogether detaining thee, by my loitering, although thou art in haste.”—*ἐναΐσιμον*. “In due time.”—*οὐκ ἂν τίς τοι ἄνῃρ*, κ. τ. λ. “Not any man that was reasonable would seek to cast discredit on thee as regards the battle's work,” *i. e.*, thy exertions in the fight.—*ἀλλ' ἐκὼν μεθιῖς*, κ. τ. λ. “But thou both relaxest it of thy own accord, and art unwilling (to exert thyself),” *i. e.*, but thou dost not persevere in the good work.—*ὑπὲρ σέθεν*. “On thy account.”—*πρὸς Τρώων*. “On the part of the Trojans.”—*ἴομεν*. For *ἴωμεν*, with the shortened mood-vowel.—*τὰ δ' ὀπισθεν ἄρεσσόμεθ'*. Compare book iv., 362.

αἶ κέ ποθι Ζεὺς δῶη, κ. τ. λ. “If ever Jove grant unto us to place in our homes a free mixer to the celestial ever-existing gods,” *i. e.*, if ever it be allowed us to celebrate with the bowl our deliverance from the Greeks, first pouring therefrom joyous libations unto the immortal gods. Observe the expression *κρητῆρα ἐλεύθερον*, a mixer, or bowl, drained in commemoration of deliverance.—*ἐλάσαντας*. The reading of Wolf, and far more correct than the *ἐλάσαντες οἱ* the ordinary text.

EXCURSUS.

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EXCURSUS I.

THE ARTICLE.¹

I. THE Article \acute{o} , η , $\acute{\tau}\acute{o}$, is, in Homer, a *Demonstrative Pronoun*, “*this*,” “*that*,” having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, “*he*,” “*she*,” “*it*.”

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as $\acute{o}\delta\epsilon$, $\eta\delta\epsilon$, $\acute{\tau}\acute{o}\delta\epsilon$; or $\acute{o}\acute{\upsilon}\tau\omicron\varsigma$, $\acute{\alpha}\acute{\upsilon}\tau\eta$, $\tau\omicron\acute{\upsilon}\tau\omicron$; or $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\eta$, $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron$. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, *Il.*, i., 20, $\tau\acute{\alpha} \acute{\alpha}\rho\omicron\iota\nu\alpha$, “this ransom;” *Il.*, viii., 412, $\tau\acute{o} \sigma\kappa\eta\pi\tau\rho\nu$, “that sceptre,” *i. e.*, the well-known sceptre; *Il.*, iv., 1, $\acute{o}\iota \theta\epsilon\omicron\acute{\iota}$, those who are gods in opposition to those who are men; *Il.*, vi., 467, $\acute{\alpha}\psi \delta' \acute{o} \pi\acute{\alpha}\iota\varsigma$, he who is a boy, in opposition to Hector; *Il.*, xi., 637, $\acute{N}\acute{\epsilon}\sigma\tau\omega\rho \acute{o} \gamma\acute{\epsilon}\rho\omega\nu$, Nestor, that old man whom every one knows; *Od.*, xxi., 10, $\tau\acute{o}\nu \xi\epsilon\iota\nu\acute{o}\nu \delta\acute{\upsilon}\sigma\tau\eta\nu\omicron\nu$, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where \acute{o} , η , $\acute{\tau}\acute{o}$, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of *he*, *she*, *it* (Lat. *is*, *ea*, *id*), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, *Il.*, i., 47, $\acute{o} \eta\acute{\iota}\epsilon \nu\upsilon\kappa\tau\acute{\iota} \acute{\epsilon}\omicron\iota\kappa\acute{\omega}\varsigma$, “he went like the night,” becomes, when translated more closely, “*this god* went,” &c. So, again, *Il.*, i., 221, $\eta \beta\epsilon\beta\acute{\eta}\kappa\epsilon\iota$, “she had gone,” *i. e.*, *this goddess* had gone, &c. This usage is especially frequent in Herodotus.

1. Kühner, *Gr. Gr.*, § 444, p. 97, ed. Jelf.

V. In the post-Homeric writers, also, *ὁ, ἡ, τό*, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, *Æsch.*, *Suppl.*, 443, *ἡ τοῖσιν ἡ τοῖς πόλεμον αἰρεσθαι μέγαν, πᾶς' ἔστ' ἀνάγκη*: *Ibid.*, 1055, *ὁ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν*: *Soph.*, *Œd. T.*, 200, *τὸν γὰρ Ἄρεα ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ*. So especially with the particles *μέν, δέ, γάρ* (*ὁ γάρ, ἡ γάρ, τὸ γάρ*, often in tragic writers); sometimes, also, with prepositions; as, *πρὸς δὲ τοῖσι*, for *πρὸς δὲ τούτοις*—*πρὸς τῷ* for *πρὸς τούτῳ*—*ἐπὶ τοῖσι* for *ἐπὶ τούτοις*, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases:

(a.) *Τό*, “therefore:” *τό γε*, *Plat.*: *τὸ δέ* at the beginning of a sentence, “whereas,” very frequent in Plato: *ὁ μὲν*, or *ὁ δέ, οἱ δέ αἱ δέ*, at the beginning of a sentence very frequently. Thus, *Thucyd.*, i., 81, *τοῖς δὲ ἄλλῃ γῇ ἐστι πολλή*.—*Demosth.*, p. 68, 15 *ὁ δὲ ταῦτα μὲν μέλλει*. So, also, *ὁ μὲν*, or *ὁ δέ* is used, as in Homer, before its substantive, to call attention to it. Thus, *Thucyd.*, vi., 57: *καὶ ὁ μὲν τοὺς δορυφόρους τοσαντίκα διαφεύγει ὁ Ἀριστογέιτων*.—So, again, we have *τῇ, τῇδε*, “here,” “on this side,” &c.—With prepositions; as, *ἐκ τοῦ*, “hence;” *διὰ τό*, “wherefore.” To this head, also, belongs the construction *ἐν τοῖς*, sometimes *ἐν ταῖς*, with a superlative; as, *Thucyd.*, i., 6, *ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, and the adverbial formulas, *πρὸ τοῦ* (*προτοῦ*), “before,” almost always in the sense of *ante illud modo definitum tempus*.

(b.) In the formula *τὸν καὶ τόν, τὸ καὶ τό*, “the one or the other,” “this or that;” *τὰ καὶ τά*, *varia, bona et mala*.

(c.) Immediately before a relative sentence, introduced by *ὅς, ὅσος*, or *οἷος*, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (*Plat.*, *Protag.*, p. 320, D.), *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυνται*, &c.

(d.) In the construction of *οἱ μὲν, οἱ δέ*, literally, “these, in deed,” “but those,” i. e., some here, some there, &c. This is found in Homer, and is very common in both prose and poetry. The use of the singular, *ὁ μὲν . . . ὁ δέ*, is post-Homeric.

(e.) *Ὁ, ἡ, τό*, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: *Plat. Rep.*, p. 329, E., *τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ (Seriphio isti) λοιδορουμένῳ ἀπεκρίνατο*:—*Demosth.*, p. 850, 19, *ἐξήτει με τὸν ἄνθρωπον (hominem istum)*, &c.

The Article ὁ, ἡ, τό, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative ὁ, ἡ, τό, frequently assumes the functions of the relative pronoun, ὃς, ἥ, ὅ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii., 81 : τὰ μὲν Ὀτάνης εἶπε λελέχθω καὶ μοὶ ταῦτα.—*Id.*, πάντων τῶν λέγω ἀρίστων, *quæ dico*.

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, *Soph.*, *Œd. T.*, 1379 : δαιμόνων δ' ἀγάλασθ' ἱερά, τῶν ὁ παντλήμων ἐγὼ ἀπεστέρησ' ἐμαντόν.

Meaning and Use of ὁ, ἡ, τό, as the Article Proper.

I. The article ὁ, ἡ, τό, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose ; but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article :

(a.) The substantive without the article expresses the general notion without any limitation of individuality ; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker ; as, ὁ ἄνθρωπος, “the man whom I am thinking of.”

(b.) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual ; as, ὁ ἄνθρωπος θνητός ἐστι, “the man (the animal man, *i. e.*, all men) is mortal.”¹

¹ For a more extended view of the later uses of the article, consult *Kühner, Gr. Gr.* 447, seqq., p. 100, *ed. Jelf*.

EXCURSUS II.

OF PREPOSITIONS.¹

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as, *ἀπό, παρά*: while *χάριν, δίκην*, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek language, with fresher, more poetical

¹ Kühner, § 472, p. 117. *ed. Jelf.*—*Id.*, 614, p. 238, &c

spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(a.) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, *Il.*, iii., 34, *ὑπὸ τε τρόμος ἔλλαβε γυῖα*; *Il.*, iii., 135, *παρὰ δ' ἔγχεα μακρὰ πέπηγεν*; *Il.*, iv., 63, *ἐπὶ δ' ἔψονται θεοὶ ἄλλοι*, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il.*, xii., 195, *ἐνάριζον ἅπ' ἔντεα*.

(b.) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a par-

ticle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

EXCURSUS III.

MIDDLE VOICE.¹

I. THE Middle voice has a twofold function : 1. It expresses the reflexive and reciprocal notion ; 2. Some parts of the passive notion.

I. AS REFLEXIVE.

I. The essential sense which runs through the Middle reflexive verb is *Self*—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs ; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb : 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The "Self" stands to the Notion of the Verb as Genitive

As, ἀπώσας, "having pushed away : " ἀπωσάμενος, "having pushed away from one's self," or repulsed.—ἀποπέμπομαι. "I send away from myself."—ἀποσείομαι. "I shake off from myself."—παρέχομαι. "I furnish from my own means."—ἀποτίθεμαι. "I put away from myself."—ἐπαγγέλλομαι. "I declare from myself," i. e., I promise, &c.

2. The "Self" stands to the Notion of the Verb as the Dative.

As, παρασκευάζομαι. "I prepare for myself."—αἰροῦμαι. "I choose for myself."—ἀφαιροῦμαι. "I take away for myself."—αἶρομαι. "I take up for myself."—μισθοῦμαι. "I hire for myself."—ἄγομαι γυναῖκα. "I take a wife for myself," I marry.—βουλευόμαι. "I give advice unto myself," I deliberate.—λείπομαι μνημοσύνα. "I leave memorials for myself."—καταστρέφομαι. "I subdue for my-

self.”—τίθεμαι. “I take to myself,” I adopt.—So, θεῖναι νόμους, “to make laws for others;” θέσθαι νόμους, “to make laws by which one’s self is bound along with others.”

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one’s own benefit, and thence signifying the corresponding contrary to the active voice; as, λῦσαι, “to set free;” λύσασθαι, “to ransom.”—χρῆσαι, “to lend;” χρήσασθαι, “to borrow.”—So, again, χρῆσαι, “to give an oracle;” χρήσασθαι, “to consult an oracle.”—τίσαι, “to pay;” τίσασθαι, “to punish;” the active signifying in these examples the giver; the middle, the receiver. This may arise from the *receptive notion* proper to the middle verb.

3. The “Self” stands to the Verb as the Accusative.

As, ἐπιτιθέναι, “to place another on;” ἐπιτίθεσθαι, “to place one’s self on,” to attack.—χράω, “I give or apply another person or thing;” χράομαι, “I give or apply myself to a thing.—τρέπω, “I turn another;” τρέπομαι, “I turn myself.”—λούω, “I wash another;” λούομαι, “I wash myself,” I bathe.—ἀπέχω, “I keep another off;” ἀπέχομαι, “I keep myself off,” I refrain.—So, ἀπάγξασθαι, “to hang or throttle one’s self.”—τήκεσθαι, “to melt one’s self away,” to pine.—ἐγγυᾶσθαι, “to pledge one’s self.”—φοβεῖσθαι, “to terrify one’s self,” to fear.—φαίνεσθαι, “to show one’s self,” to appear.—ἀπαλλάσσεσθαι, “to remove one’s self,” to depart.

4. The “Self” stands to the verb as a Pronominal Adjective

As, ὀνομάζεσθαι παῖδα, “to call a person his son;” κείρεσθαι τὴν κεφαλὴν, “to shave one’s own head;” νίπτεσθαι τοὺς πόδας, “to wash one’s own feet” (νίπτειν τοὺς πόδας, “to wash another’s feet”); τύπτεσθαι τὴν κεφαλὴν, “to beat one’s own head,” &c.

III. Some middle verbs have the idea of self in more than one of these relations, in which case their sense generally differs accordingly; as, αἱρομαι (with the accusative), “I raise myself;” but with the dative, “I take on or for myself.” Or else the idea is the same, though the several parts of it stand in a different relation; as, τίθεμαι (with the accusative), “I apply myself to,” I adopt; τίθεμαι (with the dative), “I apply to myself,” I adopt; μεθίεσθαι, “to remove myself from,” followed by a genitive; μεθίεσθαι, “to remove from myself,” followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is often conceived or spoken of as if he did it himself, this idea is fre

quently applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάσθαι*, ‘to cause to be instructed;’ *κείρασθαι*, ‘to cause to be shorn;’ *γίμασθαι*, ‘to give in marriage;’ *ποιήσασθαι*, ‘to cause to be made;’ *γράψασθαί τινα*, ‘to cause a person’s name to be entered before the judge,’ to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἡδομαι*, *μαίνομαι*, *αἰσθάνομαι*, *μάχομαι*, &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ῥηξά-τενοι φύλαγγας*, ‘for their advantage;’ *ποιησάμενος τὰς νῆας*, ‘having made for himself a navy.’

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph.*, *Œd. T.*, 1143, *ἐμαντῶ θρεψαίμην*: *Eurip.*, *Hel.*, 1306, *τρύχον σὺ σαντήν*, &c. And, again, the middle notion is sometimes expressed by the active verb and personal pronoun; as, *Demosth.*, p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνετο*; *ἐπαινεῖν ἑαυτόν*, not *ἐπαινεῖσθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in *ω*; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in *ω* arose, it followed that many intransitive verbs were used in both forms without any difference of meaning: as, *Il.*, iv., 331, *ἀκοίετο λαὸς ἀνιῆς*, &c. So we may account

for many verbs having some tenses in the middle form, especially the future ; as, ἀκούω ἀκούσομαι ; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose ; as, καλλιερέω, —ομαι ; εὐδοκιμέω, —ομαι ; στρατοπεδεύω, —ομαι.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject ; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject ; as, σκοπεῖν, “to look at ;” σκοπεῖσθαι, “to look mentally,” to consider.—τίθεσθαι, “to place before one’s mind,” to think.—λανθάνω, “I escape notice ;” λανθάνομαι, “I escape my own notice,” I forget.—θύειν, “to sacrifice ;” θύεσθαι, “to sacrifice with some particular object, for one’s self,” to inspect the entrails in order to ascertain the future.—ποιεῖν λόγον, “to write a speech ;” ποιεῖσθαι λόγον, “to deliver a speech,” to harangue.—σπένδειν, “to pour out a libation ;” σπένδεσθαι, “to make a truce.”

XI. The distinction referred to in the previous paragraph is very marked in those verbs in εὖω which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state ; as, βλακεύω, “I am idle ;” βλακεύομαι, “I behave idly.”—πονηρέω, “I am wicked ;” πονηρεύομαι, “I behave wickedly.”—πολιτεύω, “I am a citizen ;” πολιτεύομαι, “I live as a citizen.” And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active ; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c. ; while others, which only express a state, and not the mental character implied in that state, are used only in the active ; as, πρωτεύειν, ὑριστεύειν. So all derivatives from substantives in εὖς ; as, βασιλεύω.

XII. The middle derivatives in ἵζομαι correspond in meaning to those in εὖομαι ; as, χαοιεντίζομαι, “I act or speak with grace,” &c.—ἀκκίζομαι (from Ἀκκώ, the name of a conceited woman) “I dress finely.” The derivatives from national names in ἵζω have no middle form ; as, Δωρίζω, “I live or speak like a Dorian.”

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language ; as, αἰτεῖν, “to ask for a gift ;” αἰτεῖσθαι,

“to ask for a loan.”—*γαμεῖν*, “*ducere uxorem* ;” *γαμεῖσθαι*, “*nubere*.” So *τεκεῖν* properly of the mother ; *τεκέσθαι*, properly of the father, &c.

Use of the Middle Forms in a Passive Sense.

I. It is probable that many of the forms usually called **passive** are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

First. That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another ; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

Secondly. Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

Thirdly. We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently ; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms ; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses ; while for its more accurate definition in past and future time, fresh forms were quickly invented partly from the middle, partly from the active. So the Slavonic language has no passive, but uses the reflexive ; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb

EXCURSUS IV

THE HOMERIC SUFFIX $\phi\iota$ or $\phi\iota\nu$.

I. In the Homeric language, we find, besides the regular case-signs, a small adverbial word, $\phi\iota$ or $\phi\iota\nu$, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of “in a place,” or “where,” like the *Dativus localis*; but was afterward used to express the other relations of the dative, namely, that of the *Dativus Instrumentalis*; and, in connection with prepositions, it could even take upon itself the functions of the *genitive*.

III. It appears to have exercised, in the early language, precisely the same office as the *Latin ablative*; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the *Latin ablative*, appeared either as *Local* or *Instrumental*; and consequently, also, in connection with prepositions, which, in the *Latin language*, govern an *ablative case*. Thus, Ἰλίοφι κλυτὰ τεύχεα, “at Ilium.”—*Od.*, xii., 45. πολλὸς δ’ ἄμφ’ ὅστέοφιν θῖς ἀνδρῶν πνυθομένων, “and a large heap of men rotting upon bones,” i. e., upon bones of others who had died before them.—ὅσσε δακρυόφιν πίμπλαντο, “his eyes were filled with tears.” (*Instrumental case*.)—ναῦφιν ἀμύνεσθαι, “to ward off from the ships.” In *Latin a navibus*.

Remark 1. We find this same suffix in the *Sanscrit* (namely, *bhi*, in the plural *bhis*) as an *Instrumental sign*; and also in the *Latin*; except that in this latter language *bh* (the *Greek φ*) changes into *b*; just as *scribo* corresponds to γράφω; ὀρβός to *orbis*, &c.; and this *b* becomes not only a mark of the *locative*, but also of the *dative* itself, in *i-bi*, *u-bi*, *ali-bi*, *utri-bi*, *si-bi*, *ti-bi*, and in the plural *no-bis* *vo-bis*. So, also, in the third declension, in the ending *i-bus*. Thus, the *Sanscrit mahi* (for *mabhi*) answers to *mili*; and *ibhi* to *tibi*.

Remark 2. This suffix $\phi\iota$ or $\phi\iota\nu$ is never added to any other case but the *Dative* and *Genitive*. The examples commonly adduced of the *Accusative* with this appendage are susceptible of a different explanation. Thus, in *Hesiod (Op. et D., 410)*, μηδ’ ἀναβάλλεσθαι ἐς τ’ αὐριοι ἔστ’ ἐννηφιν, we must regard ἐννηφιν as taken

adverbially; like *εἰσοπίσω*, *ἐς τρίς*, &c. So, in *Il.*, xiii., 307, *ἐπι δεξιόφιν ἢ ἐπ' ἀριστερόφιν*, the preposition is here joined, not with the accusative, but the genitive. The example for the *Nominative*, from Hesiod (*Op. et D.*, 215), *ὁδὸς δ' ἐτέρηφι παρελθεῖν*, contradicts itself; *ἐτέρηφι* is here "*contrario modo*." (Göttling, *ad loc.*)

IV. The suffix *φι ο: φιν* is found with substantives of all three declensions, and is always appended to the unchanged stem.

First Declension. It is used here only in the singular: 1. As a *Dative*; thus, *ἀγέληφι*, "*in a herd*;" *ἀγλαΐηφι*, "*with beauty*;" *λείπε θύοηφι*, "*he left at the gate*;" *ἀμ' ἡοῖ φαινομένηφιν*, "*along with the dawn showing itself*," i. e., together with the first dawn; *κεφαλῇφι λαβεῖν*, "*to take by the head*." 2. As a *Genitive* (Latin ablative), *ἀπὸ νευρῇφιν ἰάλλειν*, "*to send forth from the string*" (*a nervo*); *ἐξ εὐνῇφι θορεῖν*, "*to leap from the couch*" (*e cubili*).

Remark. Some, in order to distinguish the dative here from the genitive, are accustomed to write the former with the *ι* subscribed, other critics, however, are of opinion that *φι* or *φιν* takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural: 1. As a *Dative*; thus, *παρ' αὐτόφι*, "*with him*;" *ἐπ' αὐτόφιν*, "*upon him*;" *δακρυνόφιν*, "*with tears*." 2. As a *Genitive*: *ἀπὸ πασσαλόφιν*, "*from a peg*;" *ἐκ ποντόφιν*, "*out of the deep*;" *ἀπ' ὀστέφιν*, "*from the bones*."

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in *ος*, *gen. εος*; and, besides these, with *κοτυλήδων* and *ναῦς*; as, *κοτυληδονόφιν* (with a connecting *ο*) and *ναῦφι* (like the Sanscrit *nāu-b'is*). In the case of those in *ος*, since *φι* or *φιν* is always added to the pure stem, the ending *ος* must go back to the original form *ες*. Hence we have *ὄχεσφι*, *κατ' ὄρεσφι*; *ἀπὸ στήθεσφιν*.—Once in the *Iliad* (x., 156), *ἐπὶ κράτεσφι*, "*under the head*," occurs, as if from a stem *κράτος*, in place of *κράς*.—A peculiar form is *Ἐρέβουσφιν* (*Il.*, ix., 568). But here, perhaps, the ignorance of transcribers has excluded the true form *ἐξ Ἐρέβεσφι*.

Since the stem of nouns in *ος*, *gen. εος*, ended originally in *ες*, and since the *ς* belongs to this stem, we must be careful not to regard it, as some do, as a mere letter inserted in the form.

EXCURSUS V.

THE LOCAL ENDINGS *θι*, *θεν*, and *δε*.

I. With the use of the suffix *φι* or *φιν* is closely connected that *ο*. the local endings *θι*, *θεν*, and *δε*, which, in the Epic language, frequently supply the place of the case-inflection; namely, *θι* that of the dative; *θεν* that of the genitive; and *δε* that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, “in a place,” “from a place,” and “to a place.” For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes *θι* and *θεν* were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic *ο* was made to intervene between the stem and suffix.—The suffix *δε*, however, was appended always to the accusative form. Thus, we have *οἶκοθι*, “at home;” *ἡῶθι*, “in the morning;” *οἶκοθεν*, “from home;” *πάτροθεν*, “from a father;” *οἰκόνδε*, “homeward;” *ἅλαδε*, “to the sea;” *φύγαδε*, “to flight.”

III. In *Ἀιδόσδε*, the *δε* is appended to the genitive, because the accusative *δόμον* is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as, *Κόωνδ' εὐναιομένην* (*Il.*, xiv., 255); and, in the often-recurring *ὅνδε δόμονδε*, “to his own abode,” the suffix is even repeated with the adjective.

METRICAL INDEX

INTRODUCTORY REMARKS.

1. *Digamma.*

I. THE whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun *οὔ, οἶ, ἐ,* and also *εἶδω, εἵκοι, εἰπεῖν, ἀναξ, Ἴλιος, οἶνος, οἶκος, ἔργον, ἴσος, ἕκαστος,* with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.¹

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; such as, *οἶνος, vinum; ἴς, vis; οἶκος, vicus; ἦρ, ver.*

III. The letter alluded to, which, from its form, has the name of *digamma*, or *double gamma*, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the Iliad: *Ἀτρεΐδης τε ἀναξ ἀνδρῶν (v. 7).—Ἀσμέμνονι ἡνδανε θυμῷ (v. 24).—Ἀπόλλωνι ἀνακτι (v. 36).—ὁ δ' ἦι*

1 Buttmann, *Ausf. Gr. Spr.*, p. 27.—Buttmann's *Larger Grammar*, p. 28, *Robinson's* transl.—Maltby's *Greek Gradus*, p. xi., *seq.*

να, εοικώς (v. 47). — θαρσήσας μάλα εἶπέ (v. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ἀναξ, ἦνδανε, &c. But if we write Φάναξ, Φήνδανε, &c., or fancy the words in question pronounced wάναξ, wήνδανε, weωοικώς, weiπέ, &c., the difficulty will, in a great degree, disappear.¹

V. So, again, we find that short syllables, terminating in a consonant (for example, ος and ου), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, wh, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited, but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, *Sandford's transl.*).

2. The Ictus Metricus, or Arsis.²

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὐφρων. (*Il.*, xv., 99.)

οἱ τε κυβερνήται, καὶ ἔχον οἰήϊα νηῶν. (*Il.*, xix., 43.)

ἔγχει ἔρειδομενῶ · ἔτι γάρ ἔχον ἔλκεα λυγρά. (*Ib.*, 49.)

At the beginning and end; as,

φίλε κασίγνητῃ κόμισαί τέ με, δός τέ μοι ἵππους. (*Il.*, v., 359.)

1. The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the *Iliad*, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult Preface.

2 *Maltby, Greek Gradus*, p. xii., seq

In the middle; as,

καὶ τὰ μὲν ἑπταχα πάντα διεμοιράτο δαΐζων. (*Od.*, xiv., 434.)

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not pretend to know any thing about the way in which the contemporaries of Homer pronounced poetry. But, where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the readier access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and can not have recourse to the aid of a digamma, we find that they occupy the long place of the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of *ictus metricus*, or *arsis*.¹

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

αὐτὰρ ἔπειτ' αὐτοῖσι βέ|λῳς ἐχε|πενκὲς ἐφ|ίεις|. (*Il.*, i., 51.)

Here the syllables *λῳς* in *βέλῳς*, and *ι* in *ἐφίεις*, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the *ictus*, or stress of the voice. For the same reason, the initial syllable of *δαῖ* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

δαῖ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ δαῖ | θῶρηκος πολυδαίδαλου ἡρήρειστο. (*Il.*, iii., 357-8.)

¹ By the *ictus* is meant the stress of the voice in reciting, which is brought down on the syllable like a blow.—By *arsis* (*ἀρσις*) is meant the raising or elevating of the voice (*αἶρω*, “*tollo*”), in order to give it greater emphasis. The *ictus* and *arsis* are considered synonymous in prosody.

So, again, the first syllable of Ἄρες appears both long and short in one and the same verse ; as,

Ἄρες, Ἄ|ρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα. (Il., v., 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the *arsis*, or on the first syllable of the foot, whether dactyl or spondee ; while the short and usual one is said to be in the *thesis*, that is, to be laid on one of the short syllables of the dactyl.

3. Of the shortening of Long Vowels and Diphthongs at the End of a Word.

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the *thesis* (the thesis being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong ; and in Homer and the other epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένῃ | ἐν βένθεσσιν ἄλδς παρὰ πατρὶ γέροντι. (Il., i., 358.)

ἄμφῳ ὁμ|ῶς θυμῷ φιλέουσά τε κηδομένη τε. (Il., i., 209.)

αἰδεῖσθαι θ' ἱερῆα, καὶ ἄγλαα | δέχθαι ἅ|ποινα. (Il., i., 23.)

κλυθί μῦν | Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας. (Il., i., 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμένῃ, for example, is equivalent to εε, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἄμφω is equivalent to two omicrons, one of which it loses before the following vowel in ὁμῶς, while the other remains short. In like manner, the diphthongs αι in καὶ and δέχθαι, and ευ in μεῦ, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, retains its natural measure, when that vowel or diphthong falls in the *arsis* of the foot. The following verses of Homer will sufficiently illustrate this :

ἡμετέ|ρω ἐνὶ | οἴκῳ ἐν | Ἀργεῖ, τηλόθι πάτρης. (Il., i., 30.)

ῥιες, ὁ μὲν Κτεά|τοῦ, ὁ δ' ἄρ' | Εὐρύτοῦ | Ἀστειρίωνος. (Il., ii., 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἡμετέρω, and a single short vowel remains, this latter, being in the *arsis* of the foot, receives the stress of the voice and becomes long again. On the

other hand, in the foot $\omega\kappa\tilde{\epsilon}\nu$, the omega is in the *thesis*, and hence, after this vowel has lost one of its component omicrons before the ϵ in $\tilde{\epsilon}\nu$, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κτεάτου , the diphthong *ou* loses one of its component vowels before the succeeding δ ; but then the remaining *o* being in the *arsis* of the foot, receives the stress of the voice, and becomes long; whereas, in Εύρύτου , the diphthong *ou* is in the *thesis*, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining *o* continues short, there being no stress of the voice laid upon it.

B O O K I.

Line

1. $\mu\eta\nu\nu\iota\nu$ $\acute{\alpha}\epsilon\iota\delta\epsilon$ $\theta\epsilon\acute{\alpha}$ $\Pi\eta\lambda\eta\iota\acute{\alpha}$ $\delta\epsilon\omega$ $\tilde{\alpha}\chi\tilde{\iota}$ $\lambda\eta\omicron\varsigma$.
($\Pi\eta\lambda\eta\iota\acute{\alpha}\delta\epsilon\omega$,— $\delta\epsilon\omega$ forming one syllable by synæresis.)
4. $\eta\rho\omega\omega\nu$, $\alpha\tilde{\nu}$ $\tau\omicron\upsilon\varsigma$ $\delta\acute{\epsilon}$ $\acute{\epsilon}$ $\lambda\omega\rho\iota\alpha$ $\tau\epsilon\tilde{\upsilon}\chi\epsilon$ $\kappa\upsilon\nu\epsilon\sigma\sigma\iota\nu$.
($\acute{\epsilon}\lambda\omega\rho\iota\alpha$ has the digamma, $\text{Fe}\lambda\omega\rho\iota\alpha$, which prevents the hiatus, otherwise the ϵ in $\delta\acute{\epsilon}$ must be elided, which would vitiate the line.)
7. $\text{Ἀτρείδης τε ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.}$
($\acute{\alpha}\nu\alpha\varsigma$ has the digamma, $\text{F}\acute{\alpha}\nu\alpha\varsigma$, which prevents the hiatus.)
14. $\sigma\tau\acute{\epsilon}\mu\mu\alpha\tau'$ $\acute{\epsilon}\chi\omega\nu$ $\acute{\epsilon}\nu$ $\chi\epsilon\rho\sigma\acute{\iota}\nu$ $\acute{\epsilon}\kappa\eta\beta\acute{o}\lambda\omicron\nu$ | Ἀπόλλωνος.
(The initial vowel in Ἀπόλλωνος lengthened by the *arsis*.)
15. $\chi\rho\upsilon\sigma\tilde{\epsilon}\omega$ $\acute{\alpha}\nu\acute{\alpha}$ $\sigma\kappa\acute{\eta}\pi\tau\rho\omega$, $\kappa\alpha\iota$ $\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\epsilon\tau\omicron$ $\pi\acute{\alpha}\nu\tau\alpha\varsigma$ Ἀχαιοὺς.
($\chi\rho\upsilon\sigma\tilde{\epsilon}\omega$,— $\epsilon\omega$ forming one syllable by synæresis, and then shortened.)
18. $\acute{\upsilon}\mu\iota\nu$ | $\mu\acute{\epsilon}\nu$ $\theta\epsilon\omega\acute{\iota}$ | $\delta\omicron\iota\epsilon\nu$ $\text{Ὀλύμπια δώματ' ἔχοντες.}$
($\theta\epsilon\omega\acute{\iota}$ one syllable, by synæresis.)
19. $\acute{\epsilon}\kappa\pi\acute{\epsilon}\rho\sigma\alpha\iota$ $\Pi\rho\acute{\iota}\alpha\mu\omicron\iota\omicron$ $\pi\acute{o}$ $\lambda\acute{\iota}\nu$ $\acute{\epsilon}\nu$ | δ' $\omicron\iota\kappa\alpha\delta'$ $\acute{\iota}\kappa\acute{\epsilon}\sigma\theta\alpha\iota$.
(Final syllable in $\pi\acute{o}\lambda\acute{\iota}\nu$ lengthened by the *arsis*.)
21. $\acute{\alpha}\zeta\acute{o}\mu\epsilon\nu\omicron\iota$ $\Delta\acute{\iota}\omicron\varsigma$ $\nu\acute{\iota}\omicron\nu$ $\acute{\epsilon}\kappa\eta\beta\acute{o}\lambda\omicron\nu$ | Ἀπόλλωνα.
(Initial syllable of Ἀπόλλωνα lengthened by the *arsis*.)
24. $\acute{\alpha}\lambda\lambda'$ $\omicron\upsilon\kappa'$ $\text{Ἀτρείδῃ Ἀγαμέμνονι | ἦνδανε θυμῷ.}$
($\eta\eta\nu\delta\alpha\nu\epsilon$ has the digamma, $\text{F}\eta\eta\nu\delta\alpha\nu\epsilon$, preventing the hiatus.)
30. $\eta\mu\epsilon\tau\acute{\epsilon}$ $\rho\omega$ $\acute{\epsilon}\nu\acute{\iota}$ | $\omicron\iota\kappa\omega$, $\acute{\epsilon}\nu$ $\text{Ἀργεῖ, τηλόθι πάτρης.}$
($\omicron\iota\kappa\omega$ has the digamma, $\text{Fo}\iota\kappa\omega$, preventing the hiatus.)
36. $\text{Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ.}$
(The initial syllable long in Ἀπόλλωνι by the *arsis*.— $\acute{\alpha}\nu\alpha\kappa\tau\iota$ has the digamma, $\text{F}\acute{\alpha}\nu\alpha\kappa\tau\iota$, preventing the hiatus.)
38. $\text{Κίλλαν τε ζαθέην, Τενέδοιο τε | Ἴφι ἀνάσσεις.}$
($\acute{\iota}\phi\iota$ has the digamma, $\text{F}\acute{\iota}\phi\iota$, preventing the hiatus.)
45. $\tau\acute{o}\zeta'$ $\acute{\omega}\mu\omicron\iota\sigma\iota\nu$ $\acute{\epsilon}\chi\omega\nu$ $\acute{\alpha}\mu\phi\eta\rho\epsilon\phi\acute{\epsilon}$ $\tilde{\alpha}$ $\tau\epsilon$ $\phi\alpha\rho\lambda\acute{\epsilon}\tau\eta\rho\nu$.
(Final syllable in $\acute{\alpha}\mu\phi\eta\rho\epsilon\phi\acute{\epsilon}$ long by the *arsis*.)

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47. αὐτοῦ κινηθέντος· ὁ δ' ἦτε | νυκτὶ ἐ|οικώς.
(*εἰοικώς* has the digamma twice, *FeFoικώς*, the first of the two preventing the hiatus.)
51. αὐτὰρ ἔπειτ' αὐτοῖσι βέλ|ος ἔχε|πενκὲς ἐφίεις.
(*βέλως*, final syllable lengthened by the arsis.)
59. Ἀτρεΐδῃ νῦν ἄμμε πολυμπλαγχθέντας ὀ|ῖω. |
(*ὀῖω*, the penult lengthened by the arsis.)
70. ὅς ῃ|δη τὰ τ' ἔοντα τὰ τ' ἐσόμενα πρό τ' ἔοντα.
(*ὅς* lengthened by the position made with the digamma in *Ἡδη*.)
74. ὦ Ἀχιλεῦ, κελεαί με, Δι|ῖ φίλε, μυθήσασθαι.
(*Διῖ*, final vowel lengthened by the arsis.)
75. μῆνιν Ἀπόλλω|νός ἐκα|τηβέλ|ταο ἄ|νακτος.
(*Ἀπόλλωνός*, final syllable lengthened by the position made with the digamma in *ἑκατηβέλεταο*.—*ἄνακτος* has the digamma, *Ἄνακτος*, to prevent the hiatus.)
18. ἦ γὰρ ὀ|ῖομαι | ἄνδρα χολωσέμεν, ὅς μέγα πάντων.
(*ὀῖομαι*, the vowel *ι* lengthened by the arsis.)
19. Ἀργείων κρατέ|ει καί | οἱ πείθονται Ἀχαιοί.
(*οἱ* has the digamma, *Φοι*, which saves the preceding diphthong from elision, and keeps it, therefore, long.)
85. θαρσύνσας μάλα εἶπε θεοπρόπ|ι ὃν ὅτι οἶσθα.
(*θεοπρόπιον*, final syllable lengthened by the position with the digamma in *Φοι*. — *εἶπε* and *οἶσθα* also have each the digamma, *Φεῖπε* and *Φοῖσθα*, preventing, in each case, the hiatus.)
96. οὐ μὰ γὰρ | Ἀπόλλ|ωνα Δι|ῖ φίλον, | ὥτε σὺ Κάλχαν.
(*Ἀπόλλωνα*, the initial vowel lengthened by the arsis.—*Διῖ*, the final vowel lengthened by the same.)
89. σοὶ κοίλῃς παρὰ | νῆυσὶ βαρ|είας χεῖρας ἐποίσει.
(*νῆυσὶ*, to be pronounced as two syllables, by synæresis.)
90. συμπάντων Δαναῶν· οὐδ' ἦν Ἀγα|μέμνονα | εἵπης.
(*εἵπης* has the digamma, *Φεῖπης*, preventing the hiatus.)
92. καὶ τότε δὴ θάρσῃσε καὶ | ἧῶδα | μάντις ἀμύμων.
(*ἧῶδα* to be pronounced as two syllables, by synæresis.)
98. πρίν γ' ἀπὸ πατρὶ φίλῳ δόμε|ναι ἐλι|κῶπιδα κούρην.
(*ἐλικῶπιδα* has the digamma, *ἑλικῶπιδα*, which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.)
94. πίμπλαντ', | ὅσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|κτεην.
(*οἱ* has the digamma, *Φοι*, preventing the hiatus.—So, also

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εἵκτην has the digamma, both at the commencement and in the body of the word, *FeFίκτην*, the first of these preventing the elision of the final vowel in *λαμπετόντι*.)

108. ἐσθλὸν δ' οὐδέ τί πω εἰ|πῆς ἔπος | οὐδ' ἐτέλεσσας.

(The final syllable in *εἰπῆς* lengthened by the arsis.)

115. οὐ δέμας οὐδὲ φνὴν, οὐτ' ἄρ' φρένας, | οὔτε τι | ἔργα.

(*ἔργα* has the digamma, *Φέργα*, preventing the hiatus.)

119. Ἀργεῖων ἀγέραςτος ἔω · ἐπεὶ | οὐδὲ ἔοικεν.

(*εοικεν* has the digamma twice, *ΦέFoικεν*, the first *ο*. *υ* *α* *ι* prevents the hiatus with *οὐδὲ*.)

48. τὸν δ' ἄρ' ὑπ|όδρα ἰδ|ὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.

(*ιδὼν* has the digamma, *Φιδὼν*, preventing the hiatus.)

51. ἦ ὁδὸν ἐλθέμεναι, ἦ' ἀνδράσιν ἴφι μάχεσθαι.

{Observe, that as *ἦ* is by apostrophe for *ἦέ*, the third foot in the line, *νᾶι ἦ*, is open to no objection, whereas, if we follow the common reading *ἦ*, the line is faulty, since the third foot is then *νᾶι ἦ*, a trochee instead of a spondee, the *η* then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was *ἀνδρά Φῖφι*, without the *ν* *ἐφέλκυστικόν*.)

153. δεῦρο μαχησόμε|νός · ἐπεὶ | οὔτι μοι αἰτιοὶ εἰσιν.

(The final syllable in *μαχησόμενός* lengthened by the arsis.)

157. οὐρέα τε σκίοεντα, θάλ|ασσά τε | ἠχῆεσσα.

(*ἠχῆεσσα* has the digamma, *Φηχῆεσσα*, preventing the hiatus.)

163. οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὀππότ' Ἀχαιοί.

(*ἶσον* has the digamma, *Φῖσον*, preventing the hiatus.)

170. οἰκαδ' ἴμεν σὺν | νηυσὶ κο|ρωνίσιν · οὐδέ σ' ὀ|ῶ. |

(*νηυσὶ* to be pronounced as two syllables, by synæresis. *Τῶ* penult of *ὀῶ* lengthened by the arsis.)

172. τὸν δ' ἡμείβετ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.

(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)

179. οἰκαδ' ἰὼν σὺν | νηυσὶ τε | σῆς καὶ σοῖς ἐτάροισιν.

(*νηυσὶ* to be pronounced as two syllables, by synæresis.)

185. αὐτὸς ἰὼν κλισίῃνδε, τὸ σὺν γέρας, | ὄφρ' εὖ | εἰδῆς.

(*εἰδῆς* has the digamma, *Φεἰδῆς*, preventing the hiatus.)

190. ἦ ὅγε φάσανον | ὅξῃ ἐρ|υσσάμενος παρὰ μηροῦ.

(*ἐρυσσάμενος* has the digamma, *Φερυσσάμενος*, preventing the hiatus, the final vowel in *ὅξῃ* being short.)

192. ἦ ἐχόλον παύσειεν ἐρ|ητῦ|σειέ τε θυμόν.

(According to prosodians, the *υ* in *ἐρητύω* is long before *σ*, and, *metri gratia*, before a long syllable; but short before a

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short syllable, as, ἐρήτῳον, ἐρητῶεται. Knight, however constantly inserts the digamma, and hence, in ἐρητῶσειε, the *v* is long by position, and remains short in ἐρήτῶφον which appears the more reasonable doctrine.)

193. ἔως ὄγε | ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν.
(ἔως to be pronounced as a monosyllable, by *synæresis*.)
200. Παλλὰδ' Ἀθηναίην · δειν|ὦ δέ οἱ | ὅσσε φάνθεν.
(οἱ has the digamma, Φοι, preventing the *hiatus*.)
201. Καί μιν φωνήσας ἔπεα πτερόεντα πρὸς|ἠΰδα. |
(πρὸςἠΰδα to be pronounced as a trisyllable, by *synæresis*.)
203. ἦ ἵνα | ὕβριν ἰδ|ῇ Ἀγαμέμνωνος Ἀτρείδαο.
(ὕβριν has the digamma, Φύβριν, preventing the *hiatus*.)
204. ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀ|ῖω. |
(ὀῖω, penult lengthened by the *arsis*.)
216. χρὴ μὲν σφωϊτερόν γε, θε|ᾶ, ἔπος | εἰρύσσασθαι.
(ἔπος has the digamma, Φέπος, preventing the *hiatus*.)
226. οὔτε ποτ' ἐς πόλε|μῶν ἕμα | λαῶ θωρηχθῆναι.
(πόλεμῶν, final syllable lengthened by the *arsis*.)
233. ἀλλ' ἐκ τοι ἐρέω, καὶ ἐπ|ῖ μέγαν | ὄρκον ὁμοῦμαι.
(ἐπῖ, final syllable lengthened by the *arsis*.)
236. οὐδ' ἀναθλήσει · περὶ | γάρ ρά ἐ | χαλκὸς ἔλεψεν.
(ἐ has the digamma, Φε, preventing the *hiatus*.)
262. οὐ γάρ πω τοίους ἰδον | ἀνέρας, | οὐδὲ ἰδ|ωμαι.
(ἀνέρας, initial vowel lengthened by the *arsis*.—ἰδωμαι has the digamma, Φίδωμαι, preventing the *hiatus*.)
273. καὶ μὲν μιν βουλ|έων ξύνι|εν πείθοντό τε μύθω.
(βουλέων to be pronounced as a dissyllable, by *synæresis*.)
277. μήτε σύ, Πηλεΐ|δῃ, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.
(The last syllable of Πηλεΐδῃ coalesces by *synæresis* with the initial vowel of ἔθελ', and the dactyl thus commencing is to be pronounced as follows: dyēθ-ἐλ-ἔ. Some read θέλ' for ἔθελ', but the form θέλω never occurs in Homer or the other Epic writers.)
283. λίσσομ' Ἀχιλλῆ|ϊ μεθέ|μεν χόλον, ὃς μέγα πᾶσιν.
(Ἀχιλλῆϊ, final syllable lengthened by the *arsis*.)
291. τοῦνεκά | οἱ προθέουσιν ὀνειδέα μνησάσθαι;
(οἱ has the digamma, Φοι, preventing the *hiatus*.)
296. σῆμαιν' · οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὀ|ῖω. |
(ὀῖω has the penult lengthened by the *arsis*.)
305. ἀνστήτην · λῦσαν δ' ἀγορὴν παρὰ | νηυσὶν Ἀ|χαιῶν.
(νηυσίν to be pronounced as a dissyllable, by *synæresis*.)

Line

307. *ἦε σύν τε Μενoitιά|δη καὶ | οἷς ἐτάροισιν.*
(οἷς has the digamma, Foῖς, preventing the hiatus. The diphthong ai in καί, therefore, remains without elision, and long.)
315. *ἔρδον δ' | Ἀπόλλ|ωνι τεληέσσας ἐκατόμβας.*
(Ἀπόλλωνι has the initial syllable lengthened by the arsis.)
322. *ἔρχεσθον κλισίην Πηληϊά|δεω Ἀχι|λλεύς.*
(Πηληϊάδεω,—the ending -δεω to be pronounced as one syllable, by synæresis.)
325. *ἐλθὼν σύν πλεόν|εσσι τό | οἶ καὶ ῥίγιον ἔσται.*
(οἶ has the digamma, Foi, preventing the hiatus.)
330. *ἦμενον · οὐδ' ἄρα | τώγε ιδ|ὼν γήθησεν Ἀχιλλεύς.*
(ιδὼν has the digamma, Fiδών, preventing the hiatus.)
333. *αὐτὰρ ὄγ' | ἔγνω | ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε.*
(ᾗσιν has the digamma, Fῆσιν, preventing the hiatus.)
342. *τοῖς ἄλλοις · ᾗ | γὰρ ὄγ' ὁ|λῶῃ|σι φρεσὶ θύει.*
(γὰρ lengthened by the arsis. — ὁλοῶσι, the second omicron lengthened by the arsis.)
343. *οὐδέ τι | οἶδε νο|ῆσαι ἅμα πρόσσω καὶ ὀπίσσω.*
(οἶδε has the digamma, Foῖδε, preventing the hiatus.)
344. *ὀππως οἶ παρὰ | νηυσὶ σό|οι μαχέωνται Ἀχαιοι.*
(νηυσί, to be pronounced as a dissyllable, by synæresis.)
350. *θῖν' ἐφ' ἀλὸς πολιῆς, ὀρό|ων ἐπὶ | οἶνοπα πόντον.*
(οἶνοπα has the digamma, Foῖνοπα,, preventing the hiatus.)
363. *ἐξαύδα μὴ κεῦθε νό|φ, ἵνα | εἶδομεν ἄμφω.*
(εἶδομεν has the digamma, Feῖδομεν, preventing the hiatus.)
370. *Χρύσης δ' αὖθ', ἱερεὺς ἐκατηβόλον | Ἀπόλλ|ωνος.*
(Ἀπόλλωνος, first syllable lengthened by the arsis.)
373. Same as line 370 ; Ἀπόλλωνος with first syllable long
374. *χρυσέφ' ἀν|ὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς.*
(χρυσέφ' to be pronounced as a dissyllable, by synæresis.)
378. *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγα|μέμνονι | ἦνδανε θυμῷ.*
(ἦνδανε has the digamma, Fῆνδανε, preventing the hiatus.)
38. *εὐξαμένον ἤκουσεν, ἐ|πεὶ μάλα | οἶ φίλος ἦεν.*
(οἶ has the digamma, Foi, preventing the hiatus.)
- 38ε. *εὐ εἰδ|ὼς ἀγόρευε θεοπροπίας Ἐκάτοιο.*
(εἰδὼς has the digamma, Feιδῶς, so that no elision takes place in the preceding diphthong εὔ.)
386. *αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἱλάσκ|εσθαι.*
(ἱλάσκεσθαι has the initial syllable lengthened by the arsis.)

Line

389. τὴν μὲν γὰρ σὺν νηὶ θοῇ|ἐλί|κωπες Ἀχαιοί.
(ἐλίκωπες has the digamma, Φελίκωπες, so that no elision takes place in the final syllable of θοῇ.)
390. ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ | δῶρα ἄν|ακτι.
(ἄνακτι has the digamma, Φάνακτι, preventing the hiatus.)
394. ἐλθοῦσ' Οὐλυμπόνδε Δί|ᾱ λίσαι, | εἴ ποτε δῆ τι.
(Δίᾱ, final syllable lengthened by the arsis.)
395. ἦ ἔπει | ὤνησας κραδίην Διὸς ἥε καὶ ἔργω.
(ἔπει has the digamma, Φέπει, so that no elision takes place in ἦ.)
396. πολλὰκι γὰρ σέο πατρὸς ἐ|νῖ μεγάρ|οισιν ἄκουσα.
(ἐνῖ, final syllable lengthened by the arsis.)
403. ὃν Βριά|ρεων καλέ|ουσι θεοί, ἄνδρες δέ τε πάντες.
(Βριάρεων—ρεων pronounced as one syllable, by synæresis.)
404. Αἰγείων' · ὃ γὰρ αὐτε βί|ῃ οὐ | πατρὸς ἁμείνων.
(οὐ has the digamma, Φοῦ, so that no elision takes place in the final vowel of βίῃ.)
409. τοὺς δὲ κατὰ πρύμνας τε καὶ | ἄμφ' ἄλα | ἔλσαι Ἀχαιούς.
(ἔλσαι has the digamma, Φέλσαι, preventing the hiatus.)
415. αἶθ' ὄφελος παρὰ | νηυσὶν ἁ|δάκρυτος καὶ ἀπήμων.
(νηυσὶν pronounced as two syllables, by synæresis.)
416. ἦσθαι · ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μά|λᾱ δῆν. |
(μάλᾱ, final syllable lengthened by the arsis.)
421. ἀλλὰ σὺ μὲν νῦν | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ pronounced as a dissyllable, by synæresis.)
430. τήν ῥα βίῃ ἄεκοντος ἀπ|ηύρων. | Αὐτὰρ Ὀδυσσεύς.
(ἀπηύρων—ηύρων pronounced as two syllables, by synæresis.)
431. ἐς Χρύ|σην ἱ|κανεν ἄγων ἱερὴν ἐκατόμβην.
(ἱκανεν, initial vowel rendered long by the augment.)
437. ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐ|πὶ ῥηγ|μῖνι θαλάσσης.
(ἐπὶ, final syllable lengthened by the arsis.)
438. ἐκ ὅ' ἐκατόμβην βῆσαν ἐκηβόλῳ | Ἀπόλλ|ωνος.
(Ἀπόλλωνος, initial syllable lengthened by the arsis.)
441. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ἱλασό|μεσθα ἄν|ακτα.
(ἱλασόμεσθα, initial syllable lengthened by the arsis.—ἄνακτα has the digamma, Φάνακτα, preventing the hiatus.)
- 452 Compare line 38.
454. τίμησας μὲν ἐμ|ῆ μέγα | δ' ἱψαο λαὸν Ἀχαιῶν.
(ἐμῆ, final syllable lengthened by the arsis.)
- 462 καίτε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ | δ' αἶθοπα | οἶνον.
(οἶνον has the digamma, Φοῖνον, preventing the hiatus.)

Line

- 472 οἱ δὲ πανημέρι· μολπῇ θεὸν | ἱλάσκ|οντο.
(ἱλάσκοντο, initial syllable lengthened by the arsis.)
- 473 καλὸν ἀ|είδοντες παιήονα κοῦροι Ἀχαιῶν.
(καλόν, initial syllable lengthened by the arsis.)
- 479 τοῖσιν δ' ἴκμενον οὔρον ἴ|ει ἐκά|εργος Ἀπόλλων.
(ἐκάεργος has the digamma twice, *Ἐκά|εργος*, the first of which saves the preceding diphthong from elision.)
- 485 νῆα μὲν οἶγε μέλαιναν ἐπ' ἡπεί|ροιο ἔρ|υσσαν.
(ἔρυσσαν has the digamma, *Ἐρύσσαν*, preventing the hiatus.)
- 486 αὐτὰρ ὁ μήνιε | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ pronounced as a dissyllable, by synæresis.)
491. οὔτε ποτ' ἐς πόλεμ|ὸν· ἀλλ' ἀ φθινύθεσκε φίλον κῆρ.
(πόλεμῶν, last syllable lengthened by the arsis, and also by the pause in the line.)
495. πάντες ἄμα, Ζεὺς δ' ἤρχε, Θέτις δ' οὐ λήθετ' ἐφ|ετμέων. |
(ἐφετμέων—έων pronounced as one syllable, by synæresis.)
502. λισσομένη προσέειπε Δία Κρονί|ωνα ἄν|ακτα.
(ἄνακτα has the digamma, *Ἄνακτα*, preventing the hiatus.)
506. ἐπλετ'· ἀτάρ μιν | νῦν γε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, *Ἄναξ*, preventing the hiatus.)
510. υἱὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσὶν τέ ἐ | τιμῇ.
(ἐ has the digamma, *Ἐ*, preventing the hiatus.)
515. ἡ ἀπόειπ'· ἐπεὶ οὐ τοι ἐπ|ὶ δέος· | ὄφρ' εὖ | εἰδῶ.
(ἐπὶ, final syllable lengthened by the arsis.—εἰδῶ has the digamma, *Ἐιδῶ*, which saves the diphthong εὖ from elision.)
518. ἡ δὲ | λοίγια | ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις.
(ἐργ' has the digamma, *Ἐργ'*, preventing the hiatus.)
528. ἡ, καὶ | κυανέ|ησιν ἐπ' ὀφρύσι νεύσε Κρονίων.
(κυανέησιν, the initial syllable lengthened by the arsis.)
529. ἀμβρόσια δ' ἄρα χαῖται ἐπερῶ|σαντο ἄν|ακτος.
(ἄνακτος has the digamma, *Ἄνακτος*, preventing the hiatus.)
537. ἡγνοίησεν ἰδ|ουσ', ὅτι | οἱ συμφράσσατο βουλὰς.
(οἱ has the digamma, *Ἐοι*, preventing the hiatus.)
- 539 αὐτίκα κερτομίοισι Δία Κρονίωνα προσ|ηῦδα. |
(προσηῦδα—ῥῥδα pronounced as two syllables, by synæresis.)
541. πρόφρων τέτλη|κᾶς εἴπ|εῖν ἔπος ὅττι νοήσης.
(τέτληκᾶς, final syllable lengthened by the position formed by the consonant *ς* and the digamma in *Ἐπειν*.)
550. μῆτι σὺ | ταῦτα ἔ|καστα διείρεο, μηδὲ μετᾴλλα.
(ἐκαστα has the digamma, *Ἐκαστα*, preventing the hiatus.)
551. τὸν δ' ἡμείβετ' ἔπειτα βοῶπις | πότνια | Ἥρη.
(Ἥρη has the digamma, *Ἡῤῥη*, preventing the hiatus.)

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559. τιμήσῃ, δλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀ|χαιῶν.
(πολεας pronounced as two syllables, by *synæresis*.—νηυσὶν also pronounced as two syllables, from the same cause.)
573. ἦ δὴ | λoίγῃα | ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά.
(ἔργα has the digamma, *Φέργα*, preventing the hiatus.)
578. πατρὶ φίλῳ ἐπήρα φέρ|ειν Διὶ, | ὄφρα μὴ αὐτε.
(ὄφρα has the digamma, *Φόφρα*, preventing the hiatus.)
583. αὐτίκ' ἔπειτ' ἱλ|αος | Ὀλύμπιος ἔσσεται ἡμιν
(ἱλᾶος, penult lengthened by the *arsis*.)
606. οἱ μὲν κακκείοντες ἔβαν οἴκ|όνδε ἔκ|αστος.
(ἔκαστος has the digamma, *Φέκαστος*, preventing the hiatus.
—ἐβᾶν, final syllable lengthened by the position produced by the final consonant ν and the digamma in *Φοῖκύνδε*.)
607. ἦχι ἐ|κάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις.
(ἐκάστῳ has the digamma, *Φεκάστῳ*, preventing the hiatus.)
109. Ζεὺς δὲ πρὸς ὃν λέχος, ἦϊ' Ὀλύμπιος ἀστεροπητής.
(There is a defect in this line, since, inasmuch as ὃν has the digamma, *Φον*, the preceding πρὸς ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of ὃν from the text, so that the line may run as follows: Ζεῦς δὲ | πρὸς λέχος | ἦϊ' &c.)

BOOK II.

1. Ἄλλοι μὲν ῥα θεοὶ τε καὶ | ἀνέρες | ἱπποκορυσταὶ.
(ἀνέρες, initial syllable lengthened by the *arsis*.)
4. τιμήσῃ, δλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.
πολέας — έας as one syllable, by *synæresis*. — νηυσὶν pronounced as a dissyllable by *synæresis*.)
6. ἦδε δέ | οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
8. βάσκ' ἴθι | οὐλε ὄν|ειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν.
(οὐλε has the digamma, *Φοῦλε*, preventing the hiatus.—An hiatus, however, actually takes place between οὐλε and ὄν-ειρε, which there is nothing to remedy, unless we read, with Knight, ὄλοϜ', the elided form of the vocative, from ὄλοϜος.)
11. Θωρῆς|αι ἐ κέλ|ε νε κερηκομόωντας Ἀχαιούς.
(ἐ has the digamma, *Φε*, so that there is no elision in the diphthong preceding.)
20. σγῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλ|ηΐῳ | νῦν ἐ|οικώς.
(νῦν has the digamma, *Φνῦν*, so that no elision takes place in the

Line

- final vowel of Νηληϊῶ.—*εοικώς* has also the *digamma* twice, *FeFoικώς*, the first of which prevents the hiatus with *υλι*.)
24. οὐ χρῆ παννύχι|ὸν εὐδ|ειν βουληφόρον ἄνδρα.
(*παννύχιον*, final syllable lengthened by the *arsis*.)
35. νήπιος· | εὐδὲ τὰ | ἥδη, ἃ ῥα Ζεὺς | μήδετο | ἔργα.
(*ἥδη* has the *digamma*, *Feῆδη*, preventing the hiatus.—*ἔργα* has also the *digamma*, *Feῖργα*, preventing the hiatus.)
43. κἄλόν, | νηγάτεον· περὶ | δὲ μέγα | βάλλετο φῶρος.
(*κἄλόν* has the first syllable lengthened by the *arsis*.—*δὲ* is also lengthened by the *arsis*.)
44. ποσὶ δ' ὑπ|ὸ λιπαρ|οῖσιν ἐδήσατο | κἄλὰ πένδ|ιλα.
(*ὑπὸ*, final syllable lengthened by the *arsis*.—*κἄλὰ*, initial syllable lengthened by the *arsis*.)
58. εἰδός | τε μέγε|θός τε, φνὴν τ' ἄγχ|ιστα ἐ|ώκει.
(*τε* lengthened by the *arsis*.—*ἐώκει* has the *digamma* twice *FeFoώκει*, the first of which prevents the hiatus.)
71. ὥχετ' ἀποπτάμε|νός, ἐμὲ | δὲ γλυκὺς ὕπνος ἀνῆκεν.
(*ἀποπτάμενός*, final syllable lengthened by the *arsis*.)
74. καὶ φεύγειν σὺν | νηυσὶ πολ|υκλή|ϊσι κελ|εῖσιν.
(*νηυσὶ*, two syllables, by *synæresis*.—*πολυκλήϊσι*, penult lengthened by the *arsis*.)
77. Νέστωρ, ὅς ῥα Πύ|λοιο ἄν|αξ ἦν ἡμαθόεντος.
(*ἄναξ* has the *digamma*, *Feάναξ*, preventing the hiatus.)
87. ἦντε | ἔθνεα | εἰσι μελίσσάων ἀδινάων.
(*ἔθνεα* has the *digamma*, *Feέθνεα*, preventing the hiatus.)
90. αἶ μὲν | τ' ἔνθα ἄλ|ις πεποτήσεται, | αἶ δέ τε | ἔνθα.
(*ἄλις* has the *digamma*, *Feάλις*, preventing the hiatus.—There is an hiatus, however, in *τε ἔνθα*, which escaped the observation of Bentley, and for which Heyne proposes *τοὶ ἔνθα*.)
96. λαῶν ἰζόντων, ὄμαδος δ' ἦν, ἐννέα | δὲ σφεας. |
(*σφεας*, one syllable, by *synæresis*.)
102. Ἥφαιστος μὲν δῶκε Διὶ Κρονί|ωνι ἄν|ακτι.
(*ἄνακτι* has the *digamma*, *Feάνακτι*, preventing the hiatus.)
104. Ἑρμεί|ας δὲ ἄν|αξ δῶκεν Πέλοπι πληξίππῳ.
(*ἄναξ* has the *digamma*, *Feάναξ*, preventing the hiatus.)
108. πολλῇσιν νήσοισι καὶ Ἄρ, εἰ | παντὶ ἄν|ίσσειν.
(*ἀνάσσειν* has the *digamma*, *Feανάσσειν*, preventing the hiatus.)
109. τῷ ὄγ' ἐρεϊσάμεν|ός ἐπε' | Ἄργείοισι μετ|ηῦδα |
(*ἐρεϊσάμενός*, last syllable lengthened by the *arsis*.—*μετῆῦδα*—*ἠῦδα* pronounced as two syllables, by *synæresis*.)

Line

116. οὕτω που Διὶ μέλλει ὑπερμενέ|ι φίλον | εἶναι.
(*ὑπερμενέι, final syllable lengthened by the arsis.*)
127. Τρώων | δ' ἄνδρα ἐκ|αστον ἐλοίμεθα | οἰνοχοεύειν.
(*ἐκαστον and οἰνοχοεύειν have each the digamma, Féκαστον and Φοινοχοεύειν, preventing in each case the hiatus.*)
128. πολλάι κεν δεκάδες δευ|οίατο | οἰνοχόοιο.
(*οἰνοχόοιο has the digamma, preventing the hiatus.*)
13. πολλέων | ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν.
(*πολλέων pronounced as two syllables, by synæresis.*)
137. εἶατ' ἐν|ι μεγάρ|οις ποτιδέγμεναι · | ἡμμι δὲ | ἔργον.
(*ἐνι, final syllable lengthened by the arsis.—ἔργον has the digamma, Féργον, preventing the hiatus.*)
140. φεύγωμεν σὺν | νηυσὶ φίλ|ην ἐς πατρίδα γαῖαν.
(*νηυσὶ pronounced as two syllables, by synæresis.*)
145. πόντον | Ἰκαρίοιο, τὰ μὲν τ' Εὐρύς τε Νότος τε.
(*Knight gives Ἰκαρίοιο the digamma, Φικαρίοφο, the first of which prevents the hiatus.*)
146. ὦρορ' ἐπ|αῖξ|ας πατρὸς Διὸς ἐκ νεφελῶν.
(*ἐπαῖξας has the antepenult lengthened by the arsis.*)
150. νῆας ἐπ' ἑσσεύοντο, ποδῶν δ' ὑπένερθε κον|ίη. |
(*κονίη, penult lengthened by the arsis.*)
154. οἴκαδε | ἱεμέ|νων · ὑπὸ δ' ἥρεον ἔρματα νηῶν.
(*ἱεμένων has the digamma, Φιεμένων, preventing the hiatus.—ἱεμένων has also the initial vowel lengthened by the arsis.*)
158. οὕτω | δὴ οἰ|κόνδε φίλην ἐς πατρίδα γαῖαν.
(*οἰκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in δῆ.*)
64. σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε | φῶτα ἐκ|αστον.
(*ἐκαστον has the digamma, Féκαστον, preventing the hiatus.*)
165. μηδ' εἶ|α νῆ|ας ἄλαδ' | ἐλκέμεν ἀμφιελίσσας.
(*νῆας, final syllable lengthened by the arsis.—The common text has μηδὲ ἔα, but this produces an hiatus, which vitiates the line. Knight, accordingly, reads μηδ' ἔαε (i. e., μηδ' ἔφαε), and Bentley μηδ' ἑάα, but we have preferred to either the emendation of Thiersch, μηδ' εἶα. Gr. Gr., 220, 69.)*
167. βῆ δὲ κατ' Οὐλύμποιο καρήνων | αἰξ|ασα.
(*αἰξασα, initial vowel lengthened by the arsis.*)
169. εὖρεν ἔπειτ' Ὀδυσῆα Δι|ι μῆ|τιν ἀτάλαντον.
(*Διι, final syllable lengthened by the arsis.—μῆτιν, the same,*
175. φεύξεσθ' ἐν νήεσσι πολυκλή|ῖσι πε|σόντες.
(*πολυκλήῖσι, penult lengthened by the arsis.*)

Line

180 Compare line 164.

181. Compare line 165.

185. αὐτὸς δ' Ἀτρεί|δεω Ἀγα|μέμνονος ἀντίος ἐλθών.

(Ἀτρείδεω—δεω pronounced as one syllable, by *synæresis*.)

186. δέξατό| οἱ σκῆπ|τρον πατρώϊον, ἄφθιτον αἰεΐ.

(οἱ has the digamma, Foi, preventing the hiatus.)

189 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρ|ητῦ|σασκε παραστάς.

(Compare line 192, book i.)

19 δαμόνι', οὐ σε ἔ|οικε, κακ|ὸν ὦ;, δειδίσσεσθαι.

(ἔοικε has the digamma twice, Fé|οικε, the first of which prevents the hiatus.—κακὸν, final syllable lengthened by the *arsis*.)

192. οὐ γάρ | πω σάφα | οἷσθ', οἶος νόος Ἀτρείωνος.

(οἷσθ' has the digamma, Foῖσθ', preventing the hiatus.)

196. θυμὸς | δὲ μέγας | ἐστὶ διοτρεφέος βασιλῆος.

(δὲ lengthened by the *arsis*.)

197. τιμὴ δ' ἐκ Διός ἐστι, φιλ|εῖ δέ ἐ | μητίετα Ζεὺς.

(ἐ has the digamma, Fe, preventing the hiatus.)

198. ὃν δ' αὖ δῆμον | τ' ἄνδρα ἴδ|οι, βοῶντα τ' ἐφεύροι.

(ἴδοι has the digamma, Fίδοι, preventing the hiatus.)

205. εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλο|μητέω. |

(ἀγκυλομητέω—τεω one syllable by *synæresis*.)

206. σκῆπτρόν τ' ἡδὲ θέμιστας ἴν|α σφῖ|σὶ βασι|λεύη.

(This line violates the metre, since no good reason can be assigned for the length of the first syllable in σφῖσι, except the mere necessity of the verse, which is, in fact, no reason at all. Consult, also, Explanatory Notes, for other objections.—The final syllable, however, in σφισὶ is long by the *arsis*.)

211. ἄλλοι μὲν ῥ' ἔζοντο ἐρ|ῆτῦ|θεν δὲ καθ' ἑδρας.

(According to some, the υ is long here in ἐρήτῦθεν, because contracted for ἐρητύθησαν. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρήτῦFθεν. Compare line 192, book i.)

2 3 δς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε | ἦδη. ;

(ἦδη has the digamma, Fῆδη, preventing the hiatus.)

215 ἄλλ' ὅτι | οἱ εἴσαιτο γελοῖον Ἀργείοισιν.

(οἱ has the digamma, Foi, preventing the hiatus.)

216. ἔμμεναι· αἰσχισ|τος δὲ ἀν|ῆρ ὑπὸ | Ἴλιον ἦλθεν.

(This line is faulty on account of the hiatus in δὲ ἀνῆρ, which Bentley seeks to remedy by reading δ' ἄρ' ἀνῆρ, or αἰσχιστος

- δ' ἀνδρῶν.—Ἴλιον, however, has the digamma, *Φίλιον*, preventing a second hiatus.—Knight rejects, as faulty, lines 217–219 inclusive.)
217. φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα · | τῷ δέ οἱ | ὤμω.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
228. πρωτίστῳ δίδο|μεν εὖτ' | ἂν ποτ' ἰέθρον ἔλωμεν.
(δίδομεν, final syllable lengthened by the arsis.)
233. ἦντ' αὐ|τὸς ἀπὸ | νόσφι κατίσχεαι ;—οὐ μὲν ἔοικεν.
(αὐτὸς, final syllable lengthened by the arsis.)
236. οἴκαδ' ἐπερ σὺν | νηυσὶ νε|ώμεθα · τόνδε δ' ἔωμεν.
(νηυσὶ pronounced as two syllables, by synæresis.)
239. ὅς καὶ νῦν Ἀχι|λῆα, ἔ|ῃ μέγ' ἀμ|είνονα φῶτα.
(ἔο has the digamma, *Φέο*, preventing the hiatus.—The final vowel in *ἔο* is also lengthened by the arsis.)
245. καὶ μιν ὑπ|όδρα ἰδ|ὼν χαλεπῷ ἠνίπαπε μύθω.
(ἰδὼν has the digamma, preventing the hiatus.)
249. ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐ|δης ὑπὸ | Ἴλιον ἦλθον.
(Ἴλιον has the digamma, *Φίλιον*, preventing the hiatus.)
252. οὐδέ τι|πω σάφα|ἶδμεν, ὅπως ἔστ|αι τάδε | ἔργα.
(ἶδμεν has the digamma, *Φίδμεν*, preventing the hiatus. *δο*, also, *ἔργα* has the digamma, *Φέργα*, preventing another hiatus.)
255. ἦσαι ὀνειδίζ|ων ὅτι | οἱ μάλα πολλὰ δίδουν.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
261. εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ | μὲν φίλα | εἵματα δύσω.
(εἵματα has the digamma, *Φείματα*, preventing the hiatus.)
266. πληξεν · ὁ δ' ἰδνώθη, θαλε|ρὸν δέ οἱ|ἔκπεσε δάκρυ.
(οἱ has the digamma, *Φοι*, preventing the hiatus.)
268. σκήπτρου ὑπο χρῦσ|έου ὁ δ' ἄρ' | ἔζετο, τάρβησέν τε.
(χρῦσέου must be pronounced as a dissyllable, so that —έου ὁ δ' ἄρ' forms a dactyl.)
269. ἀλγήσας δ' ἀχρ|εῖον ἰδ|ὼν, ἀπομόρξατο δάκρυ.
(This line is metrically faulty, since *ἰδὼν* has the digamma, *Φιδὼν*, and the final syllable of *ἀχρεῖον* ought, therefore, to be long by position, and can not form the second of a dactyl. Bentley suggests *ἀχρεῖον ὀρῶν*, or *ἀχρεῖα Φιδὼν*. Many passages occur in which *ὀρᾶν* and *ἰδεῖν* appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward *ἀχρεῖον ὀρῶν*.)
270. οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' | αὐτῷ | ἡδὺ γέλασαν.
(ἡδὺ has the digamma, *Φηδὺ*, preventing the hiatus.)

Line

271. ὦδε δέ | τῖς εἴπ|εσκεν ἰδὼν ἐς | πλησίον ἄλλον.
(εἴπεσκεν has the digamma, Φείπεσκεν, so that τῖς becomes long by position.)
272. ᾠ πόποι, ἧ δὴ μυρί' Ὀδυσσεὺς | ἐσθλὰ ἐ|οργεν.
(ἐοργεν has the digamma, Φέοργεν, preventing the hiatus.)
274. νῦν δὲ τό|δ᾽ μέγ' ἄρ|ιστον ἐν 'Αργείοισιν ἔρεξεν.
(τόδ᾽, final syllable lengthened by the arsis.)
275. δς τὸν λωβη|τῆρα ἐπ|εσβόλον ἔσχ' ἀγοράων.
(ἐπεσβόλον has the digamma, Φεπεσβόλον, preventing the hiatus.)
284. 'Ατρεΐδη, νῦν δὴ σε ἄν|αξ, ἐθέλουσι. Ἀχαιοί.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
290. ἀλλήλοισιν ὀδύροντ|αι οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in the preceding diphthong.)
291. ἧ μὴν καὶ πόνος ἐστὶν ἀν|ιη|θέντα νέεσθαι.
(ἀνιηθέντα, the ι lengthened by the arsis.)
292. καὶ γάρ τις θ' ἕνα μῆνα μέν|ων ἀπὸ | ἧς ἀλόχοιο.
(ἧς has the digamma, Φῆς, preventing the hiatus.)
294. χειμέρι|αι εἰ|λέωσιν ὀρ|ινομένη τε θάλασσα.
(εἰλέωσιν has the digamma, Φεἰλέωσιν, preventing the hiatus.
—εἰλέωσιν, moreover, must be pronounced as three syllables merely, by synæresis, the syllable εω being contracted into ω.)
297. ἀσχαλάαν παρὰ | νηυσὶ κορ|ωνίσιν · ἀλλὰ καὶ ἔμψης.
(νηυσὶ pronounced as two syllables, by synæresis.)
301. εὖ γὰρ | δὴ τόδε | ἶδμεν ἐνὶ φρεσίν · ἐστὲ δὲ πάντες.
(ἶδμεν has the digamma, Φίδμεν, preventing the hiatus.)
307. κἄλῃ ὑπ|ὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.
(κἄλῃ, first syllable lengthened by the arsis.)
310. βωμοῦ ὑπ|αἰξ|ας πρὸς ῥα πλατάνιστον ὄρουσεν.
(ὑπαἰξας, antepenult lengthened by the arsis.)
315. μήτηρ δ' ἀμφεποτ|ᾱτο ὁδ|υρομένη φίλα τέκνα.
(This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests ἀμφεποτᾱτ' ὀλοφυρομένη.)
319. λᾶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλο|μήτεω. |
ἀγκυλομητεω—τεω pronounced as one syllable by synæresis, so that —μήτεω forms a spondee.)
329. τῷ δεκάτῳ δὲ πόλ|ιν αἰ|ρήσομεν εὐρύναυιαν.
(πόλιν, final syllable lengthened by the arsis.)

Lines

332. αὐτον, | εἰσόκεν ἄστν μέγα Ποιάμ|οιο ἔλ|ωμεν.
(The pause saves the last syllable of αὐτοῦ from elision, or in other words; prevents the hiatus.—With regard to Πριάμοιο ἔλωμεν, Bentley suggests Πριάμοιο ἀλώη, i. e., Φαλώη but Knight gives ἔλωμεν itself the digamma, Φέλωμεν.)
333. ὡς ἔφατ' · Ἀργεῖοι δὲ μέγ' | ἱαχον, | ἄμφι δὲ νῆες.
(ἱαχον, initial vowel lengthened by the arsis.)
337. ᾠ πόποι, ἧ δὴ παισὶν εἰκότες | ἀγορά|ασθε.
(ἀγοράσθε, initial syllable lengthened by the arsis.)
338. νηπιάχοις, οἷς οὔτι μέλει πολεμ|ήϊα | ἔργα.
(ἔργα has the digamma, Φέργα, preventing the hiatus.)
348. πρῖν Ἀργ|ος δ' ἰέναι, πρῖν καὶ Διὸς αἰγιόχοιο.
(πρῖν lengthened by the arsis.)
351. ἤματι τῷ, ὅτε | νηυσὶν | ἐπ' ὠκυμόροισιν ἔβαινον.
(νηυσὶν pronounced as two syllables, by synæresis.)
354. τῷ μήτις πρῖν ἐπειγέσθ|ω οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that there is no elision of the preceding vowel.)
357. εἰ δέ τις ἐκπάγλως ἐθέλ|ει οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that there is no elision in the preceding diphthong.)
358. ἀπτέσθ|ω ἧς | νηὸς ἐϋστέλμοιο μελαίνης.
(ἧς has the digamma, Φῆς, preventing the hiatus.)
360. ἀλλά, ἄν|αξ, αὐτός τ' εὐ μήδεο, πείθεό τ' ἄλλω.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
361. οὔτοι ἀπόβλη|τῶν ἔπος | ἔσσεται, ὅττι κε εἶπω.
(ἀπόβλητῶν, final syllable lengthened by the arsis.—εἶπω has the digamma, Φεῖπω, and hence κε, not κεν, must precede. The latter form would be long by position, and would, of course, violate the measure.)
366. ἧδ' ὅς κ' ἐσθλὸς ἔησι · κατ|ὰ σφέας | γὰρ μαχέονται.
(σφέας pronounced as one syllable, by synæresis, ἀ σφέας forming a spondee.)
368. γνώσεαι | δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις.
(γνώσεαι pronounced as two syllables, by synæresis, and forming a spondee.)
373. τῷ κε τάχ' ἡμύσειε πόλις Πριάμ|οιο ἄν|εκτος.
(ἄνακτος has the digamma, Φάνακτος, preventing the hiatus.)
392. μ' ἠνάζειν παρὰ | νηυσὶ κορ|ωνίσιν, | οὐ οἱ ἐπ|εῖτα.
(νηυσὶ pronounced as a dissyllable, by synæresis.—οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)

Line

394. ὧς ἔφατ' Ἀργεῖοι δὲ μέγ' | ἱαχον, | ὥς ὅτε κύμα.
(*ἱαχον*, initial syllable lengthened by the arsis.)
405. Νέστορα μὲν πρῶτιστα καὶ ἴδομεν|ῆα ἄν|ακτα.
(*ἄνακτα* has the digamma, *Ἰάνακτα*, preventing the hiatus.)
407. ἔκτον δ' αὐτ' Ὀδυσῆα Δι|ῖ μῆτ|ῖν ἀτά|λαντον.
(*Διῖ* and *μῆτῖν* have each the final syllable lengthened by the arsis.)
408. αὐτόματ|ος δέ οἱ | ἦλθε βοῶν ἀγαθὸς Μενέλαος.
(*οἱ* has the digamma, *Φοι*, preventing the hiatus.)
410. ὧς ἔφατ' οὐδ' ἄρα | πῶ οἱ ἐπ|εκραΐαινε Κρονίῳν.
(*οἱ* has the digamma, *Φοι*, so that there is no elision in the preceding vowel.)
434. Ἀτρεΐδῃ κύδ|ιστε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(*ἄναξ* has the digamma, *Ἰάναξ*, preventing the hiatus.)
436. ἀμβαλλ|ώμεθα | ἔργον, ὃ δὴ θ·ὸς ἐγγυ·λιζει.
(*ἔργον* has the digamma, *Ἰέργον*, preventing the hiatus.)
440. ἴομεν, | ὄφρα κε θᾶσσον ἐγείρομεν ὧς ἂν Ἀρηα.
(*ἴομεν*, initial vowel lengthened by the arsis.)
449. πάντες ἐϋπλεκέ|ῃς ἑκα|τόμβοι|ος δὲ ἑκ|αστός.
(*ἐϋπλεκέῃς*, final syllable lengthened by the arsis.—*ἑκαστος* has the digamma, *Ἰέκαστος*, preventing the hiatus.)
454. ἐν νην|σὶ γλαφυρῇσι φίλην ἐς πατρί·α· γαῖαν.
(*νηνσὶ* pronounced as two syllables, by synæresis; hence *εἰ νην*—forms a spondee.)
465. ἐς πεδίον προχέ|οντῳ Σκα|μάνδριον· αὐτὰρ ὑπὸ χθών.
(The final vowel of *προχέοντῳ* remains short before the *σκ* in the next word, it being impossible otherwise to adapt such a form as *Σκαμάνδριον* to the measure. To remove such a shortening as the present one, Knight reads *Καμάνδριον*. Consult Anthon's *Greek Prosody*, p. 6.)
467. ἔσταν δ' ἐν λειμ|ῶνι Σκαμ|ανδρίῳ ἀνθεμόεντι.
(Consult remarks on previous line.)
471. ὦρῃ ἐν | εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει.
(This line violates the metre, since *εἰαρινῇ* has the digamma, *Φεαρινῇ*, which would make *ἐν* long by position. Bentley suggests *ὦρῃ εἰαρινῇ*, i. e., *ὦρῃ Φεαρινῇ*.)
485. ἡμεῖς γὰρ θεαί ἐστε, πάρ|εστέ τε, | ἴστε τε πάντα.
(*ἴστε* has the digamma, *Ἰίστε*, preventing the hiatus.)
486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν, | οὐδέ τι | ἴδμεν.
(*ἴδμεν* has the digamma, *Ἰίδμεν*, preventing the hiatus.)

Line

- 190 φωνὴ δ' ἄρρηκτος χάλλκ|εον δέ μοι | ἦτορ ἐνεΐη.
(χάλλκεον—εον pronounced as one syllable, by *synæresis*.)

BOOK III.

2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνι|θες ὡς. |
(ὄρνιθες, last syllable lengthened by the *arsis*.)
24. εὐρὼν ἦ ἔλαφον κερα|ὼν ἦ | ἄγριον αἶγα.
(κεραὼν, last syllable lengthened by the *arsis*.)
27. ὧς ἐχάρη Μενέλαος Ἀλέξανδρον θεο|ειδέα. |
(θεοειδέα—εα pronounced as one syllable, by *synæresis*, or that -ειδέα forms a spondee.)
33. ὧς δ' ὅτε τίς τε δρά|κοντα ἰδ'ὼν παλίνορσος ἀπέστη.
(ἰδῶν has the digamma, Φιδῶν, preventing the hiatus.)
35. ἄψ τ' ἀνεχώρη|σεν, ὦ|χρός τέ μιν εἶλε παρειάς.
(ἀνεχώρησεν, last syllable lengthened by the *arsis*.)
39. δύσπαρι, | εἶδος ἄριστε, γυναιμανές, ἠπεροπεντά.
(εἶδος has the digamma, Φεῖδος, preventing the hiatus.)
40. εἶθ' ὄφελ' | εἰς ἄγον|ός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
(ὄφελῆς, last syllable lengthened by the *arsis*.)
44. πάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα | κἄλόν. |
(κἄλόν, first syllable lengthened by the *arsis*.)
46. ἦ τοι|όςδε ἐ|ὼν ἐν ποντοπόροισι νέεσσιν.
(This line offends against the metre, there being an hiatus in τοιόςδε ἔων. Bentley suggests τοιοῦτος ἔων.)
55. ἦ τε κόμ' | η τό τε | εἶδος, ὅτ' ἐν κούρησι μιγείης.
(εἶδος has the digamma, Φεῖδος, preventing the hiatus.)
57. λάϊνον ἔσσο χιτῶνα κακῶν ἐνεχ', | ὅσσα ἐ|οργας.
(ἐοργας has the digamma twice, Φέφοργας, the first of these preventing the hiatus.)
60. αἰεῖ τε. κραδίη πέλε|κς ὧς ἔστιν ἀτειρής.
(Bentley gives ὧς the digamma, Φως, which makes the final syllable of πέλεκς long by position. Otherwise it will be lengthened by the *arsis*.)
61. δστ' εἰσιν διὰ δονηρὸς ὑπ' | ἀνέρος, | ὅς ρά τε τέχνη.
(ἀνέρος has the initial vowel lengthened by the *arsis*.)
64. μή μοι δῶρ' ἐρατὰ πρόφε|ρε χρυσ|έης Ἀφρο|δίτης.
(As χρῦσέης has the initial syllable long, we must pronounce -έης, the remainder of the word, as one long syllable, by *synæresis*, making -έης Ἀφρο- a dactyl.)

Συμῆ

72. κτήμαθ' ἔλων εὖ πάντα γυναικά τε | οἰκαδ' ἀγέσθω.
(οἰκαδ' has the digamma, Φοῖκαδ', preventing the hiatus.)
83. σιεύται | γάρ τι ἐπ'ὸς ἐρέειν κορυθαίολος Ἐκτωρ.
(ἐπος has the digamma, Φέπος, preventing the hiatus — The final syllable of ἐπὸς, moreover, is lengthened by the arsis.)
89. τεύχεα | καλ' ἀποθέσθαι ἐπὶ χθονὶ πολυβοτείρῃ.
(καλ' lengthened by the arsis.)
93. Compare line 72.
103. οἴσετε δ' ἄρν', ἕτερον λευκῶν, ἐτέρῃ δὲ μέλαιναν.
(λευκῶν, final syllable lengthened by the arsis.)
106. αὐτός, ἐπεί οἱ | παῖδες ὑπερφίαλοι καὶ ἄπιστοι.
(οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)
116. Ἐκτωρ | δὲ προτὶ ἄστν δύνω κήρυκας ἔπεμπευ.
(ἄστν has the digamma, Φάστν, preventing the hiatus.)
119. νῆας ἐπὶ γλαφυρὰς ἰέναι ἡδ' | ἄρν' ἐκέλευεν.
(As ἄρν' has the digamma, Φάρν', the line, as it at present stands, is faulty, and perhaps we should read ἰδε ἄρν' κέλευεν, i. e., ἰδε Φάρνε κέλευεν.)
125. τὴν δ' εὖρ' ἐν μεγάρῳ ἢ | δὲ μέγαν | ἰστὸν ὑφαίνειν.
(δὲ lengthened by the arsis.)
128. οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' | Ἄρηος παλαμάων.
(Ἄρηος, initial syllable lengthened by the arsis.)
129. ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα | Ἴρις.
(Ἴρις has the digamma, Φῖρις, preventing the hiatus.)
130. δεῦρ' ἴθι, νύμφα φίλῃ, ἵνα | θέσκελα | ἔργα ἴδῃται.
(ἔργα has the digamma, Φέργα, and ἴδῃται the digamma, Φίδῃται both preventing the hiatus.)
140. ἀνδρός τε προτέρῳ καὶ | ἄστεος ἡδὲ τοκῶν.
(This line is faulty, since ἄστεος has the digamma, Φάστεος, and καὶ can not, therefore, be shortened. It is probable that the true reading is προτέρου καί.)
52. δεινδρέω ἐφ'εζόμενοι ὅπα λειριόεσσαν λῆϊσιν.
(δεινδρέω pronounced as if written δεινδρῶ, and then shortened by elision.)
58. αἰνῶς ἀθανάτησι θεῆς εἰς ; ὅπα ἔοικεν.
(ἐοικεν has the digamma, Φέοικεν, preventing the hiatus.)
63. ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε.
(ἴδῃ has the digamma, Φίδῃ, preventing the hiatus.)
69. καλὸν δ' οὕτω ἐγὼν οὐ πω ἴδοι | ὀφθαλμοῖσιν.
(ἴδον has the digamma, Φίδον, preventing any elision of the preceding vowel, which remains long of course.)

like

170. οὐδ' οὕτω γεραρόν · βασιλῆϊ γὰρ | ἀνδρὶ ἔ|οικει
(*ῥοικεν has the digamma twice, FéFoικεν, the first of which prevents the hiatus.*)
172. αἰδοῖός τε μοί ἐσσι φίλ|ῃ ἐκυ|ρῇ δειν|ός τε.
(*φίλῃ and ἐκυρῇ have each the final syllable lengthened by the arsis.*)
185. ἐνθα ἴδ|ον πλείστον Φρύγας, | ἀνέρας | αἰολοπώλων
(*ἴδον has the digamma, Fίδον, preventing the hiatus.—αἰνέας has the initial syllable lengthened by the arsis.*)
190. ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσ|οι ἐλί|κωπες Ἀχαιοί.
(*ἐλίκωπες has the digamma, Feλίκωπες, preventing any of the preceding diphthongs.*)
191. δεύτερον αὖτ' Ὀδυ|σῆα ἴδ|ων ἐρέειν ὁ γεραιός.
(*ἴδων has the digamma, Fίδων, preventing the hiatus.*)
197. ἀρνειῷ μιν ἐγ|ωγε ἐ|ῖσκα πηγεσιμάλλω.
(*ἐῖσκα has the digamma, Feῖσκα, preventing the hiatus.*)
203. τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον|ῆῖδα.
(*ῆῖδα pronounced as two syllables, by synæresis.*)
204. ὦ γύναι, ἦ μάλα | τοῦτο ἐπ|ος νημερτὲς ξειπες.
(*ἐπος has the digamma, Féπος, preventing the hiatus.*)
214. παῦρα μὲν, ἀλλὰ μάλ|ᾱ λιγέ|ως · ἐπεὶ οὐ πολύμυθος.
(*μάλᾱ, final syllable lengthened by the arsis.*)
217. στάσκειν, ὑπ|αὶ δὲ ἴδ|εσκε, κατὰ χθονὸς ὄμματα πήξας.
(*ἴδεσκε has the digamma, Fίδεσκε, preventing the hiatus.*)
219. ἀλλ' ἄστεμφές ἔχεσκεν, ἀτδρεῖ | φωτὶ ἐ|οικώς.
(*ῥοικώς has the digamma twice, FeFoικώς, the former of which prevents the hiatus.*)
221. ἀλλ' ὅτε δὴ β' ὅπα | τῇ μεγάλ|ην ἐκ στήθεος | ἱει. |
(*τῇ lengthened by the arsis.—ἱει, first syllable lengthened by the arsis.*)
222. καὶ ἐπε|ᾱ νιφά|δεσσιν ἐοικότα χειμερίησιν.
(*ἐπεᾱ, final vowel lengthened by the arsis.*)
230. Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θε|ῖος ὤς. |
(*θεῖος has the final syllable lengthened by the arsis.*)
236. δοῖω δ' οὐ δύνα|μαί ἰδέ|ειν κοσμήτορε λαών.
(*ἰδέειν has the digamma, Fιδέειν, preventing the hiatus.*)
237. Κάστρον δ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυ|δεύκεα. |
(*Πολυδεύκεα—ea pronounced as one syllable, by synæresis.*)
245. κήρυ|κες δ' ἀνὰ | ἄστν θεῶν φέρον ὄρκια πιστά.
(*ἄστν has the digamma, Fάστν, preventing the hiatus.*)
246. ἄρνε δὲ|ω καὶ ἰ οἶνον ἐϋφρόνα, καρπὸν ἀροῖ|ης.

Line

- (οἶον has the digamma, Foῖνον, so that no elision takes place in the preceding diphthong.)
248. Κήρυξ Ἰδαῖος ἥ|δὲ χρύσεια κύπ|ελλα.
(Ἰδαῖος, -ος long by the arsis; no synæresis takes place in χρύσεια; on the contrary, -εῖα κύπ- forms a regular dactyl.)
249. ὦτρυνεν δὲ γέροντα παριστάμε|νός ἐπέ|εσσιν.
(παριστάμενός has the final syllable long by position, ἐπέεσσιν having the digamma, Feπέεσσιν.)
262. πᾶρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσετο δίφρον.
(οἱ has the digamma, Foi, preventing the hiatus.)
267. ὠρνυτο δ' αὐτίκ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, Fάναξ, preventing the hiatus.)
269. ὄρκια πιστὰ θεῶν σύναγον, κρη|τῆρι δὲ | οἶνον.
(οἶνον has the digamma, Foῖνον, preventing the hiatus.)
271. Ἀτρεΐδ|ης δὲ ἐρ|υσσάμενος χεῖρεσσι μάχαιραν.
(ἐρυσσάμενος has the digamma, Ferυσσάμενος, preventing the hiatus.)
272. ἦ οἱ | παρ ξίφεος μέγα κουλεῶν αἰὲν ὤωρτο.
(οἱ has the digamma, Foi, so that no elision takes place in the previous vowel, which remains long of course.)
286. τιμὴν δ' Ἀργείοις ἀποτινέμεν, | ἦντιν' ἔ|οικεν.
(This line is faulty, since ἔοικεν has the digamma, and no apostrophe can properly take place in ἦντινα, while, even if it could, ἦντιν' would still have the final syllable -ιν' long by position. Bentley, therefore, corrects ἦν τε ἔοικεν, i. e., ἦν τε FέFοικεν.)
300. ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι | ὥς ὅδε | οἶνος.
(οἶνος has the digamma, Foῖνος, preventing the hiatus.)
305. ἦτοι ἐγὼν εἴμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.
(Ἴλιον has the digamma, Fίλιον, preventing the hiatus.)
308. Ζεὺς μέν | που τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλωι.
(οἶδε has the digamma, Foῖδε, preventing the hiatus.)
310. ἦ ῥα, καὶ ἐς δίφρ|ῶν ἄρν|ας θέτο | ἰσόθεος φῶς.
(δ'όφρῶν, final syllable lengthened by the arsis.—ἰσόθεος has the digamma, Fisóθεος, preventing the hiatus.)
312. πᾶρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσειτο δίφρο.
(οἱ has the digamma, Foi, preventing the hiatus.)
313. τῶ μ' ἐν ἄρ' ἀψορό|ροι προτὶ | Ἴλιον ἀποιέοντο.
(Ἴλιον has the digamma, Fίλιον, preventing the hiatus.)
319. ὦδε δὲ | τῖς εἴπ|εσκεν Ἀχαιῶν τε Τρώων τε.
(τῖς lengthened by the arsis.)

Line

321. ἡπότ' ρ|ος γάδε | ἔργα μετ' ἀμφοτέροισιν ἔθηκεν.
(*ἔργα has the digamma, Féργα, preventing the hiatus.*)
322. τὸν δὲ ἀποφθίμενον δύναι δόμον | αἶδος | εἴσω.
(*αἶδος, initial syllable lengthened by the arsis.*)
328. αὐτὰρ ὃγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα | καλά. |
(*καλά, initial syllable lengthened by the arsis.*)
329. δῶς Ἀλέξαν|δροῦς Ἐλέν|ης πόσις ἡνκόμοιο.
(*Ἀλέξανδρος, final syllable lengthened by the arsis.*)
331. καλὰς, | ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.
(*καλὰς, initial syllable lengthened by the arsis.*)
338. εἴλετο δ' ἄλκιμον | ἔγχος ὅ | οἱ παλάμηφιν ἠρήρει.
(*οἱ has the digamma, Foi, preventing the hiatus.*)
351. Ζεῦ ἄνα, δὲ τίσασθαι, ὃ με πρότερος κάκ' ἔ|οργεν.
(*Bentley objects to this line as faulty, because ἔοργεν is entitled, according to him, to the digamma, Féοργεν, and therefore κακά can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κάκ' ἔρεξε. But, as Heyne remarks, in such words as ἔοργα there are two forms, namely, ἔφοργα, and Féφοργα, the first of which is here employed, and therefore the elision in κακά is correct enough.—Observe that ἄνα has the digamma, Fάνα, so that no elision takes place in the preceding diphthong.*)
357. διὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄθριμον ἔγχος.
(*διὰ, initial syllable lengthened by the arsis.*)
359. ἀντι|κρῦ δὲ παρ|αῖ λαπάρην διάμησε χιτῶνα.
(*ἀντικρῦ, final syllable lengthened by the arsis.*)
361. Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον.
(*ἐρυσσάμενος has the digamma, Fερυσσάμενος, so that no elision takes place in δέ.*)
369. ἦ καὶ ἐπ|αῖξ|ας κόρυθος λάβεν ἵπποδασείης.
(*ἐπαῖξας, antepenult lengthened by the arsis.*)
375. ἦ οἱ | ῥῆξεν ἱμάντα βο|ὸς ἰφ|ι κταμένοιο.
(*οἱ has the digamma, Foi, so that no elision takes place in ἦ.—ἰφι has the digamma, Fῖφι, and therefore βοός has the final syllable long by position.*)
381. ρεῖα μάλ', ὥστε θε|ὸς ἐκά|λυψε δ' ἄρ' ἠέρι πολλῇ.
(*θεὸς has the last syllable lengthened by the arsis.*)
384. πύργω ἐφ' ὑψηλῷ· περὶ δὲ Τρω|αῖ ἄλις | ἦσαν.
(*ἄλις has the digamma, Fάλις, preventing any elision of the preceding diphthong.*)

- Line
 385. χειοὶ δὲ νεκί|αρέ|ου ἔαν|οῦ ἔτι|ναξε λαβοῦσα.
 (ἔανοῦ has the digamma, Φεανοῦ, preventing any elision in ια preceding the diphthong.)
386. γρηῖ δέ | μιν εἰκ|υῖα παλαιγενεῖ προσέειπεν.
 (εἰκυῖα has the digamma, Φεικυῖα, so that μιν is long by position.)
387. εἰροκό|μῳ ἦ | οἱ Λακεδαίμονι ναιεταώσῃ.
 (οἱ has the digamma, Φοι, preventing the hiatus.)
388. ἦ πκειν εἶρια | καλά, μάλ|ιστα δέ μιν φιλέεσκεν.
 (καλά has the initial syllable lengthened by the arsis.)
390. δεῦρ' ἴθ' · Ἀλέξανδρός σε καλ|εῖ οἰκ|όνδε νέεσθαι.
 (οἰκόνδε has the digamma, Φοῖκόνδε, preventing any elision of the diphthong in καλεῖ.)
392. καλλεῖ τε στίλβ|ων καὶ | εἵμασιν · οὐδέ κε φαίης.
 (εἵμασιν has the digamma, Φεῖμασιν, preventing the elision of ια in the diphthong καί.)
398. θάμβησέν τ' ἄρ' ἔπ|ειτα ἔπ|ος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 (ἔπος has the digamma, Φέπος, preventing the hiatus.)
404. νικήσας ἐθέλει στυγε|ρὴν ἐμὲ | οἴκαδ' ἄγεσθαι.
 (οἴκαδε has the digamma, Φοῖκαδε, preventing the hiatus.)
408. ἀλλ' αἰεὶ περὶ κείνον οἴζυε, | καὶ ἐ φύλ|ασσε.
 (ἐ has the digamma, Φε, preventing any elision in καί.)
419. βῆ δὲ κατασχομέ|νῃ ἔαν|ῶ ἀργῇτι φαινεῖν.
 (ἔανῶ has the digamma, Φεανῶ, preventing any elision of ια in the previous vowel.)
422. ἀμφίπολοι μὲν ἔπειτα θο|ῶς ἐπὶ | ἔργα τράποντο.
 (ἔργα has the digamma, Φέργα, preventing the hiatus.)
449. Ἀτρεΐδης δ' ἄν' ὁμιλον ἐφοῖτα, | θηρὶ ἐ|οικώς.
 (ἐοικώς has the digamma twice, ΦεΦοικώς, the first of which prevents the hiatus.)
450. εἴ πον ἐσαθρήσειεν Ἀλέξαν|δρον θεο|ειδέα. |
 (θεοειδέα, -έα to be pronounced as one syllable, by synæresis.)
453. οὐ μὲν γὰρ φιλότῃ γ' ἐκεῦθανον, | εἵτις ἴδ|οιτο.
 (This line is faulty, since ἴδοιτο has the digamma, Φίδου and εἵτις, therefore, has its final syllable, in strictness long by position. Bentley, therefore, reads εἵκε Φίδου but Heyne prefers εἵτις ὀρῶτο.)
459. ἐκδοτε, καὶ τῶ|ν ἀποτινέμεν, | ἦντιν' ἐ|οικεν.
 (This line is faulty, since ἐοικεν has the digamma twice, Φοικεν, the first of which would, of course, prevent any elision in ἦντινα. We ought, probably, to read Φέντε ΦέΦοικε.)

PRELIMINARY REMARKS

TO THE

HOMERIC GLOSSARY.¹

I. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to various quarters; to India, where it became the *Sanscrit*; to Persia, where it became the *Zend*; and to the shores of Colchis. The Colchian branch of the still increasing population separated, like the others, into many minor branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their tongues is derived; an affinity more remote between Sanscrit, *Zend*, and the languages of the Colchian branch; more near among these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, having wandered through Thrace into Greece, united with others that passed over from Asia; formed with them the Greek nation, and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian* name, introduced into their country, took a deep root by the aid of religious observances, and were widely and impartially diffused through means of Epic song.

V. Of *Pelasgian* origin were the states of Argos, Athens, Bœotia, Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to the ordinary, though no doubt erroneous legend, the name of the *Pelasgians*, on the coast, passed into that of *Ionians*; under Cecrops, according to another equally fabulous legend, the name of the inhabitants of Attica into that of *Athenians*.

VI. As these tribes had a common origin, so they had at first a

¹ Thiersch, *Gr. Gr.*, p. vii., Sandford's transl.

common language, and out of this original tongue the language of *Epic poetry* arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. *The dialects had not as yet assumed a separate existence* : one common language was still spoken ; and out of this common tongue the earliest Greek poets merely selected according to their wants : or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of *Ionicisms*, *Doricisms*, *Æolicisms*, &c., in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, *after the days of Homer*, were retained in particular dialects, and became, as it were, the badges of these ; but which, *in the days of Homer*, when the dialects *had not as yet branched forth*, still formed parts of the common language of Greece. Of the dialects formed *after* the time of the bard, the *Ionic*, as will appear from an examination of the glossary most closely resembled the ancient *Ep'ic style*.

HOMERIC GLOSSARY

TO THE

FIRST SIX BOOKS OF THE ILIAD.

BOOK I.

LINE 1. Μῆνιν, accus. sing. of μῆνις, ιος, ῆ, “wrath.” Commonly but incorrectly, derived from μένω, “to remain,” as if indicating lasting anger. Better from μαίνομαι, “to rave,” 2 perf. μέμνηνα; and denoting a furious outburst of passion. Compare the Sanscrit *manyus*, “wrath,” “vengeance,” from the root *man*.

ᾄειδε, 2 pers. sing. pres. imperative act. from αἶδω, “to sing,” poetic form for the common ᾄδω, which latter is, in fact, contracted from it.—Fut. αἰίσω; fut. mid. αἰίσομαι. The forms from αἶδω almost exclusively prevail in Homer; but we have ᾄσομαι in *Hymn.* vi., 2, and xxxii., 19.

Θεά, vocative sing. of θεά, ᾱς, ῆ, “a goddess,” feminine form of θεός. Observe the different accentuation of θέα, “a view,” or “sight.”

Πηληϊάδεω. Epic and Ionic genitive for Πηληϊάδου, from Πηληϊάδης, ου, ό, which last is itself an Epic form for Πηλεΐδης, ου, ό, “the son of Peleus,” a patronymic noun from Πηλεύς, Epic and Ionic ἦος, Attic έως, ό, “Peleus.” Observe that ω here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in Πηληϊάδεω.

Ἀχιλῆος, gen. sing. of Ἀχιλεύς, ἦος, ό, “Achilles,” Epic and Ionic for Ἀχιλεύς, έως, ό. Observe that Ἀχιλεύς is the primitive form of the name, and Ἀχιλλεύς, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

LINE 2. Οὐλομένην, Epic for ὀλομένην, 2 aor. part. mid. of ὀλλῶμι, “to destroy.” In the middle, ὀλλῶμαι, “to perish.” Here, however, the aorist part. middle is used adjectively, with the active meaning of “destructive,” or “pernicious.” (Compare *Æsch.*, *Supp.* 377; *Eurip.*, *Phœn.*, 1029, &c.)—Fut. ὀλέσω; perf. ὤλεκα, and with

Line 2—3.

reduplication ὀλώλεκα; 2 perf ὀλωλα, “*I am undone*,” fut. mid. λούμαι; 2 aor. mid. ὠλόμην.

ἧ, nom. sing. fem. of ὅς, ἥ, ὅ, “*which*.”

Μυρία, accus. plur. neut. of μυρίος, α, ον, “*countless*,” “*unnumbered*.” According to the grammarians, μυρίος, paroxyton, is the indefinite number; but μύριος, proparoxyton, is the definite one, namely, “*ten thousand*.” This, however, is comparatively a late distinction.—As the original notion of this word is indefinite, and not numerical, it is no doubt akin to the Latin *multus*, one liquid taking the place of another; but still nearer to the Gaelic *mòr* “*great*.”

Ἀχαιοῖς, dat. plur. of Ἀχαιός, οὔ, ὅ, “*an Achæan*.” (Consult note.—Properly an adjective, Ἀχαιός, á, όν, and hence Ἀχαιός = “*an Achæan (man)*.”)

Ἀλγεα, accus. plur. of ἄλγος, εος, τό, “*suffering*,” pain, whether of body or mind. Homer uses the plural much oftener than the singular. Compare the Latin *algor*, “*shivering*,” “*shuddering*,” which appears to be the earlier form of the word.

Ἔθηκεν, 3 sing. 1 aor. ind. act. of τίθημι, “*to place*,” &c., fut. ᾔσῃω: perf. τέθεικα: 1 aor. ἔθηκα. This aorist occurs, like the similarly formed ἔδωκα and ἦκα, almost exclusively in the sing. and third pers. plur. On the other hand, ἔθην, the second aorist, is used in the dual and plural, rarely if ever occurring in the singular.

LINE 3. Πολλάς, accus. plur. fem. of πολλός, ή, όν, Ionic and poetic for πολύς, πολλή, πολύ. “*Many*.”

Δέ. A conjunctive particle, equivalent to “*and*,” generally used, however, to call attention to the fact that the word or clause to which it stands is to be distinguished from something preceding and usually having an *opposing* or *adversative* force, i. e., “*but*,” “*while*,” “*on the other hand*,” a meaning which can easily be traced even here.

Ἰφθίμονς, accus. plur. masc. of ἰφθίμος, ον, elsewhere of three terminations also. “*Valiant*,” “*strong*,” “*mighty*.” Homer uses this adjective as of three terminations, in speaking of persons; but he says ἰφθιμοὶ ψυχαί, κεφαλαί.—Derived, in all probability, directly from ἵφι, “*bravely*,” “*strongly*,” &c., so that -θίμος is a metathetic termination.

Ψυχάς, acc. plur. of ψυχή, ης, ή, “*the soul*.” Originally, “*breath*” (Latin *anima*), as the sign of life, spirit, &c.—From ψύχω “*to breathe*.” Compare the Sanscrit *parákâ*, “*breath*.”

Ἰδιδι, dat. sing. of Ἰδς, obsolete nominative of Ἰδός and Ἰδ

Line 3—5.

"*Hades*," the god of the lower world. The Epic writers use Ἀΐδοι, and Ἀίδι as a genitive and dative for Ἀΐδης (the nominative Ἀΐς being, as just remarked, obsolete). The Attics, for Ἀΐδος said ᾗδου. --Common derivation from *a, priv.*, and ἰδεῖν, "to see," as indicating the god of the *dark* regions below, or the *darkness* of the lower world itself. But it is probably of Oriental origin.

Προΐαφεν, 3 sing. 1 aor. indic. act. of προΐάπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἰάπτω, "to hurl," or "send."—According to some, ἰάπτω is from ἄπτω: but, like ἰάλλω, ἰάπτω is probably a causative, formed from a neuter verb of motion.

LINE 4. Ἡρώων, gen. plur. of ἥρως, ἥρωος, ὅ, "a hero."—It would appear that ἥρως was originally applied to *any freeman* of the ante-Hellenic age, *respectable by birth*, or *for skill in any pursuit, especially in war*: this age was called the *Heroic*.—Compare the German *Herr* ("Sir") in its earliest usage, *e. g.*, in the *Nibelungenlied*. Ἥρα, too, and the Latin *herus, hera*, seem to belong to the same root.

Ἐλώρια, accus. plur. of ἐλώριον, ον, τό. "A prey." Observe that ἐλώρια, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἔλωρ, ἔλωρος, τό, same signification, and this probably from ἐλεῖν, "to seize."

Τεύχε, 3 sing. imperf. indic. act. of τεύχω, wanting the augment, as is often the case in the Epic writers. The full form would be ἔτευχε.—Τεύχω, "to make," "to prepare;" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.

Κύνεσσιν, Epic for κυσίν, dat. plur. of κύων, κυνός, ὁ, ἡ, "a dog."—Compare the Sanscrit, *cvan*, in oblique cases *cun* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, the German *hund* (i. e., *chun-d*). In Zend, *cvan* became *cpa*, with which compare the term σπάκα mentioned by Herodotus (i., 110), and the Russian *sabak*.

LINE 5. Οἰωνοῖσι, Epic for οἰωνοῖς, dat. plur. of οἰωνός, οῦ, ὁ, "a bird."—Strictly a *solitary* or *long-flying* bird, from ολος, "alone," and hence especially a *bird of prey*, a *vulture*, an *eagle*. Observe that -ωνός is a mere termination, like νίωνός from νίός, κοινωνός from κοινός.

Πᾶσι, dat. plur. masc. of πᾶς, πᾶσα, πᾶν.

Διός, genitive assigned to Ζεύς, "Jupiter," gen. Διός: dat. Διὶ: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally ΔίϜς, gen. ΔιϜός, &c. (*Kühner* § 287.)

Line 5—7.

Ἐτελείειν, 3 sing imperf. indic. mid. of τελεῖν, a strengthened Epic variety of τελέω, “to accomplish.”—τελέω, fut. ἔσω : perf. τετέλεκα. The Epic future is τελέω (Il., viii., 415), and sometimes with σσ to suit the metre, τελέσσω (Il., xxiii., 559); 1 aor. ἐτέλεσσα (Il., i., 108). The Epic future mid. τελέομαι has the force of the passive (Il., ii., 36), occurring in the infinitive τελέεσθαι.

Βουλῇ, ἤς, ἤ, “the will.”

LINE 6. Δῆ. A particle, supposed by some to be a shortened form of ἤδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δὴ τότε, *tum vero*; δὴ γάρ, *jam enim*), but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word *just*, or *sooth*, in *sooth*, *forsooth*. It is applied in its sense of *exactness* to words or clauses indicative of time, and signifies “now,” “just now,” &c. (Consult note.) So, also, it has the force of “then,” “even then,” &c.

Τὰ πρῶτα. Adverbial accusative, “First.” Frequently occurring in Homer, and the same in effect as πρῶτα. Some editions read here ταπρῶτα as one word; and Wolf, being of opinion that ταπρῶτα means *imprimis*, but τὰ πρῶτα, *res primas*, recalls the former in many parts of the Homeric text. (*Præf., Nov. Edit.*, p. lxii.) But he is successfully opposed by Spitzner.

Διαστήτην. 3 dual, 2 aor. indic. act. of διίστημι, “to set apart,” “to divide,” from διά and ἵστημι. In the second aorist, διέστην, “I stood apart.” Said of two persons at variance, or quarreling.

Ἐρίσαντε. Nom. dual. 1 aor. part. act. of ἐρίζω, “to quarrel,” “to contend,” fut. ἐρίσω : perf. ἤρικα, which last occurs in *συνεπήρικα* (*Anthol. Philipp.*, 9, 709, 5); 1 aor. ἤρισα.—Derived from ἐρις, “strife,” &c.

LINE 7. Ἀτρεΐδης, “Atrides,” or “son of Atreus.” A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively Ἀτρεΐδαι, *Atridæ*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From Ἀτρεύς, *gen. έος*, comes Ατρεΐδης, as from Πηλεύς, *έος*, Πηλείδης.

Ἀναξ, *gen. άνακτος, ό*, “the king.” From a stem *άνακτ*, with which we may compare the Oriental *anak*, “great,” “powerful.”

Ἀνδρῶν, *gen. plur. of άνήρ, gen. άνέρος, άνδρός*. From a stem *νερ*, with which we may compare the Sanscrit *nr* (*nri*), and the Persian *ver*, “a man.”

Line 7-8.

Δῖος, δῖα, δῖον, "godlike," "noble," "excellent," "divine." Contracted from the less common **δίιος**, which comes from **Διός**, the genitive of **Ζεύς** (or old nom. **Δίς**). Originally written **διφός**, with the digamma, the old form of the nom. **Δίς** having been **Δίφς**.—Compare the Sanscrit *div*, "air," "Heaven."

τίς. Interrogative pronoun: **τίς, τίς, τί**, "who," "which," "what." **LINE 8.** "what." **Æolic** **κίς**. Compare the Latin *quis* (i. e., *kwis*, or *ϕίς*), the Sanscrit *kas*, the Gothic *hwa*, &c.

ἄρ. Epic for **ἄρα**, "then." The particle **ἄρα** (in Epic **ῥά**, which is enclitic, and before a consonant **ᾶρ**, as in the present case) is akin to **ἄρω**, "to join," or "fit," and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "then," "straight way," &c. 2. In enumerating many particulars, "then," "next in order." And also *thereupon*, &c.

σφωέ, "them both," accus. dual masc. of the pronoun of the third person; *nom.* —; *gen.* **οὔ**, &c. Observe that **σφωέ** is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (Kühner, § 331, 4.) The contraction of **σφωέ** into **σφώ** is very doubtful, though Antimachus is said to have so used it. (*Apollon., de Pronom.*, p. 373.) In *Il.*, 17, 531, Wolf has restored, however, **σφώ** **Αἴαντε**.

Θεῶν, *gen. plur.* of **θεός**, **οὔ, ὅ**, "a god."—Like forms occur in most of the kindred languages: thus, Sanscrit *deva*; Latin *deus, divus*; and it is no doubt originally the same as **Ζεύς**, **Σδεύς**, &c. The Laconian **σιός** for **θεός** is intermediate between **θεός** and **Ζεύς**.

Ἐπιδι, *dat. sing.* of **ἔρις**, *gen.* **ἐριδος, ῆ**, "strife." Perhaps akin to the Sanscrit *rush*, with which compare the Latin *iras-ci*.

Ξυνέηκε, 3 *sing.* 1 *aor. ind. act.* of **ξυνίημι**, "to send or bring together," "to match," &c., and Epic for **συνῆκα**; *fut.* **ξυνήσω**; *perf.* **ξυνεῖκα**. From **ξύν**, old form for **σύν**, and **ἦμι**, "to send."—Observe that **ξύν** is the harsher pronunciation for the primitive **κύν** (compare the Latin *cum*), and prevailed in the old Attic for the later and more usual **σύν**. The form **ξύν** very seldom occurs in Homer, and only *metri gratia*. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in **ξύν, ξύμπας, ξυνιέναι**. In Herodotus all the instances of **ξύν** are dubious.

Μάχεσθαι, *pres. infin.* of the middle deponent **μάχομαι**, "to fight," "to contend together." Ionic **μαχέομαι**; *fut.* **μαχέσομαι**; Attic *fut.* **μαχοῦμαι**, but not in Homer; for **μαχεῖται**, *Il.*, xx., 26, is rather the Ionic present; 1 *aor.* **ἐμαχεσάμην**.

Line 9-10.

Λητοῦς, gen. of Λητώ, Λητόος contracted Λητοῦς, ἡ, "*Latona*," or "*Leto*," mother of Apollo and Diana, and daughter of Coeus and Phœbe. (*Hes., Theog.*, 406.)—Latona typifies primitive night, whence sprang the Sun and Moon (Apollo and Diana). Hence its root may be referred to the same source with that of the Latin *lat-eo*, "to lie hid," primitive night having all things hidden in its bosom. Compare the Sanscrit *lud*, "to hide."

Υἱός, οὔ, ὅ, "*a son*." The Sanscrit root is *su* (*to beget*), the same as the Greek φύω. Compare *filius*, from the old *fuo*.

Γάρ. A conjunction. From Homer downward the most usual causal, or syllogistic particle, and signifying "*for*." It may also be rendered "*since*" (when standing, as it often does, for ἐπεί). In a question, it has, like *nam*, the force of "*what*," "*why*." It is often explanatory merely, and stands for *nempe*, "*namely*."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, Epic and Ionic ἦος, Attic ἕως, ὅ, "*a king*."—Compare the Sanscrit *bhadilas*, "*a hero*."

Χολωθείς, 1 aor. part. pass. of χολόω, "*to make angry*," "*to incense*;" fut. ὤσω; mid. and passive, χολόομαι, contracted χολοῦμαι; fut. χολώσομαι. In passive, "*to become incensed*." Literally, χολόω means "*to stir one's bile*," and hence is derived from χόλος, "*bile*," "*gall*."

Νοῦσον, Ionic and Epic for νόσον, accus. sing. of νόσος, ου
LINE 10. ἡ, "*a pestilence*," "*a malady*." Perhaps akin to the Sanscrit root *nac*, "*to perish*;" Latin, *nec-o*, *noc-eo*.

Ἀνά, in Homeric Greek an adverb; afterward a preposition, governing the dat., and accus.; but the dative only in Epic and Doric poetry. Radical signification, "*up*," "*upon*," opposed to κατά.—With the accus., the common usage, it implies motion *upward*, from the bottom to the top, i. e., "*throughout*."—Grimm compares ἀνά with the Gothic *ana*, "*upon*," "*on*," to which add the Latin *in*, originally, in all likelihood, *ini*. (*Grimm, Deutsche Gramm.*, vol. iii., p. 252.—*Pott, Etymol. Forsch.*, vol. ii., p. 151.)

Στρατόν, accus. sing. of στρατός, οὔ, ὅ, "*an army*," "*a host*."

Ὠρσε, 3 sing. 1 aor. indic. act. of ὀρνῦμι, "*to excite*," "*to arouse*;" fut. ὄρσω. Frequently in Homer the Ionic ὄρσασκε is used for ὦρσε Middle, ὀρνῦμαι, "*to raise one's self up*," "*to rise up*."

Ὀλέκοντο, 3 plur. imperf. mid. of ὀλέκω, a verb formed by the poetic language from the perfect of ὀλλῦμι, namely, ὤλεκα. In the active, "*to destroy*;" in the middle, "*to perish*." Homer has only the present and imperfect of this verb, the latter without the augment namely, ὀλεκον and ὀλέκοντο.

Line 10-13.

Λαοί, nom. plur. of **λαός**, οὐ, ὁ, "*the people.*" In Homer (especially the Iliad) and Hésiod **λαός** or **λαοί** usually means the "*soldiery,*" "*troops,*" both of the whole army, and of smaller divisions, mostly including both foot and horse, as in *Il.*, ii., 809; but sometimes **λαός** denotes the foot as opposed to the horse. (*Il.*, vii., 342.)

LINE 11. **Οὐνεκα**. "*Because,*" an adverb. Properly for οὐ *ἐνεκα*, "*on account of which,*" "*wherefore.*" Usually, however, reflexive, the antecedent *τοῦνεκα* being omitted, "*therefore,*" "*since.*" hence, in general, "*for that,*" "*because.*"

Χρύσην, accus. sing. of **Χρύσης**, ου, ὁ, "*Chryses,*" priest of Apollo at Chrysē in Troas, and father of Astynōme, or, as she is commonly called, Chrysēis.

Ἡτίμησε, 3 sing. 1 aor. indict. act. of **ἀτιμάω**, ὦ, fut. **ήσω**, "*to treat with indignity,*" "*to insult.*" From *α*, priv., and **τιμάω**, ὦ, "*to honor.*"

Ἀρητῆρα, accus. sing. of **ἀρητήρ**, gen. **ἡρος**, ὁ, "*a priest.*" Strictly, "*one that prays,*" the priest conveying the prayers of the people to the gods. From **ἀράομαι**, "*to pray.*"

LINE 12. **Ἦλθε**, 3 sing. 2 aor. indic. act. of **ἐρχομαι**, "*to come,*" "*to go;*" fut. **ἐλεύσομαι**; 2 perf., with reduplication, **ἐλήλθα**. The aorist **ἦλθον** is syncopated from **ἦλυθον**, which is common in Epic, rare in Tragic poetry. The form **ἦλυθα** of the 2 perf. is not Attic.

Θοάς, accus. plur. fem. of **θοός**, ἡ, ὅν, "*swift.*" Probably from **θέω**, "*to run.*"

Ἐπί, in Homeric Greek an adverb, afterward a preposition governing the gen., dat., and accus. Radical signification, "*upon.*" With the accusative in the present passage it denotes *motion toward*, "*unto.*"—Compare the Sanscrit *api*. (Pott, *Etymol. Forsch.*, vol. i., p. 109.)

Νῆας, Epic and Ionic accus. plur. for **ναῦς**, from **νηῦς**, gen. **νηός**; Attic **ναῦς**, gen. **νεώς**, ἡ, "*a ship.*" Compare the Sanscrit *nāus*, and Latin *nav-is*. The original form of the nominative was **νᾶς**.

LINE 13. **Λυσόμενος**, fut. part. mid. of **λύω**, "*to free for another;*" mid. **λύομαι**, "*to free for one's self,*" "*to redeem,*" or "*ransom;*" fut. **λύσομαι**; perf. pass. **λέλυμαι**; 1 aor. pass. **ἐλύθην**.

Θύγατρα, accus. sing. of **θυγάτηρ**, "*a daughter;*" gen. **θυγατέρος**, contracted **θυγατρός**; dat. **θυγατέρι**, **θυγατρί**; accus. **θυγατέρα**, but Epic **θύγατρα**; voc. **θύγατερ**. Homer employs both forms: the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit *duhitri*; the Gothic *dauthar*; the German *tochter*, and our "*daughter.*"

Line 13-15.

Φέρων, pres. part. of φέρω, “to bear,” fut. οἶσω; perf. ἐνήνοχα. The radical signification, “to bear,” is, in fact, the same word with the Greek φέρω (*ph-ero, bh-ero, bero*); the Latin *fero*; the Sanscrit *Bhri*; Persian *Ber*, &c. Compare the German *bahren, fahren*.

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, *ον, ό, ή, τό*, poetic form for ἀπειρέσιος, “boundless,” “invaluable.” Ἀπειρέσιος is a lengthened form of ἄπειρος, which last comes from *a*, priv., and πεῖρας, poetic for πέρας, “an end,” or “limit.”

Ἀποινα, *ων, τά*, accus. plur. neut. “A ransom.” It is used only in the plural; and, according to Passow, comes from *a* copulative and ποινή, and means, “things all one with a ποινή, or penalty,” i. e., “taken for, or instead thereof.” Pott, however, deduces it from ἀπό, “penalty in full,” like the German *Ab-busse*.

Στέμμα, ἄτος, τό, “a fillet,” from στέφω, “to encircle,” “to encompass,” &c. (Consult note.)

Ἐχων, pres. part. of ἔχω, “to have,” “to hold;” fut. ἔξω, and in Homer more frequently σχήσω; perf. ἔσχηκα.

Χερσίν, dat. plur. of χεῖρ, gen. χειρός, *ή, ή*, “a hand.” Poetic forms are χείρσι and χείρεσσι.—χείρ is the old Latin form *hir*, equivalent to *vola*, “the palm,” or *hollow of the hand*, and occurring in Lucilius (*ap. Cic., de Fin., ii., 8*). The root is probably to be found in the Sanscrit *hri*, “to take,” or “seize,” akin to αἰρέω, ἄγρέω, ἀρπάζω, the English *grip*, &c.

Ἐκθόλον, gen. sing. masc. of ἐκθόλος, *ον, ό, ή*, “far-darting,” “far-shooting;” an epithet of Apollo, from ἐκάς, “afar,” and βάλλω, “to dart.”

Ἀπόλλωνος, gen. of Ἀπόλλων, *ωνος, ό, ή*, “Apollo,” son of Jove and Latona (consult *Λητοῦς*, line 9), and brother of Diana. He was born, according to *Il., iv., 101*, in Lycia (*Λυκία, i. e., the country of light*). Compare the old root *λύκ-η, light*, and also *luc-eo, lux (luc-s)*, the German *licht*, and our *light*). As the god of archery, he is called ἐκθόλος, ἀργυρότοξος, &c.—Probably the name is of Oriental origin. The Cretan form for *Helios*, or “the Sun” (ἥλιος), was *Abelios* (Ἀβέλιος), i. e., *Αέλιος*, with the digamma inserted (ἘΑφέλιος), with which we may compare the Doric Ἀπέλλον, for Ἀπόλλων, and the form *Apollinem* for *Apollinem*, as cited by Festus. We have here the Oriental root *Bel* or *Hel*, an appellation for the Sun in the Semitic languages.

Line 17. Χρυσέω, dat. sing. neut. of χρύσεος, *η, ον*, contracted by the Ionic into χρυσεῦς, *ή, ούν*. Epic form χρύσειος, *η, ον* “golden.” Homer and Hesiod use both χρύσεος and χρύσειος, but

Line 15-18.

never χρυσοῦς though the fem. χρυσῆν is still found in the editions of the latter poet.—From χρυσός, “gold.”

Ἀνά. Consult note, and also line 10.

Σκῆπτρῳ, dat. sing. of σκῆπτρον, ου, τό, “a sceptre.” (Consult note.) Doric form σκάπτων. Both from σκῆπτω, “to lean upon,” &c.

Ἐλίσσετο, 3 sing. imperf. ind. of middle deponent λίσσουαι, “to entreat,” “to beseech;” fut. λίσουαι. Another form of the verb is λίτομαι: 1 aor. ἐλλίσάμην.—Compare the Sanscrit root *lut*, “to speak out,” and the Latin *laud-o* (primitive meaning “to call loudly on one by name.” *Aul. Gell.*, 2, 6), together with the German *laut*, and our *loud*.

ΛΙΝΕ 16. Ατοεῖδᾶ, accus. dual of Ἀτρείδης. (Consult verse 7.) Observe that the dual *a* is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, in *animo loquentis*, are considered as such. Hence the numeral δύο is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The two Atreidæ are here supplicated at one and the same time, being both present.

Μάλιστα, “most of all.” Superlative of the adverb μάλα, “very,” “very much,” “exceedingly,” &c.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ό, “a leader;” literally, one who marshals or arranges. From κοσμέω, “to order,” “to arrange.”

Λαῶν. Consult line 10.

ΛΙΝΕ 17. Ἐυκνήμιδες, voc. plur. of εὐκνήμις, ἴδος, ό, ή, “well-greaved.” (Consult note.) From εὐ, “well,” and κνήμις, “a greave,” so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

ΛΙΝΕ 18. Δοῖεν, 3 plur. 2 aor. optative act., contracted for δοίησαν, from δίδωμι, “to grant,” “to give;” fut. δώσω: pref. δέδωκα.

—The verb δίδωμι appears to be reduplicated from the root *δο-*, which appears in the derivative forms, as also in the Latin *do*, with which compare *dedo* and *dido*.

Ὀλύμπια, accus. plur. neut. of Ὀλύμπιος, ου, ό, ή, τό, “Olympian,” of or belonging to Olympus; said of the gods as dwelling thereon, and of their mansions as standing there. From Ὀλυμπος, “Olympus,” a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δώματα, accus. plur. of δῶμα, ατος, τό, “a mansion,” “an abode” From δέω, “to build.”

Line 19-20.

LINE 19. Ἐκπέρσαι, 1 aor. inf. act. of ἐκπέρθω, "to sack," "to destroy utterly;" fut. ἐκπέρσω. From ἐκ, "utterly," "thoroughly," and πέρθω, "to destroy."

Πριάμοιο, Epic for Πριάμον, gen. sing. of Πρίαμος, "*Priam*," son of Laomedon, and the last king of Troy. When Hercules took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione *redeemed* him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "*bought*," or "*ransomed*," from πρί-μαι, "to buy."

Πόλιν, accus. sing. of πόλις ιος, ἡ, "*a city*." The Epic and Ionic genitive is πόλιος, and the ι of the stem is retained through all the cases. The Attic gen. is πόλειος, but in Attic poetry πόλειος is also used. Another Epic form is πόλῃος, &c.—Compare the Sanscrit *paṭhī*, "*a stronghold*," "*a fortress*."

Εὖ. An adverb, "*well*," "*in safety*," &c. Strictly speaking, the neuter of εὖς, an old Epic adjective, meaning "*good*," "*brave*," "*noble*."

Οἰκαδε, "*homeward*," "*to one's home*." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v., page 427.)

Ἰκέσθαι, 2 aor. infin. mid. of ἰκνέομαι, "*to come*," "*to arrive at*," "*to go*;" fut. ἱξομαι : 2 aor. ἰκόμην. The verb ἰκνέομαι is merely a lengthened form from ἴκω, which last is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.*, ix., 128; and xxiv., 339). But he often has the fut. and 2 aor.

LINE 20. Παῖδα, accus. sing. of παῖς, παιδός, ὁ, ἡ, "*a child*," a son or daughter. The Æolo-Doric dialect said ποῖρ for παῖς, whence the Latin *puer*. Compare the Sanscrit *putra*.

Ἐμοί. Emphatic form of the dative, for μοί, from ἐγώ, "*I*."

Λῦσαι, 1 aor. infin. act. of λύω, "*to release*," "*to free*;" fut. λῦσω, perf. λέλυκα; 1 aor. ἔλῡσα.

Φίλην, accus. sing. fem. of φίλος, η, ον. This adjective has usually a passive signification, "*loved*," "*beloved*," "*dear*." It soon, however, came to be used as a substantive, like the Latin *amicus*, "*a friend*."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, *my*, *thy*, *his*, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

Ἀποινα. Consult line 13.

Δέχεσθαι, pres. infin. mid. of δέχομαι, "*to receive*;" fut. δέξουαι.

Line 20-24.

perf pass. δέδεγμαι. The Ionic form of δέχομαι is δέκομαι; but not so in Homer.—Buttmann traces both δέχομαι and δείκνυμι to the same root δεκ, with the common notion of *stretching out the right-hand* (δεξιά), either *to point*, as in δείκνυμι; or *to welcome*, as in δέχομαι.

LINE 21. Ἀζόμενοι, pres. part. mid. of ἄζομαι, “*to reverence*,” as a deponent verb. The form ἄζω usually, and in Homer always, appears as a defective.

Διός. Consult line 5.

Εκηβόλον. Consult line 14.

Ἀπόλλωνα. Consult line 14

LINE 22. Ἐνθα. “*Thereupon*.” An adverb of both time and place. From the preposition ἐν.

Ἐπενφήμησαν, 3 plur. 1 aor. indic. act. of ἐπενφήμειν, “*to shout assent*,” or “*applause*.” From ἐπί and ἐνφήμειν, “*to applaud*.”

LINE 23. Αἰδεῖσθαι, pres. infin. mid. of the deponent αἰδέομαι, “*to reverence*,” “*to respect*,” fut. αἰδέσομαι (poetic -έσσομαι and also -ήσομαι): perf. pass. ἤδεσμαι: 1 aor. pass. ἡδέσθην: 1 aor. mid. ἡδεσάμην. This last is little used except by the poets. An old Epic present is αἰδομαι, which occurs often in Homer, and once or twice in the tragic writers.

Ἱερῆα, accus. sing. Epic and Ionic for ἱερέα, from ἱερεύς, ἕως, Epic and Ionic ἦος, ὅ, “*a priest*.” From ἱερός, “*sacred*.”

Ἀγλαΐ, accus. plur. neut. of ἀγλαός, ἡ, ὅν (and also ὅς, ὅν, in *Theognis*, and *Eurip.*, *Andr.*, 135). “*Splendid*,” “*brilliant*,” “*beautiful*,” &c. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to αἶγλη, “*lustre*,” “*glitter*,” &c.

Δέχθαι, Epic syncopated aorist of the infinitive, from δέχομαι, “*to receive*.” Thus, ἐδέγμην, ἔδεξο, ἔδεκτο: infin. δέχθαι: imperat. δέξο. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαι; and they belong only to the oldest periods of the language. (*Buttmann's Irreg. Verbs*, p. 56 *not.*, *ed. Fishlake*.)

Αγαμέμνονι, dat. sing. of Ἀγαμέμνων, ονος, ὁ, “*Agamemnon*,” son of Plisthenes and brother of Menelaus. He was king of Mycenæ and commander of the Grecian forces at Troy. Consult article Ατρείδης, line 7.

Line 24-26.

Ἦνδανε, 3 sing. imperf. indic. act. of ἀνδάνω, "to please;" fut. ἀδήσω: 2 perf. ἔαδα: 2 aor. ἔαδον, for which last Homer has sometimes the more poetic form εὔαδον, from the digammated ἔφαδον. The Ionic εἶνδανον, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ἔφανδανον.

Θυμῷ, dat. sing. of θυμός, οὔ, ὁ, "the soul." Observe the difference in quantity between this θυμός, and θυμός, ου, ὁ, "thyme." And yet they both would seem to come from the same source, namely, θύω, a verb indicative of violent motion in general, which is itself akin to the Sanscrit root *dhu*, "to agitate." Thus, θυμός, "the soul," refers to the seat of strong feeling and passion; while in θυμός, "thyme," we see lurking the idea of vapor rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin *fumus*. (*Donaldson's New Cratylus*, p. 582.—*Pott, Etymol. Forsch.*, vol. i., p. 211.)

ΛINE 25. Ἀφίει, 3 sing. Epic imperf. indic. act., from ἀφίέω, Epic and Ionic form for ἀφίημι. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be ἡφίει—Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in έω and όω are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in μι. (*Kühner*, § 202, 2.)

Κρατερόν, accus. sing. neut. of κρατέρός, ά, ον, "strong," "powerful," and hence "harsh," "hard-hearted," "rough." From κράτος, "strength," through κρατέω, "to be strong," &c.—Observe that κράτος, poetic κάρτ-ος, appears akin to the German "hart," and English "hard."

Μῦθον, accus. sing. of μῦθος, ον, ὁ, "a word," "a mandate," &c.—If μῦθος was in Æolic μόθος, as we find it asserted, we may trace an analogy between this word and the English "mouth." But consult *Buttmann, ad Schol. in Od.*, xxi., 71, p. 532.

Ἐτελλεν, 3 sing. imperf. indic. act. of τέλλω, "to make to arise," "to call into existence," "to make." Hence ἐπὶ μῦθον ἔτελλεν, "He made (or uttered) an injunction besides," i. e., "he added thereunto an injunction;" fut. τελῶ; 1 aor. ἔτειλα.—Akin to the Sanscrit *till*, "to move," "to arise." (*Eichhoff, Vergleich.*, p. 209.)

Μή. Adverb, "not." Used in cases where the negative
LINE 26. depends on some previous condition either expressed or implied, while οὐ denies absolutely and independently.—It is very

Line 26-28

frequently employed in clauses containing a *command*, *entreaty*, *warning*, or expressing a *wish* or *fear*; in which cases, like the Latin *ne*, it stands first in a sentence.—Μή also appears as a *conjunction*, “*that . . . not*,” “*lest*.” (Latin *ne*.)—It is also used as an *interrogative*: 1. In direct questions, with all cases of the indicative; but, like the Latin *num*, mostly where a negative answer is expected; as, ἡ μὴ πον φάσθε; “*surely ye did not say?*” Whereas with οὐ the answer expected is affirmative. 2. In indirect questions, or when another’s question is repeated, μή is used in a sense that may be rendered by *whether*.—The Latin *ne* appears to be only a dialectic variety of μή.

Γέρον, voc. sing. of γέρων, οντος, ὁ, “*an old man*.”—According to Donaldson, γέρων is akin to γέρας, “*the privilege or peculiar gift of a person in authority*,” *i. e.*, the first share of the booty, and so forth. Hence γέρων (*i. e.*, γέροντ-ς), a person holding such privilege and authority; an elder or ruler. The same writer thinks that γέρων has no affinity whatever with γῆρας, “*old age*.” (*New Cratylus*, p. 376.)

Κοίλῃσιν, Epic and Ionic dat. plur. fem. for κοίλαις, from κοίλος, η, ον, “*hollow*.”—Compare the Old High German *hol*; the later *hohl*; our *hollow*; the Latin *cæl-um*, &c.

Νηυσί, Epic and Ionic dat. plur. of νηῦς, νηός, ἡ, “*a ship*.” Consult line 12.

Κιχέω, pres. subjunctive, Epic form for κιχέω, ὦ, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχάνω: fut. κιχήσω. (*Buttmann, Irreg. Verbs*, p. 147, ed. *Fishlake*.)

Δηθύνοντα, accus. sing. of pres. part. act. of δηθύνω, “*to delay*,” “*to tarry*,” fut.—ῶν. From δηθά, “*long*,” “*for a long time*.”

Ὑστερον, “*hereafter*,” “*afterward*,” accus. sing. neut. of ὕστερος, α, ον, “*the latter*,” “*later*,” “*following*,” taken adverbially.

Ἀὖτις, “*again*,” as of time; “*back*,” “*back again*,” as of place. Ionic and Epic form for αὐτίς.—A lengthened form of αὖ, with which it agrees in most significations.

Ἴοντα, accus. sing. pres. part. of εἶμι, “*to go*,” “*to come*.” Epic fut. εἶσομαι (in the signification “*to hasten*”); 2 perf. ἦια.

LINE 28. Μή. Consult line 26.

Νύ. Epic and shortened form of the enclitic νύν, and equivalent to οὖν, “*therefore*,” “*thereupon*,” “*in that event*.” (Consult note.)

Τοι. An enclitic particle, strictly an old dative, for τῷ, “*therefore*,” “*accordingly*,” often also, serving to strengthen an asser-

Line 28-30.

tion, "in truth, *ἐν ῥαλήτῃ*," "verily."—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἦτοι, καίτοι, &c.; but sometimes τοι is put first; as, τοιγάρ, τοίνυν, &c.

Χρᾶισμῃ, 2 sing. 2 aor. subj. act., and assigned to χρᾶισμέω, a verb not used in the present, but only in certain merely Epic forms; fut. χρᾶισμήσω; 1 aor. ἐχρᾶισμῃσα; 2 aor. ἐχρᾶισμον.—Strictly speaking, "to ward off" something destructive from one, like ἀρκεῖ, with the accus. of the thing and the dat. of the person; but more frequently, with the dative of the person only, "to defend" any one; "to help," "to prove of avail," &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοί, as some do.

Θεοῖο, Epic and Ionic (or, according to the grammarians, Thessalian) form of θεοῦ, gen. sing. of θεός. (Kühner, § 270, 2.)

LINE 29. Λύσω, fut. act. of λύω, "to release," "to free."—Observe that the active here refers to a freeing for another, namely, the maiden's father; and consult line 13.

Πρίν. Adverb of time. "Sooner," "before," &c. The Doric form is πρᾶν, akin to the Sanscrit *pra*, "before."

Μίν. Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely for αὐτούς, αὐτάς, αὐτά. In the present passage it stands for αὐτήν. The Doric and Attic form is νίν, but it is never used in Attic prose. Homer joins μὴν αὐτόν, "him himself," merely as a stronger form (*Il.*, xxi., 245); but αὐτόν μιν is reflexive, "one's self," for ἑαυτόν. The forms μίν and νίν belong manifestly to the same stem with ἵν, another form of the accusative (compare Hesychius, ἵν: αὐτόν, αὐτήν, Κύπριοι), with which we may compare the old Latin *im* and *em* for *eum*, which occur in Festus (*Excerpt. Paul. Diac.*, ed. Lindemann, p. 36 and 58), and also the English *him*.

Γῆρας, γήραος, τό, "old age." Uncontracted form of the genitive, γήρατος (Attic gen. γήρως), dat. γήραι (Attic γήρα).—Akin to the Sanscrit root *jû* (*jará*), "to wear away." (Donaldson's *New Cratylus*, p. 376.)

Ἐπεισιν, 3 sing. pres. indic. act. of ἔπειμι, "to come upon," with a future signification, which εἶμι, "to go," and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

LINE 30. Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for ἐν.

Ἀογεῖ, dat. sing. of Ἄργος, εὖς, τό. (Consult note.)

Line 30-33.

Τηλόθι. "*Far*," "*at a distance*." Adverb of place, from τηλοῦ, "*afar*." Consult Excursus v, p. 427.

Πάτρης, gen. sing. of πατήρ, ης, ἡ, "*a native land*," Epic and Ionic for πάτρα, ας, ἡ. Literally, "*one's father-land*," from πατήρ, "*a father*."

LINE 31. Ἰστόν, accus. sing. of ἱστός, οὔ, ὁ, "*the loom*." Properly, the bar or beam of the loom, which stood upright, instead of lying horizontally, as in modern looms. Hence it comes from ἵστημι, "*to place*," "*to set up*." The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐποιομένην, accus. sing. fem. pres. part. of the middle deponent ἐποίομαι; fut. ἴσομαι, "*to go toward*," "*to approach*," and, with ἰστόν, "*to ply*." (Consult note.)—From ἐπί, "*unto*," and οἶχομαι, "*to go*."

Λέχος, accus. sing. neut. of λέχος, εος, τό, "*a couch*." From λέγω, "*to lull to sleep*," "*to put to bed*."

Ἀντιώσαν, accus. sing. fem. pres. part. of ἀντιῶ, and lengthened, according to the Epic custom, from ἀντιῶσαν. Thus, ἀντιῶν, ἀντιῶσα, for ἀντιῶν, ἀντιῶσα. The literal meaning of the verb is "*to meet with*," &c.; and thence we have among the secondary meanings, "*to busy one's self with*," "*to arrange*," "*to prepare*," &c. (consult note); fut. ἀντιῶσω; 1 aor. ἠντιῶσα. Observe the short penult of the future and aorist, so that these tenses belong equally to ἀντιῶ and ἀντιῶζω.

LINE 32. Ἴθι, 2 pers. sing. pres. imperative of εἶμι, "*to go*."

Ἐρέθιζε, 2 pers. sing. pres. imperative of ἐρεθίζω, "*to provoke*;" fut. ἴσω, Attic ἰῶ; perf. ἠρέθικα. Frequentative form from ἐρέθω.

Σαώτερος, comparative of σῶος, "*safe*." The positive in fact, is found only in the contracted form σῶς, σῶν, ὁ, ἡ, τό. The form σῶος is a lengthened one, and post-Homeric.

Κε. Consult note.

Νέηαι, 2 pers. sing. pres. subj. of the middle poetic deponent νέουαι, namely, νέωμαι, νέηαι, νέηται; hence νέηαι is for νέη, the later form; whereas the earliest form was νέησαι, which, on dropping the σ, became νέηαι.

LINE 33. Ὡς, equivalent to οὕτως, "*thus*," as indicated by the accent.

Ἐφατο, 3 sing. imperf. indic. middle of φημί, "*to say*;" namely, ἔφάμην, ἔφασο, ἔφατο: fut. φήσω: 1 aor. ἔφησα.—Observe that, from the radical word φάω, come not only φῖος, φῖσις, and φαίνω, "*to show*," but also the whole family of φημί, φήμη, φάτις, Lat. fama, fari

Line 33-35.

&c., for the first motion in all is *to make known* or *evident* *e. g.*, by words.

Ἐδίδευσεν, 3 sing. 1 aor. indic. act. of δέιδω, "*to fear*." The ordinary form of the aorist is ἔδεισα, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with δδ. Thus, περιδίδεισα (*Il.*, xi., 508), &c.

Ἐπείθετο, 3. sing. imperf. indic. middle of πείθω, "*to persuade*;" fut.-σω; perf. πέπεικα; middle πείθομαι, "*to persuade one's self*;" *e. g.*, to follow the directions of another, "*to obey*."

LINE 34. Βῆ, for ἔβη, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act. of βαίνω, "*to go*."

Ἀκέων, in form a participle, having in the feminine ἀέουσα, but used by Homer with a kind of adverbial force, "*in silence*," "*stilly*," "*silently*," &c. The dual, ἀέοντε, occurs, *Od.*, xiv., 195; the plural form never.—Akin, perhaps, to the root *tac* of *taceo*.

Θῖνα, accus. sing. of θίς (later θίν); gen. θινός, ὁ. Literally, "*a heap*," especially said of the *sand-heaps* on the beach; and hence, in general, "*the shore*," "*the beach*." Compare the German *Dünen*, and English *dunes*.

Πολυφλοίσβοιο, Epic and Ionic for πολυφλοίσβον, gen. sing. fem. of πολύφλοισβος, "*loud roaring*," from πολύς and φλοῖσβος, "*a confused roaring noise*."

Θαλάσσης, gen. of θάλασσα, ἡ, "*the sea*." Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὠκεανός, and means by it a river.—Probably from ἕλς, "*salt*," so that θ is a substitute for the aspirate. Compare ἄμα and θόμα.

LINE 35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

Ἀπένευθε, "*apart*," "*as far off*," &c. Adverb, from ἀπό and ἀνευθε "*apart from*," "*away*."

Κιών, pres. part. act. of the poetic verb κίω, "*to go*." The present is not used in the indicative, but frequently in Homer, &c., we have the optative κίοιμι, part. κίων, κιοῦσα, and imperfect ἐκιον, or, without augment, κιον. Found in no other tenses.

Ἡράτο, 3 sing. imperf. indic. of the middle deponent ἱράομαι; fut. ἄσομαι, Ionic ἥσομαι, "*to pray*." From ἱρά, ἡ, "*a prayer*."

Γεραίός, ὁ, ὄν, "*old*." Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "*venerable*." Comparative γεραίτερος; superl. νεραιτατος.—Compare the root of νέων. Line 26.

Line 36-39.

LINE 36. Ἡΐκομος, Epic for εὐκομος, ον, "*fair-haired*."—From εὐ and κόμη, "*the hair*."

Τέκε, for ἔ-τεκε, augment being dropped, 3 sing. 2 aor. indic. act. of τίκτω, "*to bear*," &c. ; fut. τέξω : fut. mid. τέξομαι ; which last is more usual ; perf. τέτοκα.—Lengthened from a root τεκ-.

LINE 37. Κλῦθι, 2 sing., Epic 2 aor. imperative of κλύω, "*to hear*." (Compare βῆθι, γνῶθι.) The present of the imperative is κλύε, κλνέτω.

Μεῦ, Epic and Ionic for μοῦ, enclitic genitive of ἐγώ.

Ἀργυρότοξε, voc. sing. of ἀργυρότοξος, "*with silver bow*." Epithet of Apollo, "*bearer of the silver bow*." From ἄργυρος, "*silver*," and τόξον, "*a bow*."

Χρῦσιν, accus. sing. of Χρύση, ης, ἡ, "*Chrysa*." (Consult note.)

Ἀμφιέβηκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "*to go around*," "*to protect*;" fut. ἀμφιβήσομαι ; perf. ἀμφιέβηκα. (Consult note.) From ἀμφί, "*around*," and βαίνω, "*to go*."

LINE 38. Κίλλαν, accus. sing. of Κίλλα, ας, ἡ, "*Cilla*." (Consult note.)

Ζαθέην, accus. sing. fem. of ζάθεος, έα, εον, "*very divine*," and Epic and Ionic for ζαθέαν. From the inseparable particle ζα, with intensive signification, and θεός.—Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from διά. This, however, is certainly incorrect, since διά originally means "*through*," or, more properly, "*asunder*" (perhaps connected with δίς), and can never, like *per*, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of άγα (άγαν), and άγα as corresponding to the Sanscrit *sa-ha*. Now *sa*, in all likelihood, is the same with the *a intensivum* of the Greeks ; while *ha* corresponds to γα or γε, and both words, therefore, are nearly allied in meaning ; so that out of this *ha* (γα, γε), the form ζα (δα) may have arisen. (Hartung, vol. i., p. 352.—Kühner, vol. i., p. 431, not.)

Τενέδοιο, Epic and Ionic for Τενέδου, gen. of Τένεδος, ον, ἡ, "*Tenedos*." (Consult note.)

Ίφι. Adverb, "*powerfully*," "*with might*," &c. In Homer it has the digamma, Ϊφι, and is, therefore, regarded by some as an old poetic dative from ις.

Ἀνάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "*to rule over*," "*to reign over*;" fut. ἀνάξω. From ἄναξ.

LINE 39. Σμινθεῦ, voc. sing. of Σμινθεύς, έως, ό, "*Sminthēus*" an epithet of Apollo (Consult note.)

Line 39-41.

Ποτέ, an enclitic particle, "ever," "at any time," "at some time." But πότε, with the acute on the penult, an interrogative particle, "when," "at what time."

Τοι, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοι is always enclitic.

Χαρίεντα, accus. sing. masc. of χαρίεις, εσσα, εν, "beautiful," "pleasing." From χάρις, "grace," "beauty," &c.

Νήον, accus. sing. of νηός, οὔ, ό, Epic and Ionic for ναός, οὔ, ό, "a temple."—From ναίω, "to inhabit."—Strictly, any house or dwelling, but, like the Latin *ædes* (in sing.), limited in use to the dwelling of a god, a temple.

Ἐρεψα, 1 aor. indic. act. of ἐρέφω, "to cover over," "to roof over," "to erect." (Consult note.)—The primitive idea involved in ἐρέφω is that of the exclusion of light, as caused by a covering put upon any thing; and hence the word is probably akin to the Hebrew *ereb*, *erev*, and our "evening."

LINE 40. Τοι, for σοί. Consult previous line.

Πίονα, accus. plur. neut. of πίων, ό, ή; neut. πιον; gen. πίωνος, "fat," "well fed," "sleek." Comparative and superlative, πιότερος, πιότατος, as if from πῖος, "fat."

Μηρία, accus. plur. of μηρίον, ου, τό, "a thigh." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆρα τά, a rarer Homeric plural, and this last akin to μηρός, οὔ, ό, "the thigh."—The old grammarians used to distinguish between μηρία, "thigh-bones," and μηροί, "thighs." But this is opposed by Hermann and Nitzsch.

Ἐκηα, 1 sing. Epic 1 aor. indic. act. of καίω (Attic κύω); fut. καύσω, &c. This form ἔκηα supposes, in strictness, a present κῆω, which does not, it is true, actually appear, but still we have the imperfect ἔκην among the various readings of *Od.*, ix., 553. (*Kühner*, vol. i., p. 179.)

LINE 41. Ἡδέ, "and," conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἡμέν, "as well," goes before, ἡδέ is "as also," like καί . . . καί.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ό, ή, "a goat."—From αἰσσω, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἥδε, τόδε, "this," "that." In reality, however, it means "this one here," &c., like the Latin *hicce*, *hæcce*, *hocce*.

Κρήρνον, 2 sing. 1 aor. imperative act. of κραταίνω, "to accomplish,"

Line 41-44.

"to bring to pass," "to grant," and *κραίαινω* itself is a lengthened form of *κραίνω*, fut. *κράνω*, 1 aor. *ἐκρήνα*, lengthened form *ἐκρήνηνα*.—Akin to the Sanscrit root *kri*, "to make," whence we have also the Latin *creare*. (Pott, *Etymol. Forsch.*, vol. i., p. 219.)

Ἐέλδωρ, Epic for *ἐλδωρ*, τό, "a desire," "a wish," itself a poetic word.—Pott regards *ἐλδομαι* and *ἐλδωρ* as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between *ἐλω*, *ἐλωμαι*, and *velle*, &c.

Τίσειαν, 3 plur., 1 aor. opt. Æolic, of *τίνω*, "to pay a price"
LINE 42. by way of return or recompense, "to atone for;" fut. *τίσω*; perf. *τέτικα*; 1 aor. *ἔτισα*.—Not from *τίω*, which is confined to the signification of *paying honor*.

Ἐμά, accus. plur. neut. of *ἐμός*, ἡ, ὄν, "my," "mine," possessive pronoun of 1 pers.

Δάκρυα, accus. plur. of *δάκρυ*, νος, τό, "a tear."—Compare the Latin *lacrū-ma*, and the Sanscrit *acru*.

Σοῖσι, Epic and Ionic for *σοῖς*, dat. plur. of *σός*, σή, σόν, "thy," "thine;" possessive pronoun of 2 pers., from *σύ*, "thou."

Βέλεσσιν, Epic for *βέλεσιν*, dat. plur. of *βέλος*, εος, τό, "an arrow." Literally, "any thing hurled," "a missile."—Akin to *βάλλω*, which last appears to have been originally *ιάλλω*, or, rather, with the di gamma, *φιάλλω*. (Donaldson's *New Cratylus*, p. 122.)

LINE 43. Ὡς ἔφατ'. Consult line 33.

Εὐχόμενος, pres. part. of the deponent *εὐχομαι*, "to pray;" fut. *εὔξομαι*: 1 aor. *ἠϋξάμην*. Literally, "to pay one's vows," from *εὐχή*. "a vow."

Ἐκλυε, 3 sing. imperf. (with aorist force) indic. act. of *κλύω*, "to hear."—Compare the Sanscrit *cru*, and Latin *cluo*.

Φοῖβος, ου, ό, "Phæbus," an epithet of Apollo. Properly an adjective, *φοῖβος*, η, ου, "pure," "bright," &c. Hence "Phæbus" means "the Bright," or "Pure." In no case, however, must Homer's *Φοῖβος* be taken for the *sun-god* (*Ἥλιος*), for Apollo did not receive this character until much later.—Probably from *φάος*, *φῶς*, "light," "brightness." (Compare Müller, *Dorians*, vol. i., p. 324.)

Κατά, in Homeric Greek, an adverb, "down," afterward a
LINE 44. preposition.

Οὐλύμποιο, Epic and Ionic for *Ὀλύμπου*, gen. sing. of *Ὀλύμπος*, ου, ό, "Olympus" a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a

Line 44-46.

thick cloud as a door (*Il.*, v., 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (*Il.*, xi., 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of *Olympus* was continued. (*Voss, ad Virg., Georg.*, iii., 261, p. 586.)

Καρήνων, gen. plur. of κάρηνον, ον, τό, "the head," "the summit" Homer never uses the singular.—From κάρη, τό, "the head."

Χώμενος, pres. part. of the middle deponent χόωμαι, "to be incensed," "to be enraged;" fut. χώσομαι; 1 aor. ἐχώσαμην.—It is merely an Epic word, and akin to χολή.

Κῆρ, accus. sing. of κῆρ; gen. κῆρος, τό; contracted from κέαρ, "the heart."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κῆρ.—Compare κᾶρ, the Doric form of κῆρ, with the Latin *cor*, *cordis*.

Τόξα, accus. plur. of τόξον, ον, τό, "a bow."—Homer is
LINE 45. fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the πῆχυς, or centre-piece.—Probably from τυγχάνειν, τυχεῖν, "to hit," through the Doric form τόσσας for τυχών.

Ὡμοισιν, dat. plur. Epic and Ionic, for ὥμοις, from ὥμος, ον, ό, "the shoulder."—ὥμος and the Latin *humerus* appear to come from the same root.

Ἀμφηρεφέα, Epic and Ionic accus. sing. fem. for ἀμφηρεφῆ, from ἀμφηρεφής, ές, "covered all around," "closely covered," from ἀμφί, "around," and ἐρέφω, "to cover."

Φαρέτρην, accus. sing. of φαρέτρη, ης, ή, Ionic for φαρέτρα, ας, "a quiver." From φέρω, "to carry," as carrying the arrows.

Ἑκκαγξαν, 3 plur. 1 aor. indic. act. of κλάζω; fut. κλάγξω;
LINE 46. perf. κέκλαγχα: 1 aor. ἐκκαγχα: 2 perf. κέκληγα, but Epic only: "to clash," "to clang," "to rattle," "to make a loud noise."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγή. Compare our *clash*, *clang*, the Latin *clangō*, and the Sanscrit *klad*.

Ὀϊστοί, nom. plur. of οἰστός, οὔ, ό, "an arrow." Attic οἰστός, οὔ In the later poets, οἰστός occurs also with the heterogeneous plural τό διστά.—Probably from οἶν, whence οἶσω, the future of φέρω, and denoting, therefore, "that which is borne or shot."

Line 46-49.

Χωόμενοι, Epic and Ionic, for χωόμενον, from χωόμενος. Consult line 44.

LINE 47. Κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "to move," "to set in motion;" fut. κινήσω : perf. κεκίνηκα.—Probably from κίω, radical form, "to go."

Ἦε, 3 sing. Epic and Ionic imperf. of εἶμι, "to go," namely ἦια, ἦιες, ἦιε, &c., for ἦειν, ἦεις, ἦει, &c. The Attics contracted ἦια into ἦα. Some, less correctly, regard ἦια as the 2 perf., and ἦειν as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

Ἐοικώς, 2 perf. part. of εἶκω, "to be like," &c., fut. εἴξω : 2 perf. εἶκα, with the force of a present.—Observe that εἶκω itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἶκε, "it appeared proper, or fit." (*It.*, xviii., 520.)

LINE 48. Ἐζετο, 3 sing. imperf. indic. mid. of ἔζω, "I set or place" another; in the middle ἔζομαι, "I seat myself," "I sit." The imperfect is here without augment, and aoristic in force: fut. ἐδοῦμαι. Homer employs merely the present and imperfect.—Observe that there is, in reality, no such present as ἔζω, though, as it from it, we have the transitive tenses εἶσα, middle εἰσάμην, fut. mid. εἶσομαι, perf. pass. εἶμαι.

Νεών, gen. plural of νηῦς, νηός, ἡ, "a ship." Epic and Ionic for ναῦς, νεώς.—Observe that νεών is also the Attic form of the gen. plural.

Ἴόν, accus. sing. of ἰός, οὐ, ὁ, "an arrow."—Probably from ἰέναι, i-re, "to go," like the Sanscrit *ishu*, from *ish*. (*Pott, Etym. Forsch.*, vol. i., p. 269.)

Ἐηκεν, 3 sing. Epic 1 aor. indic. act. for ἦκε, from ἦμι, "to end," "to shoot," "to throw;" fut. ἦσω : perf. εἶκα.—The root ἔω is found in ἀνέοντα, *Herodot.*, ii., 165.

LINE 49. Δεινή, nom. sing. fem. of δεινός, ἡ, ὄν, "fearful," "terrible."—Related to δειλός, as act. to pass. *frightful* to *fearful*, but often confounded with it. (*Porson, ad Eurip., Orest.*, 767)

Κλαγγή, gen. ἧς, ἡ, "a twang," of a bow, "a clang."—From κλάζω. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of γίγνομαι, "to become," "to be," &c. For ἐγένετο, the augment being dropped.—Akin to γείνομαι, γεννάω, *geno*, *gigno*: Sanscrit *jan*, "to be born," and γυνή.

Ἀργυροίοιο, Epic and Ionic for ἀργυροῦ (Attic ἀργυροῦ), gen. sing. masc. of ἀργυρέος, α, οἱ (Attic ἀργυροῦς, αἱ, οὖν), "silver," "of silver." From ἄργυρος, "silver," which is akin to ἀργός, ἀργής, i. e., the *white* metal.

ever, and more consistent, too, with Homeric simplicity, to make the reference to be to the Γοργεῖη κεφαλῇ.

743-747. ἀμφίβαλον κυνέην τετραφάληρον. "Her four-crested helmet with spreading metal ridge." By ἀμφίβαλος κυνέη is meant a helmet, the φάλος of which extended from the forehead to the back of the neck. As regards the φάλος itself, consult note on book iii., 362, and with respect to the term τετραφάληρος, consult Glossary.

—ἐκατὸν πολίων πρυλέεσσ' ἀραρυῖαν. "Sufficient for the heavy-armed of a hundred cities." The helmet of the goddess was so large, that the heavy-armed troops of a hundred cities could have placed themselves under it. That this is the true idea intended to be conveyed by the poet, has been satisfactorily shown by Lessing (*Laoc.*, p. 135) and Heyne. The poet assigns to his deities a form far exceeding the human in size. Compare verse 860.

748-751. Ἦρη δὲ μάστιγι, κ. τ. λ. "And Juno thereupon applied herself eagerly to the horses with the lash."—αὐτόματα. "Of their own accord."—μύκον. "Grated."—ἄς ἔχον Ὁραι. "Which the Hours were keeping." The Hours, neither whose names nor number are given by Homer, have charge, according to him, of the portals of heaven, and open and close the dense cloud of which these gates are composed. That is, they preside over the seasons, and give increase to the productions of the earth by either rain or clear weather. The seasons of the Greeks were three in number, and hence we find Hesiod subsequently naming three Hours, and making them the daughters of Jupiter and Themis. (*Theog.*, 901.) As the day was at first similarly divided into three parts (ἡώς, μέσον ἡμαρ, and δειλὴ: *Hom.*, *Il.*, xxi., 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into *hours*, these minor parts were placed under their charge, and named from them. (*Quint. Smyr.*, ii., 595.—*Nonnus*, xi., 486; xii., 17.) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. Hence the names which Hesiod (*Theog.*, 903) gives them, Eunomia (*good order*), Dike (*justice*), and Eirene (*peace*), and he adds that they *watch over* (ὠρεύουσι) the works of mortal men (*Keightley, Mythol.*, p. 190, *seq.*)

ἀνακλῖναι. "To put back." The cloud is put back like the valve of a door, for the purpose of opening.—ἐπιθεῖναι. "To put to," i. e., to shut the cloud-gate.

752-757. τῇ. "This way." Supply ὁδοῖ —ἔχον. Consult note

on book iii., 263.—*εἵρον δὲ Κρονίωνα*, κ. τ. λ. Compare book i., 498, *seq.*—*στήσασα*. Compare verse 368.

Ζεῦ πάτερ. Even Juno here calls her spouse and brother by the appellation of “father,” this being intended merely as an honorary title. So we have “*Pater Neptune*” in Virgil, *Æn.*, v., 14.—*οὐ νε μεσίζῃ Ἄρει*, κ. τ. λ. “Art thou not indignant at Mars on account of these destructive deeds.” Observe here the construction of *νε μεσίζομαι* with the dative of the person and the accusative of the thing; and compare the similar construction of *μέμφομαι*.—*τάδε ἔργ’ ἀτὶδηλα*. We have given here the old reading recommended by Buttmann, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, *τάδε καρτερὰ ἔργα*. The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas *καρτερὰ ἔργα*, in verse 872, is much better suited to that passage, which speaks only of the daring attacks of Diomedes on the gods. (*Lexil.*, p. 48, *ed. Fishl.*)

758–763. *ὄσσάτιον τε καὶ οἶον*, κ. τ. λ. “How great as well as what sort of a multitude of Greeks he has destroyed.” Equivalent, in fact, to *ὅτι τοσοῦτον καὶ τοιοῦτον ἀπώλεσε λαόν*. Observe that *ὄσσάτιον* occurs nowhere else in the *Iliad* or *Odyssey*, and that it stands for *ὅσον*.—*μάψ, ἀτὰρ οὐ κατὰ κόσμον*. Compare book ii., 214.—*οἱ δὲ ἔκκληλοι τέρπονται*. “While those (others), at their ease, delight themselves.”—*ἄφρονα τοῦτον ἀνέντες*. “In having let loose this frantic one.” Referring to Mars. Compare verse 455, *seqq.* We have here in *ἀνέντες* a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—*τίνα θέμιστα*. “Any principles of justice.”—*μάχης ἔξ*. We have given *ἔξ* here the accent, after Wolf, Spitzner, Stadelmann, and others. — *ἀποδίωμαι*. “Drive away.”

765–766. *ἄγρει μάν*. “Ay, come!” The term *ἄγρει* often occurs in Homer. It was originally the imperative of *ἀγρέω*, “to take,” but in Homer it is a mere adverb, like *ἄγε*. Observe here the strong affirmatory force which *μάν* imparts to it.—*ἀγελεύην*. Compare book iv., 128.—*ἐ*. Equivalent here to *αὐτόν*.—*πελάζειν*. Observe that *πελάζω* is here employed in a transitive sense, “to bring near to,” “to afflict with.”

768–772. *μάστιξεν δ’ ἱππους*, κ. τ. λ. Compare verse 364.—*ὄσσον δ’ ἡεροειδὲς*, κ. τ. λ. “Now, as far as a man is wont to see with his eyes through the distant, hazy air.” Observe that *ἡεροειδής* properly denotes “of dark or cloudy look,” but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, *ἀήρ* is the lower air, the atmosphere, the thick air or

Line 55-57.

riod, the term *διάφραγμα* was employed), i. e., the muscle which parts the heart and lungs from the lower viscera. It then denotes the “heart” and “parts adjoining the heart,” “the breast,” like the Latin *præcordia*. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, *φρήν* becomes equivalent to “the mind.”

Θῆκε, for ἔθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, “to place,” “to put,” “to suggest:” fut.θήσω: perf. τέθεικα: 1 aor. ἔθηκα.

Λευκώλενος, ον, “fair-armed,” “white-armed,” epithet of Juno; from λευκός, “white,” and ὠλένη, “an arm.”

Ἥρη, ης, Ionic and Epic for Ἥρα, ας, ἡ, “Juno,” queen of the gods daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἥρως, with which compare the Latin *herus* and *hera*. Jove will thus be the *master*, and Juno the *mistress* (*hera*) of the skies (Consult line 4.)

LINE 56. Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, “to vex;” middle κήδομαι, “to be concerned for,” “to care for” (i. e., “to vex one’s self”); fut., with reduplication, κεκαδήσομαι: 2 perf., in a present sense, κέκηδα, “I mourn,” “I sorrow.”

Δαναῶν, gen. plur. of Δαναός. Consult note on line 42.

Θνήσκοντας, accus. plur. masc. pres. part. of θνήσκω, “to die;” fut. mid. θανοῦμαι: perf. τέθνηκα.—Lengthened form from a root θαν, which appears in the fut. mid. and in the 2 aor. ἔθανον.—The root θαν is akin to θεν in θείνω, “to strike,” or “wound,” and both are related to the Sanscrit *han*, “to strike,” or “wound.”

Ὀρᾶτο, for ἑωρᾶτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὀράω; fut. ὄψομαι (from the root ὀπτ); perf. ἑώρακα, and without the reduplication, ὦρακα, “to see.”—Homer has no passive, but always uses the middle in an active signification. In like manner, ὄψομαι, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὀράω had the digamma, for the Sanscrit root is *vri*, with which compare our *ware*, *a-ware*; German *währen*, *Wehr*, *wahr*; and Latin *verus*.

LINE 57. Ἦγερθεν, Epic and Æolic for ἡγέρθησαν, 3 plur. 1 aor. indic. pass. of ἀγείρω, “to bring together,” “to collect;” fut. ἀγερῶ: perf. pass., with Attic reduplication, ἀγήγερμαι.—From ἀγω, “to bring together.”

Ὀμηγερέες, Epic and Ionic for ὀμηγερεῖς, nom. plur. masc. of ομη

Line 57-61.

γερεης, ἐς, Epic and Ionic for ὀμηγερέης, ἐς, “*assembled* ;” from ὁμός, “*together*,” and ἀγείρω, “*to collect*.”

ΛΙΝΕ 58. Ἀνιστάμενος, pres. part. mid. of ἀνίστημι : fut. ἀναστήσω, “*to make to stand up* ;” in the middle ἀνίσταμαι, “*to stand up*,” “*to arise*.”—Observe, however, that the aorist middle is transitive ; as, ἀναστήσασθαι πόλιν, “*to raise a city for one’s self*” (Herod., ., 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάφημι, “*to speak among*.” Only used by Homer in this part of the verb.—From μετά and φημί.

Πόδας, accus. plur. of πούς, ποδός, ὁ, “*the foot*.”—The Sanscrit root is *pad*, “*to go*,” hence Sanscrit *pad* ; Latin *pes*, *ped-is* ; English *pad*, *foot* ; German *fuss*, &c., akin to πέδον = Sanscrit *pada*.

᾽Ωκύς, ὠκεῖα, ὠκύ (Epic and Ionic fem. ὠκέα), “*swift*,” “*quick*.” The word is poetic, and mostly Epic.—Akin to the Sanscrit *ac*, “*to pass through*,” and also to ὀξύς, ἀκή, ἀκμή, and the Latin *acer*, *acutus*

ΛΙΝΕ 59. Ἄμμε, Æolic, Doric, and Epic, for ἡμᾶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, “*to cause to wander back* ;” fut. παλιμπλάγξω : passive, in a middle sense, παλιμπλάζομαι, “*to wander back*,” “*to wander away from*.” From πάλιν, “*back*,” and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχθείς, as occurring here and in *Od.*, xiii., 5.

Ὀῶω, Epic active, pres. indic. for οἶομαι, “*I think*.”—Observe that this form ὀῶω is only used in the first person.

ΛΙΝΕ 60. Ἀψ, adverb of place, “*back*,” “*away from*,” &c. Akin to the Latin *abs*, through the Æolic ἄψ.

Ἀποιοστήσειν, fut. infin. act. of ἀπονοστέω, “*to return*,” “*to come home* ;” fut. ἥσω.—From ἀπό, and νοστέω, “*to return home*.”

Κεν. Equivalent to the prose ἄν, so that εἰ κεν is the same as εἰάν.

Θάνατον, accus. sing. of θάνατος, ον, ὁ, “*death*.”—As regards the root θαν. consult remarks under θνήσκοντας, in line 56.

Φύγοιμεν, 1 plur. 2 aor. opt. act. of φεύγω, “*to escape*,” “*to free*.” Consult φεύγε, line 173, where the parts of the verb are given.—The root is strictly φυγ, as appears in φυγεῖν, ἐφυγον, φυγή, the Latin *fuga*, *fugio*, &c.—Akin either to the Sanscrit *bhudsh*, “*inflectere*,” “*curvare*,” with which compare the English *budge* ; or else to bhi, “*to fear*.”

ΛΙΝΕ 61. Ὀμοῦ, adverb, “*together*.” Strictly, gen. sing. neut. of ὁμός.

Line 61-64.

Πόλεμος, ου, ό, "war"—From πέλω (radical form), akin to πολε-
μίζω, πόλος, πολέω: Latin *pello* and *bellum*.

Δαμά, 3 sing. pres. indic. act. of δαμάω, "to subdue;" fut. δαμάσω.
1 aor. ἐδάμασσα: perf. δέδμηκα. A post-Homeric form of the present
is δαμάζω, which is not found before Euripides, though we have
δαμασθείς, as if from δαμάζω, in the Iliad (xvi., 816).—Compare the
Sanskrit *dam*, "to be tame;" Latin *dom*-are; English *tame*; German
zähm.

Λοιμός, ου, ό, "a pestilence."—Supposed to be akin to λῦμα, "ruin,"
"destruction," but very unlikely. More probably of the same family
with the Latin *lue*-s, and the Sanscrit *lû*, "*scindere*," "*evellere*."

ΛINE 62. Ἄγε. Originally, imperative of ἄγω, but subsequently used
as an adverb, like φέρε, "come," "come on," &c.

Τινά, accus. sing. masc. of the indefinite τὶς, neut. τὶ, "some one,"
&c.—Compare the Æolic κὶς (for τὶς), Latin *quis* (i. e., κFίς), and
Sanskrit *kas*.

Μάντιν, accus. sing. of μάντις, Ionic ιος, Attic εως, ό, "a seer," "a
soothsayer," "a diviner."—The derivation from μαίνομαι, "to rave,"
is found as early as Plato (*Tim.*, 72, B.), who distinguishes μάντις
from προφῆται, the former being persons who uttered oracles in a
state of *divine phrensy*; the latter, the *interpreters of those oracles*.

Ἐρείομεν, Epic for ἐρέωμεν (the mood-vowel being shortened), 1
plur. pres. subjunct. of ἐρέω; Epic present for εἶρομαι, ἔρομαι, "to in-
terrogate," "to ask," &c.

Ἐρῆα. Consult line 23.

ΛINE 63. Ὀνειροπόλον, accus. sing. of ὄνειροπόλος, ου, ό, "an inter-
preter of dreams." Literally, "one occupied with dreams."
From ὄνειρος, "a dream," and πολέω, "to be conversant with."

Ὀναρ, nom. sing. of ὄναρ, τό, "a dream." Opposed to a waking
vision, ὕπαρ. Only used in nom. and accus. sing., the other cases
being supplied from ὄνειρος and ὄνειρον, &c.

Διός. Consult line 5.

Ἔστίν, 3 sing. prest. indic. of εἰμί, "to be."

ΛINE 64. Ὅς κε. For ός ἄν.

Εἶποι, 3 sing. 2 aor. opt. act. from a radical form ἔπω, for which
φημί is used as a present; indicative εἶπον, "I spoke," "I said:" im-
perative εἰπέ: part. εἰπών: infin. εἰπεῖν. We have also a first aorist
εἶπα, and imperative εἰπόν, though the accentuation εἶπον seems bet-
ter. This latter form of the aorist is especially Homeric and Ionic;
but it also frequently occurs in Attic. The future and perfect are
supplied by ἐρέω, namely, fut. ἐρῶ, perf. εἶρηκα.—Observe that the

Line 64-66.

radical $\xi\pi\omega$ may be traced in $\xi\pi-\sigma\varsigma$. And as $\epsilon\dot{\iota}\pi\omicron\nu$ is properly a digammated word, $\text{Fe}\dot{\iota}\pi\omicron\nu$, and the root, therefore, strictly speaking, is $\text{F}\acute{\epsilon}\pi$, we may trace an analogy between this root $\text{F}\acute{\epsilon}\pi$, the other form $\delta\pi$ (i. e., $\text{F}\acute{\omicron}\pi$), which appears in $\delta\psi$, “the voice,” the Æolic $\text{F}\acute{\omicron}\kappa$, the Latin *vox*, in *vox*, *voc*-is, “the voice,” and *voc*-are, “to call,” and, finally, the Sanscrit *watsh*, “dicere.”

$\text{Τ}\acute{\omicron}\sigma\sigma\omicron\nu$, Epic for $\text{τ}\acute{\omicron}\sigma\omicron\nu$, accus. sing. neut. used adverbially, or $\text{τ}\acute{\omicron}\sigma\omicron\varsigma$, η , $\omicron\nu$, Epic $\text{τ}\acute{\omicron}\sigma\sigma\omicron\varsigma$, η , $\omicron\nu$, “so much,” &c. Compare the Latin usage in *tantum*, and observe that $\text{τ}\acute{\omicron}\sigma\sigma\omicron\nu$ is here employed without an answering $\delta\sigma\sigma\omicron\nu$.

$\text{Ἐχ}\acute{\omega}\sigma\alpha\tau\omicron$, 3 sing. 1 aor. indic. of the middle deponent $\chi\acute{\omega}\sigma\omicron\mu\alpha\iota$, “to be incensed,” “to be wroth;” fut. $\chi\acute{\omega}\sigma\omicron\mu\alpha\iota$: 1 aor. $\epsilon\chi\omega\sigma\acute{\alpha}\mu\eta\nu$.—Akin to $\chi\acute{\omicron}\lambda\eta$.

Εἴτε , “whether,” answered by $\epsilon\dot{\iota}\theta'$ (i. e., $\epsilon\dot{\iota}\tau\epsilon$) at the close
LINE 65. of the line; as in Latin, *sive*, . . . *sive*.

$\text{Εὐ}\chi\omega\lambda\eta\varsigma$, gen. sing. of $\text{εὐ}\chi\omega\lambda\eta$, $\eta\varsigma$, $\acute{\eta}$, “a vow.”—Akin to $\text{εὐ}\chi\acute{\eta}$ and $\text{εὐ}\chi\omicron\varsigma$, in same signification, the root of which $\text{εὐ}\chi$ ($\text{εὐ}\kappa$) compare with the Sanscrit *uc* (another form of *wac*), “to pray for,” “to desire,” “to wish.” (Pott, *Etymol. Forsch.*, vol. i., p. 235, 268.)

Ἐπιμέμεφεται , 3 sing. pres. indic. of middle deponent ἐπιμέμφομαι , “to have a complaint against one,” “to impute to one as matter of blame,” fut. ἐπιμιέμφομαι .—From ἐπί and μέμφομαι , “to blame.”

Ἑκατόμβης , gen. sing. of ἐκατόμβη , $\eta\varsigma$, $\acute{\eta}$, “a hecatomb.” Strictly speaking, an offering of a hundred oxen (from ἐκατόν , “a hundred,” and βοῦς , “an ox”); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi., 93, 115, we find a hecatomb of twelve oxen; in *Od.*, iii., 59, of eighty-one. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (*Il.*, i., 315: *Od.*, i., 25); nay, we find hecatombs without any oxen, e. g., of fifty rams (*Il.*, xxiii., 146). The word ἐκατόμβη , therefore, even in Homer’s time, would seem to have signified, in general, “a large sacrifice offered publicly.”

Αἶ , Epic and Doric for $\epsilon\dot{\iota}$, “if.” In Homer, only $\alpha\dot{\iota}\ \kappa\epsilon$ and
LINE 66. $\alpha\dot{\iota}\ \kappa\epsilon\nu$; Doric $\alpha\dot{\iota}\kappa\bar{\alpha}$.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, $\alpha\dot{\iota}$, an exclamation of strong desire, “*would that!*” “*O that!*” (Consult note.)

$\text{Π}\acute{\omega}\varsigma$, enclitic adverb, “in any way.” On the other hand, $\text{π}\acute{\omega}\varsigma$, an interrogative adverb, “in what way,” “how.”

Ἀρνῶν , gen. plur., “of lambs.” The nom. sing. $\acute{\alpha}\rho\varsigma$ (according to

Line 66-67.

Kühner, ἀρήν or ἀρρήν) is out of use, and its place is supplied by αὐνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἄρνα dual, ἄρνε: plural, nom. ἄρνες; gen. ἀρνῶν; dat. ἀρνάσι (Epic ἄρνεσσι); accus. ἄρνας.—The root appears to be ῥεν, with which we may compare the English *ram*, while in the first two letters of ἀρνός we detect a sort of resemblance to the Latin *ar-ies*.

Κνίσης, gen. sing. of κνίση, Epic for κνῖσα, ης, ἥ, “the steam and odor of fat,” which exhales from meat roasting; especially “the smell or savor of a victim,” “the steam of a burnt sacrifice,” which ascends to heaven as a grateful gift to the gods.—Observe that κνίση and κνῖσα are the more correct forms for the common κνίσση, κνίσσα (Draco, *de Metr.*, p. 21, 4, ed. Hermann.—Eustath., 1766, 30).—From κνίζω, “to irritate,” “to nettle,” “to chafe,” as expressive of the effect produced upon the olfactory nerves by the odor that arises. With the root of κνίζω (*i. e.*, κνίδ-σω) compare the Latin *nid-or*, “savor,” the Greek νύττω, “to prick,” and the English *nettle* and *needle*.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ὁ, ἥ, “a goat.” (Consult line 41.)

Τελείων, gen. plur. of τέλειος, α, ον, “perfect,” “without spot or blemish.” Literally, “having reached its end,” *i. e.*, complete, perfect.—From τέλος, “an end.”

LINE 67. Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι with shortened mood vowel, “to will,” “to be willing,” “to wish;” fut. βουλήσομαι: perf. γεβούλημαι.—Observe the following difference between ἐθέλω and βούλομαι, in that ἐθέλω expresses choice and purpose; but βούλομαι, a mere inclination toward a thing, a willingness. (Buttmann, *Lexil.*, i., p. 26.—Opposed, however, by Donaldson, *New Cratylus*, p. 561.)—Earlier form βόλομαι, and in the active (Æolic) βόλω, whence the Latin *volo*. A much less satisfactory explanation is given by Donaldson (*New Cratylus*, p. 565, *seqq.*), who traces βούλομαι to βουλῇ.

Ἀντιάσας, 1 aor. part. act. of ἀντιάω: fut. ἀντιᾶσω: 1 aor. ἡντιᾶσα. (Consult line 31.) “To go to meet,” “to go in quest of;” said especially of the gods, “to come (as it were) to meet an offering,” *i. e.*, accept graciously of it; and hence, “to partake of,” “to enjoy.”

Λοιγόν, accus. sing. of λοιγός, οὔ, ὅ, “destruction.”—Akin to λυγρός, λευγαλέος, “mournful,” “wretched,” and the Latin *lugeo*, *luctus*.

Ἀμύναι, 1 aor. infin. act. of ἀμύνω, “to ward off;” fut. ἀμύνῶ: 1 aor. ἤμυνα.—The root μυν appears akin to that of the Latin *mun-ire*, *man-ia* (*mun-ia*), and to the Sanscrit *man*, “to check,” “to restrain.”

Line 68-70.

LINE 68. Ἦτοι. (Consult note.)

Κατά. In Homeric Greek an adverb, "down." Subsequently, a preposition.

*Ἐζετο. Consult line 48.

*Ἀνέστη, "stood up," "arose," 3 sing. 2 aor. indic. act. of ἀνίστημι, "to make to stand up," "to raise up:" fut. ἀναστήσω: perf. ἀνέστηκα, "I stand up:" 2 aor. ἀνέστην, "I stood up."—From ἀνά and ἵστημι, "to place."

LINE 69. Κάλχας, gen. Κάλχαντος, &c. "Calchas," the Greek seer at Troy.—Supposed to come from καλχαίνω, "to make dark and troublous, like a stormy sea;" and then "to turn over or revolve in one's mind, to search out," &c. Hence Κάλχας will signify, strictly, "the Searcher."

Θεστορίδης, ου, ό, "the son of Thestor." A patronymic appellation of Calchas. From Θέστωρ, ορος, ό, "Thestor," son of Idmon, and father of Calchas.

Οἰωνοπόλων, gen. plur. of οἰωνοπόλος, ου, ό, "an augur," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οἰωνοπόλος, ου. —From οἶωνός, "a bird," and πολέω, "to be conversant with."

*Οχα, "by far," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἐξοχα. — Probably from ἔχω, "to seize" or "grasp;" for, as Dæderlein remarks, ὄχα is to ὀχυρός, as the old German *fast*, "very," to *fest*, "fast," "tight."

LINE 70. Ἦδη, or ἦδη, 3 sing. pluperf. indic. of εἶδω, "to know," a signification, however, which εἶδω, which properly means "to see," gets, in reality, from its perfect οἶδα, for what one has seen and observed, that one knows, and so οἶδα means "I have seen into it," and, consequently, "I know it." The common form of the pluperfect is ἦδεν, ἦδεις (or ἦδειςθα), ἦδει, &c., for which the Epic writers said ἦδεα, ἦδεας, ἦδεε, &c. The third person ἦδεε becomes here ἦδη by contraction, whereas in *Il.*, ii., 409, the uncontracted form occurs. The Attics said ἦδη, ἦδης, ἦδεν, and ἦδη, but with regard to this last form, namely, the 3d person ἦδη, in Attic, strong doubts exist. (Consult Kühner, § 123, *Anm.*, and Buttman, *Ausf. Sprachl.*, vol. i., p. 434, *not.*)

*Ἔοντα, Epic and Ionic for ὄντα, accus. plur. neut. of ὢν, οὖσα, ὄν pres. part. of εἶμι, "to be."

*Ἔσόμενα, accus. plur. neut. fut. participle of εἶμι, "to be."

Line 70-73.

Πρό. Homeric adverb, "*before*," "*on before*." Subsequently, a preposition.

LINE 71. Νήεσσι, Epic and Ionic for ναυσί, dat. plur. of νηὺς: gen. νηός, ἡ, Epic and Ionic for ναῦς, νεώς, ἡ, "*a ship*."

ἤγησατο, 3 sing. 1 aor. indic. of middle deponent ἡγέομαι: fut. ἡγήσομαι: 1 aor. ἡγησάμην, "*to lead*," "*to be a guide unto*."

Ἴλιον, accus. sing. of Ἴλιος, ου, ἡ, "*Ilium*," or Troy. Another form is Ἴλιον, ου, τό, but ἡ Ἴλιος is the form employed by Homer and the poets, with the exception of *Il.*, xv., 71, where τὸ Ἴλιον alone occurs. The later prose writers, on the other hand, usually give τὸ Ἴλιον the preference.

Εἴσω, more rarely ἔσω, adverb, "*to*," "*unto*," "*into*," "*within*."—From εἰς, ἐς, "*into*."

LINE 72. Ἦν, accus. sing. fem. of the possessive pronoun, ὅς, ἡ, ὅν, "*his, her*," for ἑός, ἐή, ἐόν, which last is the Epic and Ionic form.

Μαντεσύνην, accus. sing. of μαντεσύνη, ης, ἡ, "*skill in divination*." Properly, "*the art of divination*."—From μάντις, "*a diviner*." Consult line 62.

Τήν, Epic and Ionic for ἦν, accus. sing. fem. of ὅς, ἡ, ὅ, relative pronoun, "*who, which, or that*."

Οἱ, dat. sing. of the personal pronoun of the third person masc. for αὐτῷ, "*on him*," "*to him*." Nom. wanting; gen. οὗ: dat. οἷ: accus. ἐ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form ἰ or ἷ, with which we may compare the Latin *is, ea, id*; the Gothic *is, si, ita* ("*he, she, it*"), and the Sanscrit *aj-am, ij-am, id-am*. (*Kühner*, § 334.)

Πόρε, for ἔπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present πόρω, "*to bestow*," "*to grant*," "*to give*."—The root in πόρω appears to be the preposition πρό (*Doric* πόρ, πορτί), the literal meaning of the verb being "*to give forth*." With this compare *por-rigo*, "*to stretch forth*;" *par-io*, "*to bring forth*;" *por-tio*, "*a portion*," something given *forth* from a whole, &c.

LINE 73. "O. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for σφισί, dat. plur. of σφεῖς, which is itself the nom. plur. masc. of the personal pronoun of the 3d person, "*they*."—Observe that σφιν is also used for the dat. sing., but much less frequently.

Εὐφρονέων, pres. part. act. of εὐφρονέω, which is merely assumed

Line 73-76.

as a present, no such form in reality occurring: "*being favorably disposed*," "*meaning well*" — Observe that *εὐφρονέων* is Epic for *εὐφρονέων*.

Ἀγορήσατο, for *ἡγορήσατο*, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent *ἀγοράομαι*: fut. *ἥσομαι*, "*to harangue*" in full assembly. Properly, "*to meet in assembly*." From *ἀγορά*, "*an assembly*."

Μεττεῖπεν, Epic for *μετεῖπεν*, 3 sing. 2 aor. of *μετάφημι*, "*to speak among*:" 2 aor. *μετεῖπον*, *ες, ε*. Consult remarks on *εἶπον*, in line 64.

LINE 74. *Ἀχιλεῦ*, voc. of *Ἀχιλλεύς*, the shortened and earlier form of the name of Achilles; the longer one being *Ἀχιλλεύς*, the *λλ* being adopted for the requirement of the verse. The same remark applies to *Ὀδυσσεύς* and *Ὀδύσσεύς*. So *Αἰνέας* is the earlier form for *Αἰνείας*, and was retained by the Dorians.

Κέλει, 2 pers. sing. pres. indic. of the middle deponent *κέλομαι*, "*to bid*," "*to urge*," "*to set in motion*," &c.; fut. *κελήσομαι*: 2 aor. *κεκλόμην* and *έκεκλόμην*.—Observe that *κέλει* is Epic and Ionic for *κέλει*. Thus, *κέλομαι*, 2 pers. (old form) *κέλεσαι*: (Epic and Ionic) *κέλει*: (Attic) *κέλει*: (common dialect) *κέλη*.

Δί, dat. sing. of *Ζεύς*. Consult remarks on *Διός*, line 4.

Φίλε, voc. sing. masc. of *φίλος*, *η, ου*, "*dear*," "*beloved*."—Originally an adjective; afterward used as a substantive, *φίλος, ου, ό*, "*a friend*." A similar change takes place with *amicus* in Latin.—Compare the Sanscrit *pálas*, "*a friend*." (Eichhoff, *Vergleich.*, p. 239, n. 475.)

Μυθήσασθαι, 1 aor. infin. middle of the deponent *μυθέομαι*, "*to tell*," "*to mention*;" fut. *μυθήσομαι*.—From *μῦθος*. Consult line 25.

LINE 75. *Ἐκατηβελέταο*, Epic for *έκατηβελέτον*, from *έκατηβελέτης, ες*, "*far darting*." From *έκός*, "*afar*," and *βέλος*, "*a missile*," "*a dart*."—Observe that, originally, the genitive singular of masculines in *ης* and *ας*, of the first declension, ended in *αο*. (Kühner, § 261, 2.)

LINE 76. *Τοιγάρ*, a strengthened form of the enclitic *τοι*; "*therefore*," "*accordingly*," "*so then*," &c. Usually employed at the beginning of a speech or clause.

Ἐγών, Epic and Æolic for *έγώ*.

Ἐρέω, Epic and Ionic for *έρω*, fut. of the rare present *εἶρω*, "*to speak*," "*to declare*." *Ἐρῶ* is commonly assigned as a future *εἰπεῖν*, with a perf. *εἶρηκα*: perf. pass. *εἶρημαι* (as if from a form *ρέω*); 1 aor. pass. *έρρήθην* and *έρρέθην*, of which the former is the

Line 76—78.

better. There is no form of the present such as *ἔρω*, but Homer has *εἶω* and *εἶρομαι*, for which the Attics use *φημί*.

Σύνθεο, Epic and Ionic for *σύνθου*, 2 aor. imperat. mid. of *συντίθμι*, “to put together;” middle *συντίθεμαι*, strictly, “to put together for one’s self;” and so, “to observe a thing,” “to take heed to it;” and hence, “to agree,” “to promise,” after taking due heed of the probable consequences of an affair.—2 aor. *συνεθέμην*: 2 aor. imperat. (old form) *σύνθεσο*: (Epic and Ionic) *σύνθεο*: (Attic) *σύνθου*.

Ὅμοσσον, Epic and poetic for *ῥοσσον*, 1 aor. imperat. act. of *ὀμνῦμι* or *ὀμνύω*, “to swear;” fut. mid. *ὀμοῦμαι*: perf., with redupl., *ὀμώμοκα*: 1 aor. *ῶμοσα*. The future *ὀμόσω* belongs to the impure age. The common future *ὀμοῦμαι* proceeds by a very anomalous inflection, as if it were syncopated and contracted from *ὀμέσομαι*, namely, *ὀμέσομαι*, *ὀμέομαι*, *ὀμοῦμαι*.

LINE 77. *Ἦ μὲν*, Epic and Ionic for *ἦ μὲν*, the two particles combined expressing a strong affirmation, “in very truth,” &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the *oratio obliqua*.

Πρόφρων, *ονος*, *ός*, *ή*, “willing,” “ready,” &c., often translated as an adverb, “readily,” “willingly,” &c. From *πρό* and *φρήν*, or *φρονέω*, and hence the literal meaning is, “with forward soul.”

Ἐπεσιν, dat. plur. of *ἔπος*, *εος*, *τό*, “a word.” From a root *ἐπ*, or rather, *φep*, which recurs in *εἶπον*.—Consult line 64.

Χερσίν, dat. plur. of *χείρ*, *χειρός*, *ή*, “the hand.”

Ἀρήξειν, fut. inf. act. of *ἀρήγω*, “to assist,” “to aid,” &c.; fut. *ξω*.—Akin to *ἀρκέω*, *ἐρύκω*, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 78. *Ἦ*. A strengthening and confirming particle, “in truth,” “indeed,” “truly,” “verily,” &c.

Οἶομαι, Epic for *οἶομαι*, deponent verb, “to think,” “to be of opinion,” &c. Radical signification, “to fancy,” “to suppose,” always of something as yet doubtful; “to think and believe,” as opposed to *knowing*: fut. *οἴησομαι*: 1 aor. *οἴθην*.

Χολώσμεν, Epic, Doric, and Æolic for *χολώσσειν*, fut. inf. act. of *χολόω*, “to make angry,” “to incense,” &c.; literally, “to stir one’s gall or bile;” from *χόλος*, “gall,” “bile:” fut. *ώσω*.—The original termination of the infinitive was *μεναι*, and with the mood-vowel, *ίμεναι*. This was sometimes shortened into *μεν* (i. e., *έμεν*), and sometimes into *ναι*. (Kühner, § 123, 21.)

Μέγα, neuter sing. of *μέγας*, taken adverbially. Consult note, and also remarks on *μείζον*, line 167

Line 79—81.

LINE 79. Ἀργείων, gen. plur. of Ἀργεῖος, ον, ὁ, "*an Argive*," i. e., a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence a *Greek* generally. Consult note on Ἀχαιοῖς, line 2.

Κρατέει, Epic and Ionic for κρατεῖ, 3 sing. pres. indic. act. of κρατέω, "*to rule over*," "*to hold under one's sway*;" fut. κρατήσω : perf. κεκράτηκα.—From κράτος. Consult remarks on κρατερόν, line 25.

Οἱ, dative plural of the personal pronoun of the third person. Consult line 72.

Πείθονται, 3 plur. pres. indic. mid. of πείθω, "*to persuade*;" in the middle, πείθομαι, "*to obey*."—Consult line 33.

LINE 80. Κρείσσων, ον, gen. ονος, "*more powerful*," "*stronger*," "*mightier*," &c.; later Ionic κρέσσων, ον; later Attic κρείττων, ον. Usually called an irregular comparative of ἀγαθός : but κρατὺς, from κράτος, must be reckoned as the root, as if the comparative were κραίσσων, the superlative κράτιστος being regularly akin also to κρείων, κρείουσα.

Χώσεται, regarded by some as the 3 sing. fut. indic. of the middle deponent χόσμαι, "*to be incensed*," "*to be enraged at*;" fut. χώσομαι : 1 aor. ἐχώσαμην. Others, however, take it for the 3 sing. 1 aor. subjunct., with the shortened mood-vowel, for χώσηται. The latter opinion is the preferable one.

Χέρηϊ, dat. sing. of χέρης, which is commonly regarded as an old positive, furnishing the irregular comparatives χείρων and χερείων to κακός. But in all the passages that occur in Homer, the word seems to have a *comparative* signification, and no real example with a *positive* signification can be here found, notwithstanding the opinion of Buttmann (*Ausf. Spr.*, vol. i., p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as χείριος, ὑποχείριος, "*inferior*," "*subordinate*," "*subject*" to another.

LINE 81. Εἴπερ, "*if, indeed*." More literally, "*if, at all events*." Used also like καὶ εἰ, "*even if*," as, for example, in the present passage.

Χόλον, accus. sing. of χόλος, ον, ὁ, "*wrath*," "*anger*;" literally, "*gall*," "*bile*."

Αὐτῇμαρ, adverb, "*on the self-same day*," "*for the self-same day*." Equivalent to αὐθήμερον.—From αὐτός and ἡμαρ, "*day*."

Καταπέψη, 3 sing. 1 aor. subj. act. of καταπέσσω, "*to boil down*," "*to digest thoroughly*," "*to digest*," "*to keep under*," "*to restrain*," &c.; fut. καταπέψω.—From κατά, "*down*," and πέσσω, "*to boil*"—

Line 81-85.

Observe that all the tenses formed from πέσσω, namely, πεψω, perf. pass. πέπεμμαι, &c., have the π, and that the present πέπτω, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (Buttmann, *Lexil.*, p. 127, *ed. Fishl.*)

LINE 82. Μετόπισθεν. Adverb. 1. Of place, "from behind," "behind," "backward," "back."—2. Of time, "after," "afterward," "for the time to come," &c. Used also with the genitive, "behind," in the sense of the Latin *post*. (*Il.*, ix., 504.)

Κότον, acc. sing. of κότος, ον, ό, "secret resentment," "grudge," &c.—The idea implied in κότος is that of secret wrath, boiling fiercely within one's bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit *kw-athita*, "coctus;" *kôtha*, "churning," and the Gothic *hvatho*, "foam."

Ὅφρα. Adverb of time, and equivalent to the Latin *donec*, "until."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "that," "in order that."

Τελέσση, Epic for τελέση, 3 sing. 1 aor. subj. act. of τελέω, "to bring about," "to complete," "to fulfill," &c.; fut. τελέσω: more Attic τελῶ: perf. τετέλεκα: 1 aor. ἐτέλεσα. A strengthened Epic variety is τελείω.—From τέλος, "an end accomplished."

LINE 83. Στήθεσιν, Epic for στήθεσιν, dat. plur. of στήθος, εος, τό, "the breast." Used by Homer in both sing. and plur.—Probably from ἵστημι, as referring to that which stands up.

Ἐοῖσι, Epic and Ionic for οἷς, dat. plur. of εός, ἐή, έόν, Epic and Ionic for ος, ή, ον, possessive pronoun, "his, her," &c.

Φράσαι, 2 sing. 1 aor. imper. mid. of φράζω, "to speak;" in the middle, "to consider" (consult note): fut. φράσω: 1 aor. ἐφράσα: 1 aor. mid. ἐφρασάμην: 2 aor. act. ἐφράδον.

Σάωσεις, 2 sing. fut. of σαώω, "to save:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "safe."

LINE 84. Ἀπαμειβόμενος, pres. part. of the middle deponent ἀπαμειβομαι, "to answer," "to reply;" fut. ψομαι.—The simple verb ἀμείβω means, properly, "to change," "to exchange." In the middle, "to change one with another," "to do in turn or alternately;" said especially of dialogues, and hence, "to answer," "to reply," &c., as in the compound, where ἀπό merely strengthens the meaning.

Προσέφη, 3 sing. imperf. indic. act. of πρόσφημι, "to speak to," "to address."—From πρόσ and φημί.

LINE 85. Θαρσήσας, 1 aor. part. act. of θαρσέω "to be of good courage," "to take courage;" fut. ήσω [In the new Attic.

Line 85-88.

θαρρέω.—From θάρσος, “*courage*,” “*confidence*,” &c.—Akin to the English *dare*, through the old German *tharren*, *tharen*, *thuren*, with which we may compare the Sanscrit *dhars*, “*to venture*,” “*to brave*.”

Εἶπε, 2 sing. 2 aor. imperat., from εἶπον. (Consult line 64.)

Θεοπρόπιον, acc. sing. of θεοπρόπιον, ου, τό, “*a heavenly sign*,” “*an oracle*,” &c. From θεός, “*a god*,” and πρέπω, “*to send a sign*.” (Consult note, and *Buttmann, Lexil.*, vol. i., p. 19.)

Οἶσθα, 2 pers. sing. 2 perf. of εἶδω, “*to see* :” 2 perf. οἶδα, “*I know*” (i. e., *I have seen* and observed, and therefore I know). The form οἶσθα is made up of οἶδ and the Doric ending σθα, and then, according to the general rule, the σ of the ending is thrown out, and the δ changed into σ. (*Kühner*, § 239, *Anm.*, 3.) Bopp considers the Greek suffix *θα* (or *σθα*) as akin to the Sanscrit *tha* or *dha*, with which we may compare the English pronoun of the second person, “*thou*.”

Μά. A particle used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to ; in itself neither affirmative nor negative, but made so by some word added to it, as *ναί*, *οὐ*, &c., or, in Attic, merely by the context : “*By*,” “*I swear by*,” &c.—According to Donaldson, *μᾶ* contains the element of the first personal pronoun ; it bears the same relation to *με-τά* that *κά* or *κέν* does to *κα-τά*, and signifies “*with*,” or “*by*,” which is our preposition for expressing an oath : the leading idea is that of absolute nearness to the subject. (*New Cratylus*, p. 253.)

᾽Ωιτε, or **᾽ῶτε**, the dative singular of the relative ὅς, ἥ, ὅ, joined with the particle τέ.

Κάλχαν, voc. sing. of Κάλχας, αντος, ό, “*Calchas*.” Consult line 69.

LINE 87. **Εὐχόμενος**. Consult line 43.

Δαναοῖσι, Epic and Ionic for Δαναοῖς, dat. plur. of Δαναός. Consult note on line 42.

Θεοπροπίας, acc. plur. of θεοπροπία, ας, ἥ, a term the same in effect as θεοπρόπιον. Consult line 85.

Ἀναφαίνεις, 2 sing. pres. ind. act. of ἀναφαίνω, “*to reveal*.” Literally, “*to show up* ;” fut. ἀναφάνῳ : 1 aor. ἀνέφηα.—In the middle, ἀναφαίνεμαι, “*to come to light*,” “*to appear plainly*.”

Οὔτις, neut. οὔτι : gen. οὔτινος, &c. “*No one*,” “*nobody* :”
LINE 88. neut. “*nothing*.” Answers to the Latin *ne ullus*, *nullus*.—From οὐ and τίς.

Ἔμεῦ, Epic and Ionic for ἐμοῦ, gen. of ἐγώ.

Ζῶντος, gen. sing. pres. part. act. of ζάω, “*to live* :” fut. ζήσω : perf.

Line 88-92.

ἔζηκα. The future, aorist (ἔζησα), and perfect are rare, these tenses being supplied in good Attic writers by βιώω. Homer always uses the Ionic ζῶω.—Compare the Sanscrit *jiv*, “to live,” ζ and ι changing; and so, perhaps, also akin to *viv-ere*, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 265.)

Χθονί, dat. sing. of χθών, ονός, ἡ, “the earth,” “ground.”—Akin to χαμαί, *humī*, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 142.)

Δερκομένοιο, Epic and Ionic for δερκομένον: gen. sing. pres. part. mid. of the deponent δέρκομαι (for the active present δέρκω only occurs in the grammarians), “to see,” “to look.” Strictly speaking, used not merely of sight, but of sharp sight, perf., with present signification, δέδορκα: 2 aor. ἔδρακον: also in passive form ἐδράκην and ἐδέρχθην; all in an active signification. Homer uses only part. δερκόμενος: imperf. δερκέσκετο, with aorist ἔδρακον and perfect.—The Sanscrit root is *dric*, “to see,” which we may compare with *ḍrak* in ἔδρακον.

LINE 89. Κοίλῃς, Epic for κοίλαις. Compare κοίλῃσιν, in line 26.

Βαρύας, acc. plur. fem. of βαρύς, εἶα, ὅ, “heavy,” &c.—Compare the Sanscrit *guru*, Latin *gravis*, with which βαρύ becomes akin, on the supposition that the *g* has been supplanted by β. So the Latin *bru-tum*, respecting which Festus remarks, “*brutum antiqui gravem dicebant*.”

Ἐποίσει, 3 sing. fut. act. of ἐπιφέρω, “to bring upon,” “to lay upon,” &c.: fut. ἐποίσω.

LINE 90. Συμπάντων, gen. plur. masc. of σύμπας, σύμπᾶσα, σύμπαν “all together,” “all at once,” &c.

Εἰπῃς, 2 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 91. Ὅς. Relative pronoun, ὅς, ἥ, ὅ. “Who, which,” &c.

Πολλόν, acc. sing. neut. of the adjective πολλός, ἡ, ὅν: Epic and Ionic for πολὺς, πολλή, πολὺ, taken adverbially. (Consult note.)

Εὐχεται, 3 sing. pres. indic. mid. of the deponent εὐχομαι. (Consult line 43.) 1. “to pray;” 2. “to vow.” 3. From the signification of vowing or pledging we have in gen. “to speak confidently, proudly of one’s self,” “to boast;” not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than “to possess,” “to maintain.”

LINE 92. Θάρσῃς, for ἰθάρσῃς, the augment being dropped, 3 sing. 1 aor. indic. act. of θαρσέω. Consult line 85.

Ἡῶδα, 3 sing. imperf. indic. act. of αὐδάω, “to speak,” “to say: fut. ἦσω. Attic ᾠσω.—From αὐδή, “a voice.”

Line 92-98.

Ἀμόμων, *ον*, gen. *ονος*, “*blameless*,” “*irreproachable*.” An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in *Od.*, i., 29, it is given even to Ægisthus.—From *α*, *priv.*, and *μῶμος*, “*blame*,” which, by an Æolic change, becomes *μῦμος*, just as *χελῶνῃ* becomes *χελύνῃ*.

LINE 93. Εὐχολῆς. Consult line 65.

LINE 94. Ἀρητήρως, gen. sing. of ἀρητήρ, “*a priest*.”—Consult line 11.

Ἡτίμησε, 3 sing. 1 aor. indic. act. of ἁτιμάω, “*to treat with indignity*,” “*to insult* :” fut. ἁτιμήσω : 1 aor. ἥτιμήσα.—From *α*, *priv.*, and *τιμάω*.

LINE 95. Ἀπέλυνσε, 3 sing. 1 aor. indic. act. of ἀπόλυνω, “*to release*,” “*to free* :” fut. ὕσω.—From ἀπό and λύω.

Θύγατρα. Consult line 13.

Ἀπεδέξατο, 3 sing. 1 aor. indic. middle of the deponent ἀποδέχομαι, “*to receive*,” “*to take*.” Ionic ἀποδέκμαι : fut. ἀποδέξομαι : 1 aor. mid. ἀπεδεξάμην : perf. ἀποδέδεγμαι.

Ἀποινα. Consult line 13.

LINE 96. Τοῦνεκα, for τοῦ ἔνεκα, i. e., τούτου ἔνεκα, “*on this account*.”

Ἔδωκεν, 3 sing. 1 aor. indic. act. of δίδωμι, “*to inflict* ;” literally, to give; fut. δώσω : 1 aor. ἔδωκα : perf. δέδωκα.—From the root *δο*, which appears in the derivative forms, as also in the Latin *do*, &c.

Ἐκηβόλος, “*the far-darting one*,” an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

Ἐτι, adverb, 1. Of the future, “*yet*,” “*yet longer*,” “*still*.” 2. Of the present, “*yet*,” “*as yet*.”—Compare the Sanscrit *ati*, “*beyond*,” “*moreover*,” “*besides*.” (*Pott, Etym. Forsch.*, vol. ii., p. 315.)

Δώσει, 3 sing. fut. of δίδωμι, δώσω, &c.

LINE 97. Πρίν . . . πρίν. Consult note.

Λοιμοῖο, Epic and Ionic for λοιμοῦ, gen. sing. of λοιμός. Consult line 61.

Βαρείας. Consult line 89.

Ἀφέξει, 3 sing. fut. act. of ἀπέχω, “*to keep away*,” “*to hold off*,” &c. ; fut. ἀφέξω.—From ἀπό and ἔχω.

LINE 98. Φίλῳ, dat. sing. of φίλος, *η*, *ον*, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, “*her*.” Consult line 20.

Δόμεναι, Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of *δο*

Line 98-102.

δωμι, "to give," &c. ; another Epic form is δόμεν Consult *emart* under *χολωσέμεν*, line 78.

Ἐλικώπιδα, accus. sing. of ἐλικῶπις, ἰδος, ἡ, "of quick-rolling eye." Feminine form of ἐλίκωψ, ὤπος. (Consult note.)—From ἐλίσσω, "to roll," and ὤψ, "the eye."

Κούρην, Epic and Ionic for κόρην, acc. sing. of κόρη, ης, ἡ, Attic κόρη, ης, ἡ, "a maiden," "a girl," answering to the Latin *puella*.—The root of κόρη, "a maiden," and κόρος, "a young man," is the same with that found in κόρος, "satiety," "abundance;" namely, κορ, the idea of "fullness," "healthy development of frame;" naturally entering into our notion of a full-grown youth or maiden. The root κορ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (*Donaldson, New Cratylus*, p. 415.)

LINE 99. Ἀπριάτην, adverb (not accus. fem. of ἀπρίατος), "without price," "without purchase-money, or ransom."—From *a*, *priv.*, and πρίαμαι, "to purchase." The more analogical form would be ἀπριάδην. (Consult *Bulmann, Lexil.*, p. 162, ed. *Fishl.*)

Ἀνάποινον, neuter of the adjective ἀνάποινος, ον, taken adverbially, "without ransom."—From *a*, *priv.*, and ἀποινα, "a ransom."

Ἀγειν, pres. infin. act. of ἄγω, "to conduct," "to lead," &c.

Ἱερήν, accus. sing. fem. of ἱερός, ἡ, ὄν, Epic and Ionic for ἱερός, α, ὄν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἵημι, "to send forth," in allusion, originally, to a sacred victim allowed to roam at freedom (ἄφετος) until the time for sacrificing it arrived.

Ἑκατόμβην. Consult line 65.

LINE 100. Χρύσην. Consult line 37.

Κέν, Epic and Ionic for ἄν.

Ἰλασάμενοι, Epic for ἱλασάμενοι, nom. plur. masc. 1 aor. part. of middle deponent ἱλάσκομαι, rarely ἱλάομαι, "to propitiate;" fut. ἱλάσομαι : 1 aor. ἱλασάμην.—From ἱλαος, "propitious," "soothed," "appeased."

Πεπίθοιμεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of πείθω, "to persuade;" fut. πείσω : 2 aor. ἐπίθον, with Epic reduplication, πέπιθον.

LINE 101. Ἐξετο. Consult line 48.

LINE 102. Ἥρω, ὡς, ὁ, "a hero." Consult line 4.

Εὐρυκρείων, οντος, ὁ, "wide-ruling," a constant epithet of Agamemnon in Homer.—From εὐρύ, neuter of εὐρύς, taken adverbially, and κρείω, "to rule."

Line 103-105.

LINE 103. Ἀχνύμενος, pres. part. of the middle deponent ἄχνουμαι, "to be deeply troubled." Used only in the present and imperfect.—From ἄχος, "pain," "distress," "trouble." Compare the Sanscrit *aghan*, and the English *ache*.

Μένεος, gen. sing. of μένος, εος, τό, "anger." Literally, *force* or *strength*, in active exercise. 1. As applied to the body, *force* or *strength*, as shown in quick movement and exertion. 2. As applied to the mind, denoting *force* or *strength* of soul, as acting on the body, and giving rise to bold or passionate exertion; hence, usually in Homer, "spirit," "warlike rage," "ardor," "passion," "wrath," &c.—Compare the Sanscrit *manas*, "spirit," &c.

Μέγα, neut. sing. of the adjective μέγας, taken adverbially, "greatly."

Φρένες, nom. plur. of φρήν, φρενός, ἡ, "the diaphragm." Consult remarks on φρεσί, line 55

Ἀμφιμέλαινα, nom. plur. fem. of ἀμφιμέλας, μέλαινα, μέλαν, "black all around."—From ἀμφί and μέλας. (Consult note.)

LINE 104. Πίμπλαντο, Epic for ἐπίμπλαντο, the augment being dropped, 3 plur. imperf. ind. pass. of πίμπλημι, "to fill;" fut πλήσω: 1 αοε, ἔπλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, "full," πλήσω, &c.—Compare the Sanscrit *pul*, "to heap up." (Pott, *Etym. Forsch.*, i., p. 364.—Eichhoff, *Vergleich*, p. 239.)

Ὅσσε, nom. dual neut., from a supposed nominative ὄσσοις, εος, τό, "an eye." The nom. and acc. dual frequently occur in Homer, who however, adds the adjective plural (*Il.*, xiii., 435, 616). At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (*Hes.*, *Th.*, 826), also a dative ὄσσοις, ὄσσοισι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τὸ ὄσσοις and ὁ ὄσσοις, which, however, do not really occur.—Pott connects ὄσσε with the Sanscrit root *iksh*, "to see," and regards the σσ as arising from assimilation, the primitive form having been ὀκσε, with which we may compare the Servian *otshi*, "the eyes." (*Etymol. Forsch.*, p. 269.)

Λαμπετόωντι, Epic lengthened form for λαμπετώντι, dat. sing. pres. part. act. of λαμπετάω, "to shine brightly," "to blaze."—From λάμπω, "to shine."

Εἴκτην, Epic syncopated form for ἐφκείτην, 3 dual, pluperf. indic. of εἴκω, "to be like;" an assumed present for the 2 perf. εἴοικα, "I am like;" pluperf. ἐφέκειν, "I was like." Compare line 47.

LINE 105. Κάλχαντα, acc. of Κάλχας, αντος, ό, "Calchas." Consult line 69.

Line 105-111.

Πρώτιστα "Fi. *a* of all." Acc. plur. neut. of πρώτιστος, *η, ον* taken adverbially.

Κακά. "Sternly," "with evil look." Acc. plur. neut. of κακός, *ή, έν*, taken adverbially.

Ὅσσομενος, pres. part. of deponent ὄσσομαι, "to eye," "to look at," &c. Only used in the present and imperfect, without augment.—From ὅσσε, in relation to which consult line 104.

ΛΙΝΕ 106. Μάντι, voc. sing. of μάντις, Ionic gen. ιος, Attic εως, *ή*, "a diviner," "a soothsayer." Consult line 62.

Πώποτε. "Ever as yet." Compound adverb, from πώ, "as yet," and ποτέ, "ever."

Κρήγνον, neut. accus. sing. of κρήγνος, *ον*, "good," "useful," "pleasing," &c. Buttmann thinks it probable that this term is derived, by an Ionicism, from κρήσθαι, χρήσιμος.

ΛΙΝΕ 107. Φίλα, nom. plur. neut. of φίλος, *η, ον*, "dear." (Consult note.)

Φρεσί. Consult line 55.

Μαντεύεσθαι, pres. inf. of the middle deponent μαντεύομαι, "to predict;" fut. σομαι. From μάντις, "a diviner," "a predictor."

ΛΙΝΕ 108. Ἐσθλόν, acc. sing. neut. of ἐσθλός, *ή, όν*, "favorable," "good." Equivalent to ἀγαθός, and a term used merely in poetry.—According to Hermann, the root was ἐθλός, akin to the German *edel*, "noble," &c. Both, perhaps, may be traced to the Sanscrit *édh*, "to increase."

Ἐτέλεσας, Epic for ἐτέλεσας, 2 sing. 1 aor. indic. act. of τελέω, "to do," "to accomplish;" fut. τελέσω: perf. τετέλεκα.—From τέλος Consult line 82.

ΛΙΝΕ 109. Θεοπροπέων, pres. part. of θεοπροπέω, "to reveal signs from on high."—From θεοπρόπος. Consult line 85.

Ἀγορεύεις, 2. sing. pres. ind. act. of ἀγορεύω, "to harangue," "to hold forth;" fut. εὔσω.—From ἀγορά, "a public assembly."

ΛΙΝΕ 110. Σφιν. Consult line 73.

Τεύχει, 3 sing. pres. indic. act. of τεύχω, "to inflict." More literally, "to make," "to bring about;" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the passive perfect of τεύχω: hence, in Epic, the passive forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἐτυχον: and the active perfect τέτευχα, when taken intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω: German *zeugen*, "to produce," "to beget."

ΛΙΝΕ 111. Ούνεκα "Because." The antecedent τοὔνεκα omitted

Line 111-115.

Χρυσήϊδος, gen. sing. of *Χρυσήϊς*, *ίδος*, ἡ, "*Chrysëis*;" more literally, "*the daughter of Chryses*." A female patronymic, from *Χρύσης*, ον, ὁ, "*Chryses*." The real name of the female in question was *Astynome*.

Ἄγλαά. Consult line 23.

LINE 112. Ἐθελον, Epic for ἤθελον, the augment being dropped, 3 plur. imperf. ind. act. of ἐθέλω, "*to be willing*," &c.; fut ἐθελήσω: 1 aor. ἤθελησα.—Observe that ἔθελον here can not be made the imperfect of θέλω, with the augment, because the shorter form θέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, 1 aor. inf. mid. of the deponent δέχομαι, "*to receive*." Consult line 20.

Βούλομαι, 1 sing. pres. ind. of deponent βούλομαι, "*to wish*." Consult line 67.

LINE 113. Οἴκοι. "*At home*," "*at my home*." Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἴκῳ.

Κλυταιμνήστρης, gen. sing. of Κλυταιμνήστρη, ης, ἡ, Epic and Ionic for Κλυταιμνήστρα, ας, ἡ, "*Clytæmncstra*," wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβέβουλα, 1 sing. 2 perf. of a supposed form προβούλομαι, "*to prefer*," "*to wish rather*," which, however, does not occur.—(Consult note.)

LINE 114. Κουριδίης, gen. sing. fem. of κουρίδιος, η, ον, Epic and Ionic for κουρίδιος, α, ον, "*wedded*." An Ionic and poetic term, the true force of which is shown by Buttmann (*Lexil.*, s. v.), who refutes the ordinary explanation of "*youthful*," "*wedded in youth*." The same grammarian, rejecting the common derivation of the term, namely, from κούρος, κούρη, "*a youth*," "*a maiden*," hints at a connection with κύριος, "*a lord or master*," κυρεῖν, "*to obtain*," and the German *Heurath*, "*marriage*." The same idea is carried out by Dæderlein, *Lect. Hom.*, iii., p. 9.—(Consult note.)

Ἀλόχου, gen. sing. of ἄλοχος, ον, ἡ, "*a wife*," "*the partner of a couch*." From α copulative and λέχος, "*a couch*."

Ἐθέν, Epic gen. sing. for ἐο, which, again, is Epic for οὗ, "*of her*," (i. e., *to her*, in the present passage), &c. Nom. wanting; gen. οὗ: dative οἷ: acc. ἐ, &c. (Consult note.)

Χερείων, ον, gen. ονος, Epic for χείρων, ον, ονος, "*inferior*," irregular comparative to κακός. Supposed to be formed from χέρης, but consult remarks under χέρη, line 80.

LINE 115. Δέμας, accus. sing. of δέμας, τό, "*person*," "*frame*," &c

Line 115-118.

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that *δέμας*, when opposed to *σῶμα*, means strictly the living body, and *σῶμα*, a corpse, though *δέμας* itself is sometimes used in the latter signification.—The root is the same as that of *δέμω*, “to build,” the idea involved being that of building up and developing the human frame.

Φυήν, accus. sing. of *φυή*, *ἥς*, *ῆ*, “*mien*,” the natural air and carriage. From *φύω*. (Consult note.)

Τὶ, accus. sing. neut. of the indefinite pronoun, *τις*, *τι*, “*any*,” &c. Here it means “*at all*.”

Ἔργα, accus. plur. of *ἔργον*, *ον*, *τό*, “*work*,” “*accomplishment*.”

With the digamma *Ἐέργον*, Æolic and Doric *Ἐάργον* (Böckh, *Corp. In script. Græc. fasc.*, i., p. 29), with which forms compare the German *werk* and *wark*, and the English *work*.

LINE 116. *Ἐθέλω*. Consult line 112.

Δόμεναι. Consult line 98.

Ἀμεινον, nom. sing. neut. of *ἀμείνων*, *ον*, “*better*,” “*more advantageous*.” Irregular comparative of *ἀγαθός*.—The original root has, perhaps, been preserved in *amēnus*.

LINE 117. *Λαόν*, accus. sing. of *λαός*, *οῦ*, *ός*, “*the people*.” Consult line 10.

Σόον, accus. sing. of *σόος*, *σόη*, *σόον*, “*safe*.” Epic shortened form of *σῶς*.—We have also, in Homer, the form *σῶς*, contracted from the obsolete *σάος*, which last has been preserved only in the Homeric comparative *σάωτερος*.

Ἐμμεναι, Epic, Doric, and Æolic for *εἶναι*, pres. inf. of *εἶμι*. Consult remarks on *χολωσέμεν*, line 78.

Ἀπολέσθαι, 2 aor. inf. mid. of *ἀπόλλυμι*, “*to destroy*,” middle *ἀπόλλυμαι*, “*to perish*,” fut. *ἀπολέσω*: perf. *ἀπώλεκα*: Attic *ἀπολώλεκα*: 2 aor. mid. *ἀπωλόμην*.—From *ἀπό* and *ἄλλνμι*.

Γέρας, accus. sing. of *γέρας*, *ας*, *τό*, never *γέρας*, *ατος*, *τό*. LINE 118. In the nom. plur. *γέρα*, not *γέρατα*, “*a prize*,” “*a gift of honor*,” such, especially, as chiefs and princes received from the spoil before it was divided.—The root of the word may be traced in the Sanscrit *gri*, “*to take*,” or “*to receive*,” and is one of common occurrence in all the languages of the Indo-Germanic family. (Donaldson, *New Cratylus*, p. 376.)

Ἀντίκα, “*straightway*.” Adverb.—Buttmann (*Lexil.*, s. v., *εὔτε*, note 1) derives it from *τὴν αὐτὴν ἱκα*, assuming an old word *ἱξ*, *ἱκος* with the digamma *ἱίξ*, and correspondent to the Latin *vice*, *vices*.

Ἐτοιμάσατε, 2 plur. 1 aor. indic. act. of *ἐτοιμάζω*. “*to prepare*,”

Line 118-122.

"to get ready;" fut. ἄσω.—From ἐτοῖμος, "ready," probably akin to ἔτυμος.

Ὀφρα. "In order that." Equivalent here to ἵνα. A conjunction, marking an end, &c. Consult line 82.

Οἶος, οἷη, οἶον, "alone."—Akin to ἶος, ἶα, Epic for εἷς, μία, "one," and to the Latin *unus*, of which the earlier form was *oinos*, as appears from *oinom* for *unum*, which occurs in the inscription found in the tomb of the Scipios.

LINE 119. Ἀγέραςτος, ον, "without a prize," from *a priv.*, and γέρας, "a prize."

Ἔω, Epic and Ionic for ὦ, 1 sing. pres. subj. of εἰμί, "to be."

Ἔοικεν, 3 sing. 2 perf. of the obsolete εἴκω, "to be fitting." Literally, "to be like."

LINE 120. Λεύσσετε, 2 plur. pres. indic. of λεύσσω, "to see," "to behold." Used by good writers only in the present and imperfect; the future λεύσω, and 1 aor. ἔλενσα, being very late, if not barbarous.—Akin to λύκη, "light;" the Latin *lucce* and *lux*, *luc-is*, the Sanscrit *lôk*, "to look," or "see," &c.

Ὁ, neuter of the relative, ὅς, ἥ, ὅ, used for ὅτι, "that." (*Matthiæ, G. G.*, § 486, 3.—*Kühner*, § 800, *ed. Jelf.*)

Ἐρχεται, 3 sing. pres. indic. of ἔρχομαι, "to come," or "go;" fut. ἐλεύσομαι: perf. ἐλήλυθα: Epic εἰλήλουθα, and so always in Homer: 2 aor. ἦλυθον, but from Homer downward, and in Attic, more usually ἦλθον: Doric ἦνθον.—The root of ἔρχομαι, namely, ἐρχ, is akin to the Sanscrit *arch*, "to go."—The 2 aor., fut., and perf. belong to a root ἐλνθ, or ἐλευθ, but the Doric form of the 2 aor., namely, ἦνθον, with the digamma prefixed, ἦνθον, shows a striking affinity to the old English verb "to wend," a tense of which, namely, "he went," &c., supplies a part of the verb "to go."

Ἄλλη. (Consult note.)

LINE 121. Ἡμεῖβετο, 3 sing. imperf. indic. mid. of ἀμείβω, "to change," "to exchange;" in the middle, "to answer." Consult remarks on ἀπαμειβόμενος, line 84.

Ποδάρκης, ες, "swift-footed." Literally, "sufficient or able with the feet." From πούς and ἀρκέω, "to suffice."

Δῖος, δῖz, δῖον, more rarely, ος, ον. Literally, "from, sprung from, belonging to, or sacred to Jove." Then said, 1. Of goddesses, "divine," "noble." 2. Of illustrious men or women, "noble," "princely," "high-born."—Contracted from the less common δῖωz, and this from Δῖς, old stem of the genitive Διώς of Ζεῦς.

LINE 122. Ἀτρεΐδῃ, vocative of Ἀτρεΐδης. Consult line 7

Iane 122-126.

Κύδωτε, voc. sing. of κυδιστος, η, ον, "*most conspicuous for show*" Superlative of κυδρός, ἄ, ὄν (formed, in reality, from κύδος, as αἰσχιστος, from αἰσχος). Other meanings are, "*most glorious*," "*most honored*," "*noblest*"

Φιλοκτεανώτατε, voc. sing. of φιλοκτεανώτατος, "*most greedy*," "*most covetous*." Superlative of φιλοκτέανος, ον, "*loving possessions*," from φίλος and κτέανον, "*a possession*."

Δώσουσι, 3 plur fut. of δίδωμι, "*to give*," "*to bestow*;" fut. LINE 123. δώσω, &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of μεγάθυμος, ον, "*high-souled*," "*great-hearted*." From μέγας and θυμός.

Που, enclitic adverb, "*any where*"—With the circumflex, LINE 124. ποῦ, interrogative, "*where*?"

Ίδμεν, 1 plur. syncopated form for οἶδαμεν; 2 perf. of εἶδω. Consult line 70. (*Matthiæ, G. G.*, § 198, 3, vol. i., p. 444, of the German work.)

Ξυνήϊα, nom. plur. neut. of ξυνήϊος, η, ον, Epic and Ionic for ξύνειος, which, probably, nowhere occurs, "*in common*." From ξυνός, "*common*," &c.

Κείμενα, nom. plur. neut. pres. part. of κεῖμαι, "*to lie*."

LINE 125. Τὰ. (Consult note.)

Πολίων, gen. plur. of πόλις, ιος, ῆ, Epic and Ionic for πόλις, εως, "*a city*."

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of πέρθω, "*to sack*," "*to ravage*," &c.; fut. πέρσω: 1 aor. ἔπερσα: 2 aor. ἔπραθον. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέρθω and πρήθω, "*to burn*," as plainly perceptible in the 2 aorist ἔπραθον, and he instances a parallel case in the old German *bernen*, "*to burn*," where a transposition of two letters connects it with *brennen*, having the same signification. Other etymologists, however, make πέρθω akin to the Latin *perdo*.

Δέεσται, 3 sing. perf. ind. pass. of δαίω, "*to divide*." The form δέζω, however, is merely assumed, since δαίζω takes its place in the active; and, besides, the middle δαίομαι is more frequently found in an active sense. Moreover, the 1 aor. ἔδαισα, used in the sense of "*to feast*," from Herodotus downward, though formed from δαίω, belongs, by strict analogy, to δαίννμι.—The Sanscrit root is *dâ*, "*to cut off*," hence δαίζω, δαίς, gen. δαιτός, δαίννμι, δαιτρός, δατέομαι, and perhaps also akin to δάπτω, and Latin *dapes*.

Ἐπέοικε, 3 sing. 2 perf. of the supposed form ἐπέικω, 2 LINE 126. perf. ἐπέοικα, ως, ε, "*it is fitting*." From ἐπί and ἔοικα. Consult remarks on ἔοικός, line 47.

Line 126-132.

Παλίλλογα, acc. plur. aeut. of παλίλλογος, ον, "gathered back," "collected back." More literally, "selected back." (Consult note.)—From πάλιν, in Homeric Greek, "back," and λέγω, "to select."

Ἐπαγείρειν, pres. infin. act. of ἐπαγείρω, "to heap up." Literally, "to gather upon." (Consult note.)—From ἐπί and ἀγείρω.

Πρόες, 2 sing. 2 aor. imper. act. of προΐημι, "to send on,"
LINE 127. "to send forth," or "forward," &c.; fut. προήσω: 1 aor. πρόηκα, in Homer also προέηκα: 2 aor. πρόην.—From πρό and ἵημι, "to send."

Τριπλῆ, "threefold," used as an adverb, but, in reality,
LINE 128. the dative sing. fem. of τριπλόος, η, ον, contracted τριπλοῦς, τριπλῇ, τριπλοῦν. So τριπλῆ here is contracted from τριπλόη.

Τετραπλῆ, "fourfold," used as an adverb, but, in reality, the dat. sing. fem. contracted for τετραπλόη, of τετραπλόος, η, ον, contracted τετραπλοῦς, τετραπλῇ, τετραπλοῦν.

Ἀποτισσομεν, 1 plur. fut. indic. act. of ἀποτίνω, "to recompense;" fut. σω. From ἀπό and τίνω.

Ποθί, adverb of time, "ever." The corresponding prose form is ποτέ.

Δῶσι, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι, "to grant," "to give." The third person singular of the subjunctive has in the Epic language the termination σι appended to the regular form; as, ἰστῇσι for ἰστῇ, δῶσι for δῶ.

Τροίην, acc. sing. of Τροίη, ης, Epic and Ionic for Τροία, ας, η, "Troy," the city of Priam.

Εὐτείχεον, acc. sing. fem. of εὐτείχεος, ον, "well-walled," "well-fortified," an epithet of Troy. From εὐ and τεῖχος, "a wall," "a rampart."

Ἐξαλαπάξαι, 1 aor. infin. act. of ἐξαλαπάζω, "to sack," "to storm;" fut. ξω. From ἐξ and ἀλαπάζω, "to empty," "to drain," and this last from α εὐφρον., and λαπάζω, "to empty out," "to plunder."

Κρείων, οντος, ό, "the ruler," said usually of kings and
LINE 130. chiefs, but also of the gods. Ionic and poetic for κρέων.—Akin to κράς, κράτος, κρείττων. Compare the Sanscrit *kṛi*, "facere."

LINE 131. Περ, enclitic particle, "very." Consult note.

Ἐών, Epic and Ionic for ὦν, pres. part. of εἶμί, "to be."

Θεοείκελε, voc. sing. of θεοείκελος, ον, "godlike." From θεός and εἶκελος, "like."

Κλέπτε, 2 sing. pres. imper. act. of κλέπτω, "to conceal;"
LINE 132. fut. κλέψω, or, more usually, fut. mid. κλέψομαι; perf κέκλοφα.—The root is κλεπ, which appears in κλέπος, "a thing stolen," and in the Latin *clep-ere*.

Line 132-136.

Νόφ, Epic and Ionic for νῶ, dat. sing. of νόος, νόου, Attic νοῦς, νοῦ, ὁ, “*the mind*,” &c. The root νόο appears to be softened down from an earlier one γνω, and from this last come γινῶναι, γιγνώσκω, Latin *nosco*, *novi*, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 126.)

Παρελεύσεται, 2 sing. fut. ind. of παρέρχομαι, Ionic and Epic for παρελεύσει. Thus, fut. παρελεύσομαι : 2 pers. (old form) παρελεύσεσαι : (Ionic and Epic) παρελεύσεται : (Attic) παρελεύσει.—“*To overreach*.” Literally, “*to go by*,” “*beside*,” or “*past*,” “*to pass by*.”

LINE 133. Ἦ. Interrogative particle. (Consult note.)

Ἐχης, 2 sing. pres. subj. of ἔχω, “*to have*.”

Αὐτως. “*Thus*.” (Consult note.)

LINE 134. Ἦσθαι, pres. infin. of ἥμαι, “*I sit* :” imperf. ἤμην : imper. ἦσο, ἦσθω, &c. : infin. ἦσθαι : part. ἥμενος. — This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἔω, “*I seat*,” and signifies, when strictly considered, “*I have been seated*,” or “*placed*,” so that ἤμην, in like manner, is a regular pluperfect passive. In the secondary force, *I sit*, *am in a sitting posture*, it differs, along with its compound κάθημαι, from ἔζομαι, καθέζομαι, “*I seat myself*,” “*take my seat*.” As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἡμένος), like the genuine perfect, but on the antepenult (ἥμενος), like the present.

Δενόμενον, Epic for δεόμενον : pres. part. of δεύομαι, Epic for δέουαι : deponent pass., with fut. mid, “*to want*,” “*to need* :” fut. δεήσομαι : perf. δεδέημαι : 1 aor. ἐδεήθην.

Κέλειαι, Epic and Ionic for κέλει : 2 sing. pres. indic. of middle deponent κέλομαι, “*to bid*,” “*to urge*,” “*to exhort*,” “*to command* :” fut. κελήσομαι : 2 aor. κεκλόμην and ἐκεκλόμην. Poetic form for κελεύω. — Present κέλομαι : 2 pers. (old form) κέλεσαι : (Epic and Ionic) κέλειαι : (Attic) κέλει.—Akin to κέλλω, “*to urge on*,” “*to drive on*,” and to the Latin *cello*, as appearing in *percello* and *procella*.

Ἀποδοῦναι, 2 aor. inf. act. of ἀποδίδωμι, the Epic form for which is ἀπαδόμεναι. Consult line 98.

LINE 135. Ἀλλ’ εἰ μὲν, κ. τ. λ. Compare line 123.

LINE 136. Ἀρσαντες, Epic and Æolic, 1 aor. part. act. of ἄρω, “*to adapt*,” “*to fit* :” fut. (Epic and Æolic) ἄρω : 1 aor. ἤρσα : 2 aor. ἤρᾱρον : 2 aor. inf. ἄρᾶρεν, &c. : fut. Attic, ἄρῶ.—Observe that ἄρω, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρύνω, αἰρώ, ἀρμόζω, ἄρνυμαι, springing immediately from it, the

Line 137-140.

radical signification being "to join," "to fit," both transitive and intransitive.

Θυμόν. Consult line 24.

Ἀντάξιον, nom. sing. neut. of ἀντάξιος, α, ον, "fully equivalent," "worth just as much." From ἀντί, denoting comparison, and ἄξιος, "of like worth," &c.

Δώσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

ἔλωμαι, 1 sing. 2 aor. subj. mid. of αἶρω, "to take," "to seize:" fut. αἰρήσω: perf. ἤρηκα: Ionic ἀραίρηκα: 2 aor. εἶλον: 2 aor. mid. εἰλόμην.—The root of αἶρέω is akin to the Sanscrit *hri*, "to seize," whence, also, we have χεῖρ, "a hand," and the old Latin *hir*, together with the English *grip*. Again, with the root ἔλω, whence we have εἶλον, ἐλεῖν, &c., we may compare the Sanscrit radical *al*, "to take," "to receive," &c. (*Eichhoff, Vergleichung, &c.*, p. 199.)

Τέόν, accus. sing. neut. from τεός, ἡ, όν, Epic and Ionic for σός, σή, σόν, "thy," "thine." Compare the Latin *tuis*.

Αἶαντος, gen. sing. of Αἶας, αντος, ό, "Ajax," son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oileus, who commanded the troops of the Locri, and was hence called the *Locrian*, as the former was styled the *Telamonian*.

Ἴών, pres. part. of εἶμι, "to go."

Ὀδυσῆος, gen. sing. of Ὀδυσσεύς, "Ulysses," earlier form for Ὀδυσσεύς.

LINE 139. Ἀξω, fut. of ἄγω, "to lead away:" fut. ἄξω

Ἐλόν, 2 aor. part. act. of αἶρέω, "to take," "to seize." Consult remarks under ἔλωμαι, line 137.

Κεχολώσεται, 3 sing. 3 fut. pass. of χολώω, "to make angry," &c. Consult note, and compare remarks on χολωσέμεν, line 78.

Ἴκωμαι, 1 sing. 2 aor. subj. middle of the deponent ἰκνέομαι, "to come:" fut. ἱξομαι: perf. ἱγμαι: 2 aor. ἰκόμην.—Lengthened form from ἰκω, which is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.*, ix., 128; xxiv., 339); but he often has the future ἱξομαι, &c.—Compare ἵκειν, when digammated *ἴκειν*, with the Sanscrit *wic*, "intrare." (*Pott, Etymol. Forsch.*, vol. i., p. 268.)

LINE 140. Μεταφρασόμεθα, poetic for μεταφρασόμεθα, 1 plur. fut. mid. of μεταφράζομαι, "to deliberate upon." Consult note.—Observe that the ending *μεσθα*, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic

Line 140-143.

poets. It is, in fact, the original and stronger form. (*Kühner*, § 123, 15.)

Αὔτις, Epic and Ionic for αὐθις, "again," "hereafter."

LINE 141. Ἄγε. Consult line 62.

Νῆα, Epic and Ionic for ναῦν, from νηῦς, νηός, Epic and Ionic for ναῦς, νεώς, ἡ, "a ship."

Μέλαιναν, accus. sing. fem. of υέλας, μέλαινα, μέλαν, "black."—Pott traces an affinity between μέλας and the Sanscrit *mala*, "sordes," "lutum."

Ἑρύσσομεν, Epic for ἐρύσσωμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, "to draw;" fut. ἐρύσω : 1 aor. εἶρυσσας, &c.

Ἄλα, accus. sing. of ἄλς, ἄλός, ἡ, "the sea." Often used in Homer and the poets, rare in prose. Not to be confounded with ἄλς, ἄλός, ὁ, "salt."

Δῖαν, accus. sing. fem. of δῖος, δῖα, δῖον, "boundless." Literally, "divine." Consult remarks on δῖος, line 121.

Ἑρέτας, accus. plur. of ἐρέτης, ου, ὁ, "a rower," usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσσω, "to row."

Ἐπιτηδέες, "as many as are proper," adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπίτηδες, and employ it usually in the sense of "on purpose," "advisedly." Latin, *consulto*, *de industria*. Hence *cunningly*, *deceitfully*, &c.—Buttmann derives it from ἐπί and τάδεσι, old form for τάδε, "as is necessary for that thing," "for that very purpose." (*Lexil.*, p. 299, ed. Fishl.)

Ἀγείρωμεν, with shortened mood-vowel, Epic for ἀγείρωμεν : 1 plur. 1 aor. subj. act. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερώ : 1 aor. ἡγείρα.

Ἑκατόμβην. Consult line 65.

Θείομεν, Epic for θέωμεν, and that for θῶμεν, the mood-vowel being shortened : 1 plur. 2 aor. subj. act. of τίθημι, "to place," "to put;" fut. θήσω : perf. τέθεικα : 1 aor. ἔθηκα : 2 aor. ἔθην.

Ἄν. Old form for ἄνά.

Χρυσήϊδα, accus. of Χρυσήϊς, ἴδος, ἡ, "*Chrysēis*." Consult line 111.

Καλλιπάρηον, accus. sing. fem. of καλλιπάρης, ου, "*fair-cheeked*," "*beautiful-cheeked*." From καλός, "*fair*," "*beautiful*," and παρήϊα, Ionic for παρειά, "*the cheek*."

Line 144–148.

LINE 144. *Βήσομεν*, with the shortened mood-vowel, Epic for *βήσωμεν*, 1 plur. 1 aor. subj. act. cf *βάω*, “to cause to go:” fut. *βήσω*: 1 aor. *ἔβησα*. (Consult note.)

Εἷς, *μία*, *ἓν*, “one.” The root is *έν*, as appearing in the genitive *έν-ός*, and also in the Latin *un-us*; the English *one*, *only* (i. e., *one-ly*); the Sanscrit demonstrative *é-na* (*aina*); the Gothic *aina*, &c

Ἀρχής, *οὔ*, *ὁ*, “a commander.” From *ἀρχή*, “authority,” &c.

Βουληφόρος, *ον*, “counsel-bearing,” “counseling.” Hence, *ἀνὴρ βουληφόρος*, “a counsel-bearing man,” “a counselor.”—From *βουλή*, “counsel,” and *φέρω*, “to bear.”

Ἔστω, 3 sing. pres. imper. of *εἰμί*.

LINE 145. *Αἶας*. Consult line 138.

Ἰδομενεύς, Epic and Ionic *ἦος* and *έος*, Attic *έως*, *ὁ*, “*Idomeneus*,” King of Crete, and leader of the Cretan forces against Troy.—On his return home, he found his kingdom in the hands of a usurper, and retired in consequence to Italy, where he founded a city on the coast of Calabria, which he called Sallentia.

LINE 146. *Πηλείδῃ*, voc. of *Πηλείδης*, *ον*, “*Pelides*.” Consult line 1
Ἐκπαγλότατε, voc. sing. of *ἐκπαγλότατος*, *ον*, “most formidable.” Superlative of *ἐκπαγλος*, *ον*, “striking,” “terrible.” Consult note.

Ἐκάεργον, accus. sing. of *Ἐκάεργος*, *ον*, *ὁ*, “the far-work
LINE 147. *ing one*.” An epithet of Apollo. From *ἐκάς*, “afar,” and *εργον*. Compare remarks on *Ἐκηβόλος*, line 14.

Ἰλάσσεαι, with shortened mood-vowel, Epic for *ἰλάσσηαι*: 2 sing. 1 aor. subj. mid. of the deponent *ἰλάσκομαι*, “to propitiate.” (Consult line 100.)—Observe that *ἰλάσσεαι* is Epic for *ἰλάσῃ*; thus, 1 pers. *ἰλάσωμαι*: 2 (old form) *ἰλάσσηαι*: (Epic and Ionic) *ἰλάσσηαι*, or *ἰλάσσαι*: (Attic) *ἰλάσῃ*.

Ἱερά, accus. plur. neut. of *ἱερός*, *ή*, *όν*, Epic and Ionic for *ἱερός*, *ά*, *όν*, “sacred.” (Consult note.)

Ῥέξας, 1 aor. part. act. of *ρέζω*, “to perform,” “to offer up:” fut *ρέξω*: 1 aor. *ῤεξα* and *ῤῥεξα*. Of the passive, only the aor. infin. *ρεχθῆναι* is used.—According to Buttmann (*Lexil.*, s. v. *χαλινός*, 5), *δέζω* is the same word with *ῥδω*, being formed from it by the transposition of *ε* and *ρ*. Be this as it may, the root *ῥδ* of *ῥδω* is plainly akin to *ῥγ* in *ῥγον*; just as *ρέξω*, with its root *ρέγ*, shows an affinity to the English “wreak.”

Ὑπόδρα, poetic adverb of frequent occurrence in Homer,
LINE 148. but always in the phrase *ὑπόδρα ἰδών*, “having eyed sternly,” “grimly,” “gloomily.”—From *ὑπό* and *δρακ*, the obsolete root of *ἔδρακον* (2 aor. of *δέρκεω*), so that the original form was probably

Line 148-153.

ὑπόδραξ, and the ξ was finally thrown away, as the κ from γύναι (Thiersch, *Gr. Gr.*, § 197, 2.) Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδοα, but with evident incorrectness.

Ἀναιδείην, Epic and Ionic for ἀναιδείαν, accus. sing. of ἀναιδείη, ης, ἡ; Epic and Ionic for ἀναιδεία, ας, ἡ, "shamelessness." From ἀναιδής, "shameless," and this from the negative prefix ἀν and αἰδώς, "sense of shame."

Ἐπιειμένε, voc. sing. perf. part. pass. of ἐπιέννυμι, Epic and Ionic form for ἐφέννυμι, "to put on another, as an additional or outer covering;" middle ἐπιέννυμαι, "to put on one's self, as an upper or outer garment," "to clothe one's self."—Observe that the form of the perf. part. pass., from ἐφέννυμι, would be ἐφεμένος.

Κερδαλέοφρον, voc. sing. of κερδαλέοφρων, ον, "lusting after gain," "whose thoughts turn continually on gain." From κερδαλέος, "looking sharply after one's interests," and this from κέρδος, "gain," and φρήν, φρονέω.

Line 150. Τοί, Epic, Ionic, and Doric for σοί.

Πρόφρων, ον, "with ready mind," "readily," "willingly." Literal, "with forward soul." From πρό and φρήν, φρονέω.

Πείθηται, 3 sing. pres. subj. middle of πείθω, "to persuade;" middle πείθομαι, "to obey."—Consult remarks under ἐπείθετο, line 33.

Ἐλθέμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι. Consult lines 78 and 120.

Ἴφι. Consult line 38.

Line 152. Ἐνεκα, "on account of."

Ἦλθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsynopated form, common in Epic, rare in tragic poetry, whence ἦλθον comes by syncope.

Αἰχμητῶν, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οῦ, ὁ, "a warrior." Literally, "a spearman." From αἶχμη, "the point of a spear."

Τρώων, gen. plur. of Τρώς, Τρωός, ὁ, "a Trojan." Nom. plur. Τρῶες, Τρώων, οἱ, "Trojans."—From Τρώς, Τρωός, ὁ, "Tros," the mythic founder of Troy.

Δεῦρο, "hither," an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "until now," "up to this time."

Μαχησόμενος, fut. part. mid. of the deponent μαχέομαι, "to fight;" fut. μαχήσομαι. and μαχέσσομαι. Epic and Ionic for μάχομαι: fut. Attic μαχοῦμαι: perf. pass. μεμάχημαι and μεμάχεσμαι: 1 aor. Epic ἐμαχησάμην, Attic ἐμαχεσάμην.

Line 153-156.

Οὐτι, "not at all," accus. sing. neut. of οὐτις.

Αἵτιοι, nom. plur. masc. of αἵτιος, α, ον, more rarely ος, ον, "ir fault." From αἷτια, "blame," "fault."

LINE 154. Βοῦς, accus. plur. of βοῦς, βοός, ὁ, ἡ, "cattle." Contract ed form for βόας. The stem is ΒοϜ (βοῦ, *bov*), which, with the appending of the gender-sign ς, becomes βόϜς (*bōv-s*), and this, βοῦς, answering to the Latin *bos*, in the genitive of which, namely, *bōv-is*, the digamma reappears. (*Kühner*, § 272, 2.)—Akin to the Sanscrit *gô*, nom. *gou*, and through that with the English *cow*, the change of β into a *g*-sound, and vice versa, being very frequent in the cognate languages. Thus, βαρύς and *gravis*: βανά in *Corinna*, and γυνή, &c.

Ἥλασαν, 3 plur. 1 aor. indic. act. of ἐλαύνω, "to drive away." Radical signification, "to set in motion," "to drive," more in bodily than mental relations, especially said of driving flocks: fut. ἐλάσω, Epic ἐλάσσω: 1 aor. ἤλασα, poetic ἔλασα, and ἔλασσα.—From ἐλάω, and this akin to the Sanscrit *il*, "to arouse," "to set in motion." (*Eichhoff*, *Vergleichung*, &c., p. 211.)

Ἴππους, accus. plur. of ἵππος, ον, ὁ, "a horse."—Through the dialectic form ἵκκος we trace its identity with the Sanscrit *acva* (Latin *equus*). The Persian *esp* also is between both. (*Pott*, *Etymol Forsch.*, vol. ii., p. 256.)

LINE 155. Ποτέ, "ever." Enclitic particle of time

Φθίη, dat. sing. of Φθίη, ης, ἡ, Epic and Ionic for Φθία, ας, η, "Phthia," the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Œta and the Maliac Gulf.

Ἐριβώλακι, dat. sing. of ἐριβώλαξ, ακος, ὁ, ἡ, "deep of soil." More literally, with large clods of rich, loamy soil, which does not crumble away, like sand, under the plough; hence "fertile," "rich-soiled."—From ἐρι, intensive prefix, and βῶλαξ, same as βῶλος, "a clod of earth."

Βωτιανείρη, dat. sing. of βωτιανείρη, Epic and Ionic for βωτιάνειρα, ἡ, "nurse of heroes." More literally, "man-feeding." An epithet of fruitful countries; as, for example, Phthia. No such adjective as βωτιάνειρος, ον, seems to have been used.—From βῶτις, fem. of βῶτης, and this from βόσσω, "to feed," and ἀνήρ.

LINE 156. Καρπὸν, accus. sing. of καρπός, οὔ, ὁ, "fruit," "productions of the earth."—Perhaps from the same root as κάρφω, "to make dry," &c., and κάρφος "any small dry body;" and hence, strictly, that which is dry, and so ripe.

Line 156-159.

Ἐδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent δηλοῦμαι "to injure," "to destroy:" fut. δηλήσομαι: 1 aor. ἐδηλήσάμην: perf. in a passive signif., δεδήλημαι.—Akin to the Sanscrit *dal*, "to hew," "to cleave," &c. (*Eichhoff, Vergleich.*, p. 205.)

Μεταξύ, "between." Radical signification, "in the midst." Used also of time, "during," "while."—From μετά.

Οὔρεα, Epic and Ionic for ὄρη, nom. plur. of οὖρος, εος, τό.
LINE 157. Epic and Ionic for ὄρος, εος, τό, "a mountain."—Perhaps from the radical ὄρω, "to arouse," "to make to rise," and hence *any thing rising up*.

Θάλασσα. Consult line 34.

Ἠχέεσσα, nom. sing. fem. of ἡχέεις, εσσα, εν, "loud-resounding," "loud-roaring."—From ἦχος, "a sound," "a noise," &c.

Ἄναιδής, voc. sing. of ἀναιδής, ἐς, "shameless."—From
LINE 158. the negative prefix ἀν and αἰδώς, "shame."

Ἄμα, "together with," "along with."—Akin to the Sanscrit preposition *sam*. (*Donaldson, New Crat.*, p. 236.)

Ἑσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἑπομαι, "to follow;" imperf. εἰπόμην: fut. ἑπομαι: 2 aor. ἐσπόμην.—The active ἑπω, "to be about or with," belongs solely to the old poetry; only some compounds, especially διέπω and περιέπω, having established themselves in prose.—The deponent ἑπομαι is the Latin *seq-uor*, the letter *s* taking the place of the aspirate, as in ὕλη, *sylna*; and *q* that of *p*, as in πέτορες (*Æolic* for τέσσαρες), *quatuor*.

Ὅφρα, "in order that." Conjunction, marking the end or object in view.

Χαίρης, 2 sing. pres. subj. act. of χαίρω, "to rejoice," "to be glad;" fut. χαιρήσω: 2 aor. ἐχάρην: perf., with present signif., κεχάρηκα. the usual perfect being κεχάρημαι.

LINE 159. Τιμήν, accus. of τιμή, ἥς, ἥ. (Consult note.)

Ἀρνύμενοι, pres. part. of the deponent ἄρννμαι, "to seek to gain," "to gain by one's own exertions," "to acquire." Used only in the present and imperfect, and taking its other tenses from αἶρομαι: fut. ἄροῦμαι.—A lengthened form of αἶρω, as πτάρννμαι is of πταίρω.

Μενέλαω, dat. sing. of Μενέλαος, ου, ό, "*Menelaus*," brother of Agamemnon, and King of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνῶπα, voc. sing. of κυνώπης, ου, ό, "dog-eyed," "dog-faced," i. e., shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery.—From κύων, "a dog," and ὤψ, "look," "visage," &c

Line 160-164.

LINE 160. Μετατρέπη, 2 sing. pres. indic. middle of μετατρέπω, "*to turn round.*" In the middle, μετατρέπομαι, "*to turn one's self round toward any thing,*" "*to turn one's self and go after a thing,*" and hence "*to regard,*" &c.; fut. ψομαι.—From μετά and τρέπω.

'Αλεγίζεις, 2 sing. pres. indic. act. of ἀλεγίζω, "*to care for,*" "*to trouble one's self about a thing.*"—From ἀλέγω, "*to trouble one's self.*"

LINE 161. Γέρας. Consult line 118.

'Αφαιρήσεται, fut. infin. middle of ἀφαίρω, "*to take away,*" "*to take from:*" fut. ἦσω: fut. middle ἦσομαι. From Homer downward, the middle is more frequent than the active.—From ἀπό and αἶρέω.

'Απειλεῖς, 2 sing. pres. indic. act. of ἀπειλέω, "*to threaten:*" fut ἦσω.—The common notion is that of *speaking loud*, whence, with ἀπελλάζω, it is referred to ἡπύω.

LINE 162. Ἐμόγησα, 1 aor. indic. act. of μογέω, "*to toil:*" fut. ἦσω.—From μόγος, "*toil.*"—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγ-ος shows an affinity to μέγας, mag-nus, &c., the idea implied in μόγ-ος and μόχ-θος, especially the latter, being that of something *great* placed or laid upon one.

Δόσαν, 3 plur. 2 aor. indic. act. for ἔδοσαν, the augment being dropped, from δίδωμι, "*to give:*" fut. δώσω: 1 aor. ἔδωκα: 2 aor ἔδων: perf. δέδωκα.

Υῖες, Epic nom. plur., as from a stem υῖς, "*a son:*" gen. νίος: dat. υῖι: accus. υῖα: dual υῖε: plur., nom. υῖες, &c. The Epic dialect also declines in another way as from a stem υιεύς: gen. νιεύς: dat. νιέϊ: accus. νιέα, &c.

LINE 163. Ἴσον, accus. sing. neut. of ἴσος, η, ον, "*equal to,*" "*the same as.*"—Observe that the ι in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is ἴσος, &c.

'Οπότε, Epic for ὁπότε, "*when.*"

LINE 164. Ἐκπέρσωσι, 3 plur. 1 aor. subj. act. of ἐκπέρθω, "*to sack.*" Consult line 19.

Εὐναιόμενον, accus. sing. neut. of εὐναιόμενος, η, ον, "*well-inhabited,*" "*well-peopled.*" Properly an adjective, and not a participle, since we find no such verb as εὐναίω or εὐναίομαι.—From εὖ and ναίω "*to inhabit.*"

Πτολίεθρον, ον, τό, "*a city.*" In form a diminutive from πτόλις (old form) for πόλις, but, in usage, equal in general to πόλις itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.

Line 165-168.

Πλείων, accus. sing. neut. of πλείων, πλείον, "the greater (part)." Literally, "more." Comparative of πολλός, "many."—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires. In Attic prose, on the other hand, πλείων is far the most frequent; but in the neuter, πλέον is more usual, especially as it approaches the adverbial signification.

Πολυαΐκος, gen. sing. of πολυαΐξ, ἴκος, "harassing." Literally, "with much collision." From πολύς and ἄττω, "to rush," "to dart," &c.

Διέπονσι, 3 plur. pres. indic. act. of διέπω, "to dispatch." LINE 166. More literally, "to manage," "to be busied upon a thing:" fut. ψω.—From διαύ and ἔπω. Consult line 158, remarks on ἐσπόμην.

Ἀτάρ, conjunction, "but," "yet," "however," "nevertheless." Like the Latin *at*, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form αὐτάρ is Epic only.

Δασμός, οὐ, ὁ, "a division," "a sharing of spoil."—From δαίω, "to divide." Consult remarks on δέδασται, line 125.

Ἴκηται, 3 sing. 2 aor. subj. mid. of ἰκνέομαι, "to come." Consult remarks on ἴκεσθαι, line 19.

Μεῖζον, nom. sing. neut. of μείζων, ον, irregular comparative of μέγας. Homer and the Attics use μείζων, ον, &c., but in Ionic prose we find μέζων, ον: Doric μέσδων: Bæotian μέσσων.—The root μέγ-ας appears in Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih* or *meah*, German *mach-t*, English *mickle*, *much*, *might*, &c.

Ὀλίγον, accus. sing. neut. of ὀλίγος, η, ον, "small."—Akin to the Sanscrit *laghu*, and English *light*; and through *laghu*, with ἐλαχύς, and the Latin *levis*. (Pott, *Etymol. Forsch.*, vol. i., p. 87.)

LINE 168. Νῆας. Consult line 12.

Ἐπὴν, Epic and Ionic for ἐπὶ ἅν "whenever." Contracted from ἔπει and ἦν, for ἄν.

Κεκάμω, 1 sing. 2 aor. subj. act., with Epic reduplication, for κάμα, from κάμνω, "to become weary," "to be tired or worn out." More literally, "to work," "to labor hard," and then "to work one's self weary;" fut. mid. καμοῦμαι, Epic καμέομαι: 2 aor. ἐκάμον: perf. κέκμηκα, which Homer mostly uses in the Epic participles κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also κεκμηότας.—Pott connects κάμνω with the Sanscrit *ksham*, "tolerare," "perpeti."

Πολεμίζων, pres. part. act. of the frequentative verb πολεμίζω, "to wage war," "to war:" fut. ἴσω, Doric ἰξω, which last is the only future used by Homer

Line 169-174.

LINE 169. Εἶμι. Present in a future sense. (Consult note.)

Φθίηνδε, "to Phthia." More literally, "Phthia-ward." Adverb, compounded of the accus. sing. of Φθίη, Epic and Ionic for Φθία, and the suffix δε denoting motion toward a place. Consult Excursus V., and also remarks on Φθίη, line 155.

Φέρτερον, nom. sing. neut. of φέρτερος, α, ον, "better," assigned as an irregular comparative to ἀγαθός: superlative φέρτατος.—From φέρω, like fortis from fero in Latin.

LINE 170. Οἶκαδε. Consult line 19.

Ἴμεν, Epic for ἰέναι, pres. infin. of εἶμι, "to go." Earliest form ἰμεναι.—Consult remarks on χολωσέμεν, line 78.

Κορωνίσιν, dat. plur. of κορωνίς, ἰδος, ἥ, "of bending-sterns." Hence, in a general sense, "curved," "bent," &c. In Homer always said of ships. (Consult note.)

Οἶω. Consult line 59.

LINE 171. Ἄτιμος, ον, "unhonored," "dishonored."—From ἄ, priv., and τιμή.

Ἐών, Epic and Ionic for ὦν, from εἶμι, "to be."

Ἄφενος, τό, "abundance." Consult note.—According to the grammarians, from ἀπό, and ἔνος or ἔνος, "a year," and hence denoting "annual income," or "produce." Buttmann, however, condemns this etymology, and deduces the word from an old form ἀφνύς, εἶα, ύ, of which, according to him, ἀφνειός was a lengthened form. (*Lexil.*, p. 177, ed. Fishl.)

Ἀφύξειν, fut. infin. act. of ἀφύσσω, "to obtain." Literally, "to draw," said, properly, of drawing liquids from a larger vessel by means of a smaller: fut. ἀφύξω: 1 aor. ἤφῃσα, or, Epic and without augment, ἄφυσσα.—Middle, ἀφύσσομαι, "to draw for one's self."

LINE 173. Φεύγε, 2 sing. pres. imper. of φεύγω, "to flee," "to desert": fut. φεύξομαι, Doric and Attic φευξοῦμαι: 2 perf. πέφευγα: 2 aor. ἔφηνγον. Later authors have also a so-called 2 fut. φνγῶ.—Compare remarks under φύγομεν, line 60.

Μάλα, adverb. "By all means." Literally, "very," "very much," "exceedingly," &c.

Τοί, for σοί. Epic and Ionic.

Ἐπέσονται, 3 sing. perf. indic. pass. of ἐπισεύω, "to set in motion," either against a person, or for the accomplishment of a certain object (i. e., toward any thing). Hence, "to incite," "to set on," &c.; perf. pass. ἐπέσσῃμαι: pluperf. ἐπέσσῃμην, &c.—From ἐπί, "against," or "toward," and σεύω, "to put in quick motion," "to urge," &c.

LINE 174. Λίσσομαι, "to entreat," "to beseech," &c. Middle dependent. Consult line 15.

Line 174-179.

Εἴνεκα, Epic and Ionic for ἐνεκα.

Ἐμεῖο, Epic for ἐμοῦ, gen. of ἐγώ.

Μένειν, pres. inf. act. of μένω, "to remain:" fut. μενῶ: perf. μεμένηκα: 2 perf. μέμονα: 1 aor. ἔμεινα. The Epic and Ionic future is μενέω.—The 2 perf. μέμονα occurs only once as a connection of μένω: every where else it has the meaning of "I desire strongly," "I long or yearn for," "I strive," &c., and conveys the idea of a steadfast, fixed purpose.—Compare with μένω the Latin *maneo*, &c.

LINE 175. Τιμήσουσι, 3 plur. fut. act. of τιμάω, "to honor:" fut. τιμήσω: 1 aor. ἐτίμησα, &c. From τιμή.

Μητιετα, Epic and Æolic for μητιέτης, ου, ὁ, "the counselor," "the adviser." An epithet of Jove, equivalent, in effect, to "all-wise."—Formed from μῆτις, "counsel," "advice," and this last akin to the Sanscrit *mati*, "thought," "counsel," with which compare the German *muth*.

LINE 176. Ἐχθιστος, "most hateful," "most odious." Irreg. superlative of ἐχθρός: comparative ἐχθίων.—From ἐχθος, "hatred," which Buttmann derives from ἐκ, ἐξ, ἐκτός, just as the original signification of *hostis* was a "stranger," one from *without*.

Ἐσσί, Epic and Doric for εἰς or εἰ, "thou art," 2 pers. sing. of εἰμί. Strictly speaking, ἔσσί is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφέων, Epic and Ionic for διοτρεφῶν, gen. plur. of διοτρεφής, εἰς, "Jove-nurtured," "cherished by Jove." (Consult note.)—From Ζεύς, gen. Διός, and τρέφω, "to nurture," &c.

Βασιλήων, Epic and Ionic for βασιλέων, gen. plur. of βασιλεύς, "a king."

LINE 177. Τοί for σοί.

Ἐρις, gen. ἰδος, ἡ, "strife."—Probably akin to the Sanscrit *rush*, Latin *iras-ci*.

LINE 178. Καρτερός, ἅ, ὅν, another and perhaps earlier form of κρατερός, "powerful," "valiant." Commonly regarded as Epic and Ionic for κρατερός.—From κάρτος, Epic and Ionic for κράτος, with which compare the German *hart*, and English *hard*.

Ἐσσι. Consult line 176.

LINE 179. Σῆς, Epic and Ionic for σαῖς, dat. plur. fem. of σός, σή, σόν, "thy," possessive pronoun of the second person.

Ἐτάροισιν, Epic and Ionic for ἐτάροις, dat. plur. of ἑταρος, ου, ὁ, "a follower," "a companion." Epic and Ionic for ἐταῖρος, ου, ὁ, same signification.—Probably from ἔθος, "custom," &c., or else from the

Line 179—182.

same root with this, and denoting one accustomed to be with another, and, therefore, *sure, trusty*.

LINE 180. Μυρμιδόνεσσιν, Epic and Ionic for Μυρμιδόσιν, dat. plur. of Μυρμιδών, ὄνος, ὅ, "*a Myrmidon*." In the plural Μυρμιδόνες, ων, "*the Myrmidons*," a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repeople his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called *Myrmidones*, as having sprung from *ants* (μύρμηκες), a story founded merely upon the resemblance between the two terms Μυρμιδών and μύρμηξ. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

*Ανασσε, pres. imperat. of ἀνάσσω, "*to rule over*:" fut. ξω. From ἀναξ, "*a king*," &c.

Σέθεν, Epic, poetic, and Attic for σοῦ, gen. of σύ, "*thou*." Consult Excursus V., on the suffix *θεν*, and its genitive force.

*Αλεγίζω, "*to regard*," "*to trouble one's self about a thing*." Frequentative form from ἀλέγω, same signification.

LINE 181. *Οθομαι, "*to care for*," "*to take heed*." Deponent verb, only used in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity*. *Οθομαι will then be akin to ὀσσομαι, or ὀττομαι, "*to look at*," &c., just as in German we have *scheuen*, "*to be shy*," and *schauen*, "*to look*;" and as a provincialism, moreover, the latter word is used instead of the former.

Κοτέοντος, gen. sing. pres. part. of κοτέω, "*to be angry*," "*to bear one a grudge*." The middle κοτέομαι is also used, in the same signification with the active.—From κότος, "*grudge*," "*rancor*," "*ill will*."

*Απειλήσω, 1 sing. fut. of ἀπειλέω, "*to threaten*." (Consult line 161.)

LINE 182. Ἔμε, emphatic form of the accus. of ἐγώ.

*Αφαιρείται, 3 sing. pres. indic. mid. of ἀφαιρέω, "*to take away*." Consult line 161.

Line 182-188.

Χρυσήδα. Consult line 111.

LINE 184. Ἄγω, 1 sing. pres. subjunctive (not indicative) of ἄγω
(Consult note.)

Βρισηίδα, accus. sing. of **Βρισηΐς**, ἴδος, ἡ, "*Briseïs*." Literally, "*the daughter of Briseus*." A female patronymic from **Βρισεύς**, Epic gen. ἦος, for ἑας, ὁ, '*Briseus*,' according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lyrnessus.

Καλλιπάρηον. Consult line 143.

LINE 185. **Κλισίηνδε**, "*to thy tent*." Adverb, compounded of the accus. of **κλισίη**, ης, ἡ, Epic and Ionic for **κλισία**, ας, ἡ, "*a tent*," and the suffix **δε** denoting motion toward. Consult, as regards the true force of **κλισία**, the remarks on **κλισίας**, line 306.

LINE 186. Ὅσσον, Epic for ὅσον, "*how much*," accus. neut. of ὅσος, η, ον, taken adverbially.

Φέρτερος. Consult line 169.

Σέθεν. Consult line 180.

Στυγέη, Epic for **στυγῇ**, 3 sing. pres. subj. act. of **στυγέω**, "*to hate*," "*to dread*;" fut. ἥσω. Lengthened from a root **στυγ**, whence the derivative tenses used by Homer are formed; namely, 1 aor. **ἔστυξα** : 2 aor. **ἔστῦγον**, &c.

LINE 187. Ἴσον. Consult line 163.

Φάσθαι, pres. infin. middle of **φημί**, "*to say*," "*to declare*."—Middle **φάμαι**, "*to call one's self*," &c. (Consult line 33.)

Ὁμοιωθήμεναι, Epic, Doric, and Æolic for **ὁμοιωθῆναι**, 1 aor. inf. pass., with a middle signification, from **ὁμοιόω**, "*to make like*," "*to liken*," "*to compare*;" fut. **ὁμοιόσω**. Middle **ὁμοιόομαι**, "*to liken one's self*," "*to compare one's self unto another*."—From **ὁμοιος**, "*alike*."

Ἀντην, "*openly*," adverb. More literally, "*face to face*," "*in front*," "*over against*."—From **ἀντί**.

LINE 188. **Φάτο**, Epic and Ionic for **ἔφατο**, the augment being dropped, 3 sing. imperf. indic. middle of **φημί**, "*to speak*." Middle **φάμαι** : imperf. **ἐφάμην**, Epic and Ionic **φάμην**.

Πηλείωνι, dat. sing. of **Πηλείων**, **ωνος**, ὁ, "*the son of Peleus*." Poetic form of patronymic in place of the more usual **Πηλείδης**. (Consult line 1.)

Ἄχος, εος, τό, "*indignant grief*." Consult remarks on **ἀχνύμενος**, line 103.

Γένετο, Epic and Ionic for **ἐγένετο**, the augment being dropped, 3 sing. 2 aor. indic. mid. of **γίνομαι**.

Οἱ, "*unto him*," i. e., "*his*," dat. sing. of the pronoun of the third person : nom. (wanting) : gen. **οῦ** : dat. **οἷ**, &c. (Consult line 72.)

Line 188-193.

ἦτορ, τό, "the heart." In Homer always in the nominative or accusative; but the dative ἦτορι occurs in Simonides (7, 7).—From *Il.*, xxi., 386, ἐνὶ φρεσὶ θυμὸς ἦτο, it has been inferred that ἦτορ has ἀημι for its root, and so, like *animus* and *anima*, strictly denotes the *breath*.

LINE 189. Στήθεσιν, Epic for στήθεσιν, dat. plur. of στήθος, εος, το, "the breast."—Probably from ἵστημι, "that which stands up."

Λασίοισι, Epic and Ionic for λασίοις, dat. plur. neut. of λάσιος, ία, ιον, "hairy." (Consult note.)—Probably akin to λαῖνα, χλαῖνα, and Latin *lana* and *læna*.

Διάνδιχα, "two ways." Adverb, from διά, ἀνά, and δίχα, "in two." "asunder."

Μερμήριξεν, Epic and Ionic for ἐμερμήριξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "to meditate," "to ponder." More literally, "to be full of cares;" fut. ξω.—From μέρμηρα, ας, ή, collateral form of μέριμνα "care," "trouble," and this from μέρμερος, ον, "care-laden," which last is probably connected with μερίζω, "to divide," and μέρος.

LINE 190. Φάσγανον, ον, τό, "a sword."—Said to be changed from σφάγανον, and to come from σφάζω, "to slay."

Ὀξύ, accus. sing. neut. of ὀξύς, εῖα, ύ, "sharp," "keen-edged."—Akin, probably, to ὠκύς, "swift," and denoting that which makes its way *swiftly* through opposing obstacles.

Ἐρυσάμενος, Epic for ἐρυσάμενος, 1 aor. part. middle of ἐρύω, "to draw;" fut. ἐρύσω, Epic ἐρύσσω: perf. pass. εἶρῃμαι.—Epic and Ionic present εἶρύω: fut. εἶρύσω, &c.—Middle ἐρύομαι: fut. σομαι.

Μηροῦ, gen. sing. of μηρός, οῦ, ό, "the thigh."

LINE 191. Ἀναστήσειεν, 3 sing. 1 aor. opt. act. Æolic form for ἀναστήσαι, from ἀνίστημι, "to cause to rise up;" fut. ἀναστήσω, &c.

Ἐναρίζοι, 3 sing. pres. opt. of ἐναρίζω, "to slay;" fut. ξω. Properly, "to spoil a slain foe," from ἐναρα, "the arms of a slain foe."

LINE 192. Παύσειεν, 3 sing. 1 aor. opt. act. Æolic form for παύσαι, from παύω, "to cause to cease:" fut. σω. In the middle παύομαι, "to cause one's self to cease," "to cease."

Ἐρητύσειε, 3 sing. 1 aor. opt. act. Æolic form for ἐρητύσαι, from ἐρητύω, "to check," "to restrain;" fut. σω.—Akin to ἐρύω, ἐρύκω, ἐρωέω.

LINE 193. Ὀρμαίνε, 3 sing. imperf. indic. act. of ὀρμαίνω, "to deliberate" (consult note): fut. ὀρμαῖνῶ. Used by Homer only in the present, imperfect, and 1 aor. ὠρμηνα, always with the augment.—From ὀρμάω, "to urge," "to incite."

Line 194–196.

LINE 194. ἔλκετο, Epic and Ionic for εἴλκετο, the augment being dropped, 3 sing. imperf. indic. middle of ἔλκω, “to draw;” fut. ἔλξω : 1 aor. εἴλξα, but only among later writers, the derivative tenses being mostly formed from ἔλκνυ : fut. ἔλκνυω : 1 aor. εἴλκνυσα : 1 aor. pass. εἴλκνυσθην : perf. pass. εἴλκνυσμαι : whereas the present ἔλκνυ itself is only used by later writers. In early Epic, ἔλκέω.—Akin to ἐλεῖν, and also to θέλγειν. (Donaldson, *New Crat.*, p. 564.)

Κολεοῖο, Epic and Ionic for κολεοῦ, gen. sing. of κολεός, οὔ, ὅ, “a scabbard,” “a sheath.” Homer uses both κολεός and the Ionic κονλεός, but in Attic it must always be κολεός.—Akin to κοῖλος, the German *hohl*, English *hollow*.

Ξίφος, εος, τό, “a sword.” Homer usually represents it as large (μέγα) and sharp, or pointed (ὀξύ), also as two-edged (ἄμφηκες). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών). In Homer, a sword is also called φύσανον and ἄορ. Among later writers, the ξίφος was a straight sword, and the μάχαιρα (or Homeric *knife*) was a *sabre*.—According to the *Etymol. Mag.*, from ξύω, and so ξύφος is said to have been used in some dialects for ξίφος. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic *ssaif*, “a sword.” (Pott, *Etymol. Forsch.*, vol. ii., p. 215.)

Ἀθήνη, ης, ῆ, “Minerva,” the goddess of wisdom. The Laconian form of the name, Ἀσάνα, connects this deity with the *Asi* of Oriental and Scandinavian mythology.

LINE 195. Οὐρανόθεν, “from heaven.” Adverb, compounded of οὐρανός, “heaven,” and the suffix *θεν*, with a genitive force. Consult Excursus V.

Ἔκε, 3 sing. 1 aor. indic. act. of ἔημι, “to send :” fut. ἤσω : perf. εἵκα : 1 aor. ἤκα.

Λευκώλενος. Consult line 55.

Ἦρη. Consult line 55.

LINE 196. Ἄμφω, τῷ, τῷ, and also οἱ, αἱ, τῷ : gen. and dat. ἀμφοῖν. “Both.” Compare the Latin *ambo*. Both *ambo* and ἄμφω are akin to the Sanscrit *oubha*, “both.” Buttmann traces an affinity also between ἀμφί, “around,” and ἄμφω, the idea of *around* having become limited, in later writers, to “on two sides,” “on both sides.” (*Lexilogus*, p. 96, ed. *Fishl.*)

Ὀμῶς, “equally,” “alike.” But ὁμως, “nevertheless,” “notwithstanding.”

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, “to love :” fut. ἥσω. From φίλος, η, ον.

Line 193-199.

Κηδομένη, nom. sing. fem. pres. part. of κήδομαι, "to care for." Consult line 56.)

LINE 197. Στή, Epic and Ionic for ἔστη, 3 sing. 2 aor. indic. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:" 2 aor. ἔστην, "I stood."

Ὀπιθεν, Epic for ὀπισθεν, "behind," "at the back."—Probably from ὀπισ, akin to ἀνόπιν, κατόπιν, μετόπιν, ὀπίσω, ὀφέ.

Ξανθῆς, gen. sing. fem. of ξανθός, ἡ, ὅν, "auburn," "golden-colored." In Homer, Achilles always has ξανθῇ κόμη. The same is also assigned to females; and hence, perhaps, as fair, blonde hair was rare in the South, this may have belonged to the ancient ideal of youthful beauty. For example, Apollo always has it; and on the Attic stage it marked princely youths.—Perhaps ξανθός, i. e., κ-σαν-θός, may have some affinity to the German and Swedish sand, and the original meaning of the term may have been, "of sandy color."

Κόμης, gen. sing. of κόμη, ης, ἥ, "the hair." Latin coma.

Ἔλε, Epic for εἶλε, the augment being dropped, 3 sing. 2 aor. indic. act. of αἰρέω, "to catch," "to seize:" fut. αἰρήσω: perf. ἤρηκα 2 aor. εἶλον, &c.

Πηλείωνα, accus. sing. of Πηλείων, ωνος, ὁ. Consult line 188.

LINE 198. Οἶω, dat. sing. of οἶος, οἷη, οἶον, "alone." Consult line 118.

Φαινόμενη, nom. sing. pres. part. middle of φαίνω, "to show:" middle φαίνομαι, "to appear" (i. e., "to show one's self"): fut. φανῶ 1 aor. ἔφηνα: later perfect πέφαγκα: 2 perf. πέφηνα: fut. mid. φανούσαι: 2 aor. pass. ἐφάνην, &c.—Lengthened from the root φα, which appears in φάος, Sanscrit bha, "lucere." (Pott, Etymol. Forsch., vol. i., p. 194.)

Ὀρᾶτο, 3 sing. imperf. indic. middle of ὁράω, "to see." Homer always uses the middle in an active signification: fut. ὄψομαι, middle in form, but always active in signification: perf. ὥρακα, &c.—Consult, as regards the etymology of the word, line 56.

LINE 199. Θάμβησεν, Epic for ἐθάμβησεν, augment dropped, 3 sing. 1 aor. indic. act. of θαμβέω, "to be astonished," "to be amazed:" fut. ἥσω.—From θάμβος, "astonishment," and this akin to θάομαι and θαῦμα.

Ἐτρέπετο, 3 sing. 2 aor. indic. middle of τρέπω, "to turn:" fut. τρέψω: perf. τέτροφα: and later τέτραφα: 2 aor. ἔτραπον: middle τρέπομαι, "to turn one's self:" 2 aor. ἐτραπόμην.

Ἐγνώ, 3 sing. 2 aor. indic. act. of γινώσκω, "to know," fut. mid. γνώσομαι: perf. act. ἔγνωνκα: 2 aor. ἔγνων.—Reduplicated from the root γνοέω (γνώσκω, Latin nosco), γι-γνώσκω. Observe that γνοέω, the

Line 199–203.

root of γινώσκω, which appears in ἄγνοέω, and in νοῦς, νοέω, &c., recur in most of the kindred languages : Latin, *nosco*, *nosci* : English, *know* : German, *kennen*, &c.

ΠΑΛΛΑΔΑ, accus. sing. of Παλλάς, ἄδος, ἡ, "*Pallas*," an epithet of Minerva ; hence, in Homer, always Παλλὰς Ἀθήνη, or Παλλὰς Ἀθηναίη, but after Pindar it is also used alone. — Usually derived from πάλλω, "*to brandish*," hence "*the Brandish-r*" of the spear or ægis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from πάλλαξ, in the most ancient signification of the term, namely, "*the maiden*," "*the virgin*," being related to it, as ὄρνις to ὄρνις.

Ἀθηναίην, accus. sing. of Ἀθηναίη, ης, ἡ, "*Minerva*." Another form for Ἀθήνη. Consult line 194.

Δεινῷ, nom. dual neut. of δεινός, ἡ, ὄν, "*dreadful*," "*fearful*" Consult line 49.

Ὅσσε. Consult line 104.

Φάανθεν, Epic lengthened form for φάνθεν, and this Epic and Doric for ἐφάνθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of φαίνω, "*to show*," middle φαίνομαι, "*to appear*."

Μιν, Epic and Ionic for αὐτήν.—Μιν is, in fact, the Epic an' Ionic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτήν, stands elsewhere for αὐτόν and αὐτό. It is much more rare as 3 pers. plur. for αὐτούς, αὐτάς, αὐτά.—Consult line 29.

Ἐπεα, Epic and Ionic for ἔπη, accus. plur. neut. of ἔπος, "*a word*." Consult line 77.

Πτερόεντα, accus. plur. neut. of πτερόεις, ὅεσσα, ὅεν, "*winged*." (Consult note.)—From πτερόν, "*a wing*."

Προσηύδα, 3 sing. imperf. indic. act. of προσευδάω, "*to address unto one*." From πρόσ and αὐδάω.

Τίπτ', for τίποτε, "*why, then*," compounded of the interrogative τί, and the adverbial ποτέ. It answers to the Latin *quid tandem*.

Αἰγίοχοιο, Epic and Ionic for αἰγίοχον, gen. sing. of αἰγίοχος, ον "*ægis-bearing*." An epithet of Jupiter.

Τέκος, εος, τό, "*offspring*." (Consult note.)

Εἰλήλουθας, Epic for ἐλήλυθας, 2 sing. perf. indic. act. of ἐρχομαι, "*to come*:" fut. ἐλεύσομαι : 2 perf. ἐλήλυθα : Epic εἰλήλουθα. Consult line. 120.

ΛΙΝΕ 203. Ὑβριν, accus. sing. of ὕβρις, εως, ἡ Epic ἑβοις ιος, "*in*

Line 203-207.

solence," "wanton violence," arising from the pride of strength, passion, &c.—Derived, probably, from *ὑπέρ*, as implying an assumption of authority over others.

ἴδω, 2 sing. 2 aor. subj. middle of *εἶδω*, "to see," "to witness;" 2 aor. *εἶδον*, in Epic often without augment, *ἴδον*: 2 aor. mid. *εἰδόμην*, in Homer, more frequently, *ἰδόμην*, without augment.—*Εἶδω* (*ἴδω*) is a radical form wholly obsolete in the present, which is supplied by *ὄραω*. Its tenses form two families, one exclusively in the signification "to see," and the other "to know." The meaning "to know" comes through the 2 perf. *οἶδα*, for what one *has seen and observed*, that one *knows*.—The root *ἴδω*, or, with the digamma, *φίδω*, has a direct affinity with the Latin *video*. So, again, *φίδω*, *φοῖδ-α*, connect themselves with the English "to wit," "wot;" the German *wissen*, and the Sanscrit *wid*, "to know."

Ἀτρεῖδαο, old form of the genitive, for the later *Ἀτρείδου*. This genitive form in *αο* appears to have been the earliest one, and was subsequently contracted into *ω* (by the Dorians into *ᾱ*). This *ω*, again, was made more open by inserting an *ε* before it, and hence we have, in Homer, from the nominative *Ἀτρείδης*, the two genitive forms *Ἀτρεῖδαο* and *Ἀτρείδεω*.

LINE 204. *Ἐρέω*, Epic and Ionic for *ἐρῶ*, fut. of the rare present *εἶρω*, "to declare," "to tell," &c. Consult line 76.

Τελέεσθαι, Epic and Ionic for *τελέεσθαι*, fut. inf. mid., with passive signification, of *τελέω*, "to accomplish;" fut. act. *τελέσω*: perf. *τετέλεκα*: fut. mid. *τελέσομαι*: Epic and Ionic *τελέομαι*: Attic *τελοῦμαι*. Consult line 82, remarks on *τελέσση*.

Οἶω. Consult line 59.

LINE 205. *Ἦς*, or *ῆς*, Epic and Ionic for *αἷς*, dat. plur. fem. of the possessive pronoun, *ὅς*, *ῆ*, *ὅν*, "his," "her" "its."—Observe that the Epic and Ionic form for *ὅς*, *ῆ*, *ὅν*, itself, is *ἐός*, *ἐή*, *ἐόν*.

Ὑπεροπλῆρσι, Epic and Ionic for *ὑπεροπλῆιαις*, dat. plur. of *ὑπεροπλία*, *ας*, *ῆ*, "arrogance," "proud confidence," especially in arms.—From *ὑπέρ* and *ὄπλα*, "arms."

Τάχα, "soon," "at some early period." Adverb, from *ταχύς*, *εἶα*, *ύ*, "swift."

Ὀλέσση, Epic for *ὀλέσῃ*, 3 sing. 1 aor. subj. act. of *ὀλλυμι*, "to lose," "to destroy;" fut. *ὀλέσω*: perf., with reduplication, *ὀλώλεκα*: 1 aor. *ὤλεσα*.

LINE 206. *Γλαυκῶπις*, *ιδος*, *ή*, "bright-eyed." (Consult note.)—From *γλαυκός*, "shining," "silvery," and *ὤψ*, "the eye."

LINE 207. *Παύσουσα*, fut. part. act. of *παύω*, "to cause to cease" Consult line 192.

Line 207-214.

Μένος, εος, ἰ, “*avivement*.”—Consult line 103.

Αἶ, Epic and Doric for εἶ, “*if*.”—Consult line 66.

Πιθῆναι, Epic and Ionic for πίθη, 2 sing. 2 aor. subj. mid. of πείθω, “*to persuade*.” Middle πείθομαι, “*to obey*,” 2 aor. mid. ἐπιθόμην : 2 aor. subj. πίθωμαι : 2 pers. (old form) πίθησαι : (Epic and Ionic) πίθηται : (Attic) πίθη.

LINE 208. Οὐρανόθεν, &c. Consult lines 195, 196.

LINE 210. Ἄγε. Consult line 62.

Ἀῆγε, 2 sing. pres. imperat. of λήγω, “*to cease from*,” “*to leave off*,” fut. ξω. It occurs also, though less frequently, in a transitive sense, “*to still*,” “*to appease*,” “*to stay*.”—Akin to the English “*to lay*,” i. e., “*to allay*,” and probably the same originally as λέγω, in the signification “*to cause to lie down*,” &c.

Ἐριδος, gen. sing. of ἐρις, ιδος, ῆ, “*strife*,” “*contention*.” Consult line 177.

Ξίφος. Consult line 194.

Ἔλκεο, Epic and Ionic for ἔλκον, 2 sing. pres. imperat. middle ο, ἔλκω, “*to draw*,” fut. ξω. (Consult line 194.)—Old form of 2 pers. ἔλκεσο : Epic and Ionic ἔλκεο : Attic ἔλκον.

LINE 211. Ὀνειδίσουν, 2 sing. 1 aor. imper. act. of ὀνειδίζω, “*to reproach*,” “*to abuse*,” fut. ἴσω. From ὀνειδος, “*reproach*.” The Sanscrit root is *nid*, “*vituperare*,” so that ὀ seems to be euphonic. (Pott, *Etymol. Forsch.*, vol. ii., p. 164.)

Ἔσεται, Epic for ἔσται, 3 sing. fut. of εἶμί, “*to be*.”

LINE 212. Ἐξερῶ, Epic and Ionic for ἐξερῶ, fut. of ἐξειπεῖν, “*to declare openly*.” Homer has only this form; but in later writers we find a perfect ἐξείρηκα; a perf. and pluperf. pass., and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἐρέω. Consult remarks on ἐρέω, line 76.

Τετελεσμένον, nom. sing. neut. of perf. part. pass. of τελέω, “*to accomplish*,” fut. τελέσω : perf. τετέλεκα : perf. pass. τετέλεσμαι.—From τέλος, “*an end accomplished*.”

LINE 213. Τόσσα, Epic for τόσα, from τόσος, η, ον, “*so many*.”

Πάρεσεται, Epic and Ionic for πάρεσται; 3 sing. fut. ind. of παρ-μι, “*to be present*.”—From παρά and εἶμί.

Ἀγλαά. Consult line 23.

LINE 214. Ὕβριος, gen. sing. of ὕβρις, ιος, ῆ, Epic and Ionic for ὕβρις, εως, ῆ. Consult line 203.

Εἵνεκα, Epic and Ionic for ἔνεκα.

Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. middle σι ἴσχω, “*to hold*,” “*to check*,” another : in the middle, ἴσχομαι, “*to re-*

Line 214-219.

strain one's self.—Observe that ἰσχω is, in reality, only a form of ἔχω, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of ἔχω.—Formed from the 2 aor. of ἔχω, namely, ἔσχον.

Πειθεο, Epic and Ionic for πείθου, 2 sing. pres. imper. middle of πείθω, “to persuade:” in the middle πείθομαι, “to obey.”

Χρῆ, “it behooves,” impersonal verb: imperf. ἐχρῆν, commonly without augment, χρῆν, the form ἐχρῆν being rare in Attic: fut. χρήσει: infin. χρῆναι: part. χρεών.—Strictly, from χράω, in the sense of “to deliver an oracle:” thus, χρῆ (scil. ὁ θεός), but always used impersonally: “it behooves;” “it is fated;” “it is necessary;” “it is meet,” &c.

Σφωίτερον, accus. sing. neut. of σφωίτερος, α, ον, pronominal adjective of the 2 person dual σφῶι, “of or belonging to you two.”—Sometimes, also, it appears as the pronominal adjective of the 3 person dual σφῶέ, “of or belonging to them two, or both of them.”

Εἰρύσασθαι, Epic and Ionic for ἐρύσασθαι, 1 aor. infin. middle of ἐρύω, “to draw:” middle ἐρύομαι, “to obey” (consult note): fut. ἐρύσω, Epic and Ionic εἰρύσω: perf. pass. εἶρναι, &c.

Κεχολωμένον, accus. sing. masc. of perf. part. pass. of χολώω, “to incense;” fut. ὠσω: perf. pass. κεχόλωμαι: 1 aor. pass. ἐχολώθην.—From χόλος, “gall,” “bile,” “wrath.”

*Αμεινον. Consult line 116.

Ἐπιπειθεται, 3 sing. pres. subj. middle of ἐπιπείθομαι, “to obey.”—From ἐπί and πείθω, “to persuade,” in the middle “to obey.” The preposition expresses the end gained by the persuasion.

*Εκλυνον, 3 plur. imperf. indic., with aoristic signification, of κλύω, “to hear.” Consult line 37.

Ἡ, Epic for ἔφη, 3 sing. imperf. indic. of φημί, “to say.”—Observe that ἥ comes, in reality, from ἡμί, a shortened form of φημί: thus, ἡμί, ἥς, ἡσί, &c., imperf. ἦν, ἥς, ἦ, &c. This ἡμί arose from φημί in the language of ordinary life, and was used in quick repetitions among the Attic writers.

Ἀργυρέη, Epic and Ionic for ἀργυρῇ, dat. sing. fem. of ἀργύρεος, η, ον, contracted ἀργυροῦς, ἀργυρῇ, ἀργυροῦν, Epic and Ionic for ἀργύρεος α, ον, contr. ἀργυροῦς, ᾱ, οῦν, “silver.”—Consult line 49.

Κώπη, dat. sing. of κώπη, ης, ῆ, “a hilt.” Literally, “the handle of any thing:” as, for example, of an oar, a torch, &c.—From a root καπ, which appears in κάπ-α, and the Latin cap-io.

Σχέθε, Epic for ἔσχεθε, 3 sing. 2 aor. indic. act., from ἔσχεθον, a

Line 219-223.

poetic lengthened form of ἔσχον, 2 aor. cf. ἔχω. It is usually employed, not with the meaning "to have," but in the strengthened signification "to hold," "to keep fast," "to check," &c. The old theory made ἔσχεθον, σχέθον, &c., come from a present σχέθω, but, according to most modern scholars, this present σχέθω is a mere fiction. (Consult Ellendt, *Lex. Soph.*, s. v. εἰκαθεῖν.)

LINE 220. Ἀψ. "Back." Consult line 60.

Κουλεόν, Epic and Ionic for κολεόν, accus. sing. of κουλέος, οὐ, ὅ, Epic and Ionic for κολέος, οὐ, ὅ, "a sheath." Consult remarks on κολέος, line 194.

Ὡσε, Epic and Ionic for ἔωσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὠθέω, "to drive," "to push," "to thrust;" fut. ὠθήσω, and (as if from a present ὠθω) ὦσω. The other tenses follow the future ὦσω, namely, 1 aor. ἔωσα, and, as in the present instance, without the augment, ὦσα: perf. ἔωκα: perf. pass. ἔωσμαι: 1 aor. pass. ἐώσθην

Ξίφος. Consult line 194.

Ἀπίθασεν, Epic and Ionic for ἡπείθασεν, with augment dropped, 3 sing. 1 aor. indic. act. of ἀπιθέω, Epic and Ionic for ἀπειθέω, "to disobey;" fut. ἡσω.—From α, priv., and πείθω.

LINE 221. Ἀθηναίης. Consult line 200.

Οὐλυμπόνδε, "to Olympus." Literally, "Olympus-ward." From Οὐλυμπος, Epic and Ionic for Ὀλυμπος, and the suffix δε denoting motion toward. Consult Excursus V.

Βεθήκει, Epic and Ionic for ἐβεθήκει, with augment dropped, 3 sing. pluperf. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα. pluperf. ἐβεθήκειν. (Consult note.)

Δώματα, accus. plur. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build;" 2 perf. δέδομα. Akin to δόμος, and the Latin dom-us.

Αἰγιόχοιο. Consult line 202.

Δαίμονας, accus. plur. of δαίμων, ονος, ὁ, ἡ, "a deity," "a god or goddess."—Derived by some from δαήμων, "knowing," "skilled in," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "to divide or distribute," i. e., destinies. Neither etymology, however, appears fully satisfactory. Perhaps δαίμων may be akin to the Sanscrit damin, or damanas, "a conqueror," "lord," "master." (*Eichhoff, Vergleich.*, p. 204.)

Ἀταρτηροῖς, dat. plur. neut. of ἀταρτηρός, ἄ, ἐν, strength ened poetic form of ἀτηρός, ἄ, ἐν, "injurious," "hurtful"—From ἄτη, "harm," "mischief," &c.

Line 223-228.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος, τό, "a word."

LINE 224. Οὐπω, "not yet." Adverb, compounded of οὐ and πω.

Ἀῆγε, Epic and Ionic for ἔλγηγε, 3 sing. imperf. indic. act. of λήγω, "to cease from."—Consult line 210.

Χόλοιο, Epic and Ionic for χόλον, gen. sing. of χόλος, ου, ό, "gall," "bile," "wrath."

LINE 225. Οἰνοβαρές, voc. sing. masc. of οἰνοβαρής, ές, "one heavy with wine," "a drunkard." Compare the Latin *vino gravis*—From οἶνος, "wine," and βαρύς, εἶα, ύ, "heavy."

Κυνός, gen. sing. of κύων, κυνός, ό, ή, "a dog."—Consult remarks on κύνεσσιν, line 4.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of καρδίη, ης, ή, for καρδία, ας, ή, "the heart." Compare the Sanscrit *hrid*, the Greek *κραδ-ία*, Latin *cor*, *cord-is*, English *heart*, Gothic *harto*.

Ἐλάφιοι, Epic and Ionic for ἐλάφον, gen. sing. of ἔλαφος, ου, ό, ή, "a deer," whether male, "a hart" or "stag," or female, "a hind."—Akin to ἐλαφρός, Latin *lěv-is*, and also *lepus*, *lepōris*, and probably, also, to the German *laufen*, and English *leap*.

LINE 226. Λαῶ. Consult remarks on λαεί, line 10.

Θωρηχθῆναι, 1 aor. inf. pass. of θωρήσσω, "to arm," properly with a breastplate or cuirass: then, in general, "to arm," and also "to array," "to harness:" fut. θωρήξω: 1 aor. pass. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

LINE 227. Λόχονδε, "to an ambuscade." Adverb, compounded of λοχος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

Ἴέναι, pres. inf. act. of εἶμι, "to go."

Ἀριστήεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur. of ἀριστευς, έως, ό, Epic and Ionic ἀριστεύς, ηος, ό, "the bravest." In the plural ἀριστεῖς, Ionic ἀριστήες, "the bravest chieftains."—In these words in εὺς, gen. έως, &c., where the υ (i. e., the digamma, F) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an η instead of ε, in order to compensate, by the length of the vowel, for the υ (or digamma) that has been dropped. (Kühner, § 296, 2.)

LINE 228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present *ταλάω*, contracted *τλάω*, "to endure;" fut. *τλήσομαι*: *μῦθ. τέτληκα*: 2 aor. *έτλην* (as if there were also a present *τλήμι*, which there is not).—Observe that *τλ-άω* is radically the same as *τολ-μάω*, and akin to the Sanscrit *tul*, Latin, *tol-erare*, and also (*i*) *latus*. Hence, too, *τελ-αμών*, *τέλ-αντον*.

Line 228-232

Κῆρ, γεν. κηρός, ἡ, "*accus.*" Properly, "*the goddess of death*;" also, "*the goddess of fate*," especially as bringing violent death. Hence, the "*fate of death*," "*death*" itself, especially when violent.—Observe the difference of accentuation between κῆρ, κηρός, "*fate*," and κῆρ, κῆρος, "*the heart*."

Εἶδεται, 3 sing. pres. indic. passive of the obsolete radical present εἶδω, "*to see*:" passive εἶδομαι, "*to be seen*," "*to appear*."—Consult remarks on ἴδῃ, line 203.

Λῶϊον, nom. sing. neut. of λῶϊων, ον, gen. ονος, ὁ, ἡ, το
LINE 229. "*more desirable*," "*more agreeable*;" hence, in general, "*better*." Homer uses it only in the neuter of the nom. and accus. sing., namely, λῶϊον: and he also has a second comparative λῶϊτερος, ον, only in the neuter. At a later period, λῶϊων was used generally as a comparative of ἀγαθός, and, in Attic, λῶϊων, λῶϊον, were contracted into λῶων, λῶον: superlative λῶϊστος, contracted λῶστος.—The root appears to be λῶ, "*I will, wish, or desire*," a Doric defective verb, the only trace of the older radical λάω, "*to wish*," "*to be willing*."

Εὐρύν, accus. sing. masc. of εὐρύς, εἶα, ὅ, "*wide*," "*wide-spread*," "*broad*."

Ἀποαιρεῖσθαι, Epic and Ionic for ἀφαιρεῖσθαι, pres. int.
LINE 230. middle of ἀποαιρέω, for ἀφαιρέω, "*to take away*:" in the middle ἀποαιρέομαι, for ἀφαιροῦμαι, "*to take away unto one's self*:" fut. ἀφαιρήσω: fut. mid. ἀφαιρήσομαι: 2 aor. act. ἀφείλον: 2 aor. mid. ἀφειλόμην.—From ἀπό and αἰρέω.

Σέθεν. Consult line 180.

Ἀντίον, "*in opposition to*," neuter of ἀντίος, α, ον, taken adverbially, and governing the genitive.—From ἀντί, denoting opposition.

Εἶπῃ, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

Δημοβόρος, ον, "*people-devouring*," as referring to a prince
LINE 231. that grinds his people down. (Consult note.)—From δή-ιος, and βορά, "*food*."

Οὐτιδανοῖσιν, Epic and Ionic for οὐτιδανοῖς, dat. plur. of οὐτιδανός, ὅ, ὄν, "*of no worth*," "*cowardly*."—From οὐτις, "*nobody*," referring, as it were, to a mere collection of *nobodies*; -δανος being a mere suffix, as in ἡπεδανός, &c.—Some make -δανος come from δάνος, "*a gift*," "*a present*," "*a thing of value*."

Ὑστατα, "*for the last time*." Accus. plur. neut. of ὕστατος
LINE 232. η, ον, "*the last*," taken adverbially. The plural is here more emphatic than the singular would have been.

Λωβήσῃο, 2 sing. 1 aor. optative middle of the deponent verb λωβάομαι

Line 232-236.

μαι, "to be insolent toward one," "to insult," "to outrage;" fut. ἥσομαι.—From λῶδη, "insult," "outrage."

LINE 23. Μέγαν, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty" "solemn."

Ὀρκον, accus. sing. of ὅρκος, ον, ό, "an oath."—Ὀρκος was originally equivalent to ἔρκος, as ὀρκάνη to ἐρκάνη, ὀρκοῦρος to ἐρκουρος, and so, strictly, "a check," &c., which holds one in from doing a thing; hence the λ tin *Orcus*, "the bourne from which no traveler returns."

Ὀμοῦμαι, 1 sing. fut. indic. middle, with active signification, of ὀμνυμι, or ὀμνύω, "to swear;" fut. ὀμοῦμαι, εἰ, εἴται. Consult line 76.

LINE 234. Μά. Consult line 86.

Σκῆπτρον, ον, τό a sceptre." (Consult note on line 15.)—From σκῆπτω, "to lean upon," the term having originally meant "a staff to lean on."

Φύλλα, accus. plur. ο φύλλον, ον, τό, "a leaf." Homer, like Hesiod and Herodotus, always uses the plural.—Probably from φλέω, φλύω, βλύω, our *bloom*, &c. Go, too, the Latin *folium*, *flos*, *florere*.

Ὅζους, accus. plur. of ὅζος, ον, ό, "a branch," "a twig," "a shoot." According to Theophrastus, it is properly the *knot* or *eye* from which a branch or leaf springs, answering in this to the Latin *nodus*.

LINE 235. Φύσει, 3 sing. fut. indic. act. of φύω, "to produce;" fut. φύσω: 1 aor. ἐφύσα.—With φύω compare the Sanscrit *bhû* and the Persian *bu*, "to be," as also the old Latin *fuo*, whence *fui*, *fueram*, *fuerim*, *fuero*; the *fuas*, *fuat* of Plautus, and *fio*; and then, also, *fetus*, *fœnum*, *fœnus*, &c.

Τομήν, accus. sing. of τομή, ἥς, ή, "the trunk," or "stump," of a tree; the part left after cutting. From τέμνω, "to cut."

Ὀρεσσι, Epic and Ionic for ὄρεσι, dat. plur. of ὄρος, εος, τό, "a mountain." Consult line 157.

Λέλοιπεν, 3 sing. perf. act. of λείπω, "to leave;" fut. λείψω: perf. λέλοιπα: 1 aor. ἐλειψα: 2 aor. ἐλιπον.—The root *λιπ* is akin to our *leave*, the Anglo-Saxon *laef-an*, and Icelandic *leif-a*. Changing into *λικ* through the Æolic dialect, it passes into Latin, and becomes, with the *n*-sound, inserted through euphony, the root of *ling-uo*.

LINE 236. Ἀναθλήσει, 3 sing. fut. indic. act. of ἀναθλέω, "to bloom afresh;" fut. ἥσω. From ἀνά, "anew," and θηλέω, "to flourish."

Ε, accus. sing. of pronoun of third person. Nom. wanting: gen. οὔ, &c.

Χαλκός, οὔ, ό, "brass;" more literally, "bronze," a mixture of

Line 236-241.

copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

Ἐλεψεν, 3 sing. 1 aor. indic. act. of λέπω, "to lop away," "to strip off," "to remove the outer covering of any thing;" fut. λέψω: aor. ἔλεψα.

LINE 237. Φλοιόν, accus. sing. of φλοιός, οὔ, ὁ, "the bark," "the rind of a tree."

Μίν, Epic and Ionic for αὐτό. Consult line 201.

Υἱες. Consult line 162.

LINE 238. Παλάμης, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἥ, "the hand." Literally, "the palm of the hand."

Φορέουσι, 3 plur. pres. indic. of φορέω, "to bear," "to carry;" fut. ησω. A collateral form of φέρω, frequently employed from Homer downward. Strictly speaking, however, φορέω implies a constant repetition of the simple action of φέρω, and is therefore very often used in the signification "to wear clothes, armor," &c.

Δικασπόλοι, nom. plur. of δικασπόλος, ου, ὁ, "a dispenser of justice." (Consult note.)—From δίκη, "justice," "judgment," and πολέω, "to be conversant with," "to be employed about."

Θέμιστας, accus. plur. of θέμις, old and Epic genitive θέμιστος, and in Homer the only form; accus. sing. θέμιστα: accus. plur. θέμιστας: Attic gen. θέμιτος: accus. θέμιν: common Greek, gen. θέμιδος. Ionic θέμιος, "law." In the plural, θέμιστες, in Homer, are the "sentences which have the force of law," and also "existing laws," and "ordinances" themselves.—Probably from the root θε (found in τίθημι, &c.), and implying something laid down and established.

LINE 239. Εἰρύεται, Epic and Ionic for εἰρννται, 3 plur. perf. indic. pass., in a middle sense, of εἰρύω, Epic and Ionic for ἐρύω, for the meaning of which consult line 216.

Ἔσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

Ὅρκος. Consult line 233.

LINE 240. Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς. Consult, as regards this form of the genitive, remarks on ἀριστήσσειν, line 227.

Ποθή, ης, ἥ, "desire," "regret for the absence of one." Same as πόθος, and of frequent occurrence in Homer.

Ἴζεται, 3 sing. fut. of ἰκνέομαι, "to come;" fut. ἱξομαι: perf. ἱγμαί

Υἱας. Consult line 162.

LINE 241. Δυνήσεται, Epic and Ionic for δυνήσει, 2 sing. fut. indic. of δύναμαι, "to be able;" fut. δυνήσομαι, 2 pers. (old form) δυνήσεται. (Epic and Ionic) δυνήσεται: (Attic) δυνήσει.

Line 241-245.

Ἀχνύμενος. Consult line 103.

Χραισμεῖν, 2 aor. infin. act. of χραισμέω, "*to aid*," "*to succor*." Strictly speaking, "*to ward off* something destructive from one."—Observe that χραισμέω, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. χραισμήσω: 1 aor. ἐχραίσησα: and 2 aor. ἐχραισμον.—The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from χράω, χράομαι, χρηστός, χρήσιμος, is clear enough.

Εὔτε, Epic adverb, equivalent to ὅτε, "*when*."—Either an old dialect form of ὅτε, or, as some think, an Ionic form of οὔτε, from ὅσις, like the Latin *quum*, from *qui*.

Ἔκτορος, gen. sing. of Ἔκτωρ, ὅς, "*Hector*," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "*holder-fast*," from ἔχω, ἔξω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in *Leon Tarent*.

Ἀνδροφόνοιο, Epic and Ionic for ἀνδροφόνον, gen. sing. of ἀνδροφόνος, ὄν, "*man-slaughtering*."—From ἀνὴρ and φόνος, "*slaughter*."

LINE 243. Θνήσκοντες. Consult line 56.

Πίπτωσι, 3 plur. pres. subj. of πίπτω, "*to fall*;" fut. πεσοῦμαι: Ionic πεσέομαι: 2 aor. ἐπεσον: perf. πέπτωκα.—Reduplicated from a root πετ, with which compare the Sanscrit *pat*, "*to fall*," whence ἐπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ῥίπτω from ῥέπω: μίμνω from μένω: γίγνομαι from γένω. Ἐνδοθι, adverb, "*within*." Consult Excursus V.

Ἀμύξεις, 2 sing. fut. indic. of ἀμύσσω, "*to tear*," "*to lacerate*;" fut ξω.

LINE 244. Χώμενος. Consult line 46.

Οὐδέν, "*in no respect*," accus. sing. neut. of οὐδεῖς, taken adverbially.

Ἐτίσας, 2 sing. 1 aor. indic. act. of τίω, "*to honor*;" fut. τίσω: 1 aor. ἐτίσα: perf. pass. τέτιμαι.—Observe that τίω is *to pay honor* to a person; whereas τίνω is confined to the signification of *paying a price*, &c. Consult remarks on τίσειαν, line 42.

LINE 245. Φάτο. Consult line 188.

Ποτί, Doric for πρόσ, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προτί, an old, and especially Epic, form for πρόσ, and προτί is itself akin to the Sanscrit *prati*. (Consult *Donaldson, New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, augment dropped, 3 sing. 2 aor.

Line 245-249.

indic. act. of βάλλω, "to hurl;" fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Γαίη, dat. sing. of γαίη, ης, ἡ, Epic and Ionic for γαῖα, ας, ἡ, "the ground," "the earth." Poetic for γῆ.—With γαῖα and αἶα Dæderlein well compares the German *Gau* and *Au*, "a country," &c.—Donaldson considers the root γα as affording the primary idea of firmness and support, hence the *earth* as yielding such. (*New Crat.*, p. 403.)

Χρυσείοις, Epic and Ionic for χρυσέοις, and this for χρυσοῖς, from χρύσεος, χρυσέα, χρύσειον, contracted χρυσοῦς, χρυσῇ, χρυσοῦν, "golden."—From χρυσός, "gold," which is itself probably of Phœnician origin, from *chârûts*, "gold." (*Pott, Etymol. Forsch.*, vol. i., p. 141.)

Ἥλοισι, Epic and Ionic for ἥλοις, from ἥλος, ον, ὁ, "a nail;" in Homer never used to fix or fasten, but only for ornament; hence "a stud," "a nail-head."

Πεπαρμένον, accus. sing. perf. part. pass. of πείρω, "to pierce through and through;" fut. περῶ: 1 aor. ἔπειρα: 2 aor. ἔπαρον: perf. pass. πέπαρμαι.—From πείρας, poetic for πέρας, "an end."

*Ἐξετο. Consult line 48.

Ἐτέρωθεν, adverb, "from the other side," "on the other side." Consult Excursus V.

Ἐμῆνιε, 3 sing. imperf. indic. act. of μῆνιω, "to rage," "to be wroth;" fut. ἴσω. A later form is μῆνιάω.—From μῆνις, "wrath." Consult line 1.

Νέστωρ, gen. ορος, ὁ, "Nestor," son of Neleus, and king of the Pylians. With regard to this people, consult note.

Ἡδυνής, ἐς, "sweet of speech," "sweet-speaking."—From ἡδύς, "sweet," and ἔπος.

Ἀνόρουσε, 3 sing. 1 aor. indic. act. for ἡνόρουσε, augment dropped from ἀνορούω, "to start up;" fut. ούσω.—From ἀνά, "up," and ὀρούω, "to move quickly," &c., with which compare the Latin *ruo*.

Λιγύς, εἶα, ὅ, "clear-toned." (Consult note.)—The root of λιγύς, namely, λιγ, would appear to connect it with our English term *light* (i. e., as opposed to a *heavy*, or rough tone of voice), and also with the Greek ἐλαχύς (ἐ-λαχ-ύς), and the Sanscrit *lag-hus*.

Πυλίων, gen. plur. of Πύλιοι, ων, οἱ, "the Pylians." (Consult note.)

Ἀγορητής, οὔ, ὁ, "a speaker." An haranguer before an ἀγορά or public assembly.

Γλώσσης, gen. sing. of γλώσσα, ης, ἡ, "the tongue."—Suggested to be of the same family with γλώξ, γλωχίν, "an projecting point."

Line 249-251.

Μέλιτος, gen. sing. of μέλι, ιτος, τό, "honey."—Akin to the Latin *mulceo*, *mollis*, and the English *mild*.

Γλυκίων, ον, comparative of γλυκύς, εἶα, ὕ, "sweet."

ῥέεν, Epic and Ionic for ἔρρεεν, and this for ἔρρει; 3 sing. imperf. indic. of ῥέω, "to flow:" fut. ῥεύσομαι: 1 aor. ἔρρενσα: but in Attic more usually ῥνήσομαι: 2 aor. pass. ἔρρύην, always in active signification; and hence is formed the perf. ἔρρύηκα, "to flow," "to stream," "to gush."

Ἀυδή, ῆς, ῆ, "speech." Properly, "the voice," not so much the words as the utterance and tone. (Consult note.)—Strictly, ἄψδῆ, akin to the Sanscrit *vad*, "to speak," the *ψ* or *v* being transposed; as in *αὐξάνω*, where we trace a resemblance (through the transposition of the *v* or *w*) with the German *wachs-en*, "to grow," &c., and the English "to wax."

Γενεαί, nom. plur. of γενεά, ᾱς, ῆ, Epic and Ionic γενεή, ῆς, "a generation," of which, according to Herodotus, three made a century: γενεαὶ τρεῖς ἀνδρῶν ἑκάτὸν ἑταῦ ἐστι (ii., 142).

Μερόπων, gen. plur. of μέροψ, οπος, ό, "articulate-speaking." Literally, "dividing the voice," i. e., speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From *μεῖρο-uai*, *μερίζω*, "to divide," and *ὄψ*, "the voice."

Ἐφθίατο, Epic and Ionic for ἔφθιντο, 3 plur. syncopated 2 aor. passive of φθίω, "to destroy" (consult note): fut. φθίσω: 1 aor. ἔφθισα: perf. pass. ἔφθιμαι: pluperf. ἔφθίμην, which, however, is the form also of the syncopated 2 aor. passive. (Kühner, § 233, 2.) In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists when it retains its augment, is not to be distinguished, as to form from the pluperfect; thus, ὤρμην, ἐκτάμην, ἐσσύμην, ἐφθίμην. (Butt mann, § 110, n. 4.)—Observe that φθίω is here given as the present, because φθίνω is always intransitive in Homer.

Οἷ, οἷ. Observe, here, the difference of meaning: οἷ is the relative (ὅς, ἧ, ὅ), whereas οἷ is enclitic, and the dative of the pronoun of the third person.

Πρόσθεν, "before this." Adverb of time.

Τράφεν, Epic, Poetic, Doric, and Æolic for ἐτρέφησαν, 3 plur. 2 aor. indic. pass. of τρέφω, "to rear," "to nurture:" fut. θρέψω: 1 aor. ἔθρεψα: perf. τέτροφα: 2 aor. pass. ἐτρέφην: 1 aor. pass. ἐθρέφην.—Radical meaning, "to make thick," "firm," or "solid," then, "to make fat," "to fatten," &c. Pott connects the root with the

Line 251-257

Sanscrit *trip*, "to satiate," but it rather comes from the same family with *τρέπω*, "to turn," and implies the idea of a *turning*, or *coagulating*, or *congealing* of a liquid: thus we have *γάλα θρέψαι*, "to curdle milk" (*Od.*, ix., 246), and *νρὸν τρέφειν*, "to thicken cheese." (*Theocr.*, xxv., 106.)

Πύλω, dat. sing. of Πύλοι, ου, ἡ, "*Pylos*." (Consult LINE 252. note.)

Ἥγαθέη, Epic and Ionic for ἡγαθέα, dat. sing. fem. of ἡγάθεος, η, ου, for ἡγάθεος, α, ου, "very divine," "sacred."—From ἄγαν, and θεῖος, "divine."

Τριτάτοισιν, Epic and Ionic for τριτάτοις, dat. plur. of τρίτατος, η, ου, lengthened form of τρίτος, like μέσσατος for μέσος.

Ἀνασσειν, Epic and Ionic for ἡνασσειν, augment having been dropped, 3 sing. imperf. indic. act. of ἀνάσσω, "to reign."—Consult line 38.

LINE 253. Ὁ σφιν, κ. τ. λ. Consult line 73.

Πόποι. Commonly regarded as an exclamation merely ; LINE 254. but, in reality, a nom. plural, from an obsolete nom. sing πόπος. (Consult note.)

Πένθος, εος, τό, "grief," "sorrow."—Collateral form of πάθος, as βένθος of βάθος, and so from the same root as πέ-πονθ-α, perfect of πάσχω.

Ἀχαιῖδα, accus. sing. fem. of Ἀχαιῖς, ἴδος, ἡ, "Achæan."—From Ἀχαιός, ά, όν, "Achæan."

Γαῖαν, accus. sing. of γαῖα, ας, ἡ, "land," "country." Consult line 245.

Ἰκάνει, 3 sing. pres. indic. act. of ἰκάνω, "to come." Epic lengthened form for ἴκω.

Γηθήσαι, 3 sing. 1 aor. opt. act. of γηθέω, "to be delighted : " LINE 255. fut. γηθήσω : perf. γέγηθα.—Akin to γῆθος, Doric γᾰθος Latin *gaud-ium*, *gaudeo*, &c.

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροίατο, Epic and Ionic for κεχάροντο, and this, by reduplication, for χάρουντο, 3 plur. 2 aor. opt. middle of χαίρω, "to rejoice ; " fut. χαίρήσω : perf. with pres. signification, κεχάρηκα : 2 aor. middle ἐχαρόμην, with reduplication κεχαρόμην.

Σφῶϊν, gen. dual of σύ, the pronoun of the 2d person. LINE 257. Nom. σφῶϊ (shortened form σφῶ), gen. and dat. σφῶϊν shortened form σφῶν).

Line 257—263.

Πυθόιατο, Epic and Ionic for **πύθουντο**, 3 plur. 2 aor. opt. middle of **πυθάνομαι** “*to learn*,” properly, by making inquiries : fut. **πεύσομαι** : 2 aor. mid. **ἐπυθόμην**.—According to Ernesti and Pott, akin to **πύνδαξ**, **πυθμήν**, and so, strictly speaking, “*to search to the bottom*.”

Μαρναμένουν, gen. dual. of **μαρνάμενος**, pres. part. mid. of **μάρναμαι**, “*to contend*,” Epic and Ionic for **μαρναμένοιν**.

Περί, “*superior to*.” Homeric adverb. Subsequently, a preposition.

Μάχεσθαι. Consult line 8.

Πίθεσθε, 2 plur. 2 aor. imper. middle of **πείθω**, “*to persuade* :” in the middle, “*to obey* :” fut. **πείσω** : 1 aor. **ἔπεισα** : 2 aor. **ἐπιθον** : in the middle, fut. **πείσομαι** : 2 aor. **ἐπιθόμην**.—With **πείθω**, **ἔπιθον**, compare the Latin *fido*, *fides*.

Ἀμφω. Consult line 196.

Νεωτέρω, nom. dual, comparative **νεώτερος**, of **νέος**, “*younger*.”

Ἔστών, 2 pers. dual of **εἶμι**, “*to be*.”

Ἐμεῖο, Epic and Ionic for **ἐμοῦ**, emphatic genitive-form of **ἐγώ**

Ἀρείοσιν, dat. plur. of **ἀρείων**, **ον**, gen. **ονος**, “*braver*,” “*better*.” Assigned as an irregular comparative to **ἀγαθός**.—From the same root with **Ἄρης**, the first notion of goodness being that of manhood, and bravery in war.

Ὀμίλησα, 1 sing. 1 aor. subj. of **ὀμιλέω**, “*to associate with*,” “*to hold converse with* :” fut. **ήσω**. The verb, according to its derivation (**ὀμίλος**), denotes, properly, “*to be with or in company with a large throng*,” but it soon lost this meaning, and took a more general one.

Ἀθέριζον, Epic and Ionic for **ἡθέριζον**, the augment having been dropped : 3 plur. imperf. indic. act. of **ἀθερίζω**, “*to slight*,” “*to make light of* :” fut. **ἀθερίσω**, and also **ἀθερίξω** : 1 aor. **ἡθέρισα** and **ἡθέριξα**.—Probably from **α**, *priv.*, and **θέρω**, “*to cherish*,” i. e., to regard.

Τοίους, accus. plur. masc. of **τοῖος**, **η**, **ον**, Epic and Ionic for **τοῖος**, **α**, **ον**, “*such*.”

Ἴδον, Epic and Ionic for **εἶδον**, the augment having been dropped, 1 sing. 2 aor. indic. act. of **εἶδω**, “*to see*.” Consult line 203.

Ἀνέρας, Epic and Ionic for **ἄνδρας**, accus. plur. of **ἄνθρωπος** : gen. **ἀνθρώπος**, Epic and Ionic for **ἀνδρός**, &c. Consult line 7.

Ἴδωμαι, 1 sing. 2 aor. subj. middle of **εἶδω**, “*to see*.” Consult line 203.

Οἶον, accus. sing. mas. of **οἶος**, **η**, **ον**, Epic and Ionic for **οἶος** **α**, **ον**, “*as*.”—Observe that here, in place of **οἶον**, we would expect **ὡς ἦν**, with the proper names following each in the

Line 263-263.

nominative. In place of this, however, we have the relative in the accusative, depending on ἶδον and ἶδωμαι, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction. (*Kühner*, § 788 - *Bernhardy*, p. 299, 15.)

Πειρίθοον, accus. sing. of Πειρίθοος, ου, ὁ, "*Pirithoüs*." (Consult note.)

Δρύαντα, accus. sing. of Δρύας, αντος, ὁ, "*Dryas*." A chief of the Lapithæ.

Ποιμένα, accus. sing. of ποιμήν, ενος, ὁ, "*a shepherd*." In a general sense, also, "*one who keeps, or tends*," and hence a king is called "*the shepherd of his people*," ποιμήν λαῶν.—Probably akin to πέπαμαι, perf. pass. of the unused radical form πάω, "*to feed*," and also to πόα, ποίη, "*grass*," "*fodder*," &c.

Καινέα, accus. sing. of Καινέως, έως, ὁ, "*Cæneus*." A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, *Æn.*, vi., 448.

Ἐξάδιον, accus. sing. of Ἐξάδιος, ου, ὁ, "*Exadius*," a chief of the Lapithæ.

Ἀντίθεον, accus. sing. of ἀντίθεος, η, ου, "*equal to the gods*." In Homer, a usual epithet of heroes, as distinguished for strength, manly beauty, &c.—From ἀντί and θεός.

Πολύφημον, accus. sing. of Πολύφημος, ου, ὁ, "*Polyphemus*," a chief of the Lapithæ, and brother of Cæneus. (Consult note.)

Θησέα, accus. sing. of Θησεύς, έως, ὁ, "*Theseus*," son of **LINE 265.** Ægeus, and King of Athens. He was the friend of Pirithoüs, and aided him in his contest with the Centaurs.

Αἰγείδην, accus. sing. of Αἰγείδης, ου, ὁ, "*son of Ægeus*," a patronymic appellation of Theseus.—From Αἰγεύς, έως, ὁ, "*Ægeus*."

Ἐπιείκελον, accus. sing. masc. of ἐπιείκελος, ου, "*like*."—From ἐπί and εἶκελος, "*like*."

Ἀθανάτοισιν, Epic and Ionic for ἀθάνατοις, dat. plur. of ἀθάνατος, η, ου, and, in later writers, ἀθάνατος, ου, "*immortal*." In the plural, ἀθάνατοι, "*the immortals*," an epithet of the gods.

Κάρτιστοι, Epic and Ionic for κράτιστοι, nom. plur. of κράτιστος, η, ου, an isolated superlative from κρατός, "*brave*," "*strong*," "*mighty*."—Consult remarks on κάρτερος, line 178.

Line 266-271.

Κεῖνοι, Epic and Ionic for *ἐκεῖνοι*, non plur. of *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, &c. *Κεῖνος* is the usual form both in Homer and the Attic poets: *Æolic* *κῆνος*: *Doric* *τῆνος*.

Ἐπιχθονίων, gen. plur. of *ἐπιχθόνιος*, *ον*, "*upon the earth*," "*earthly*."—From *ἐπί*, and *χθών*, "*earth*."

Τράφεν. Consult line 251.

LINE 267. *Ἔσαν*, Epic and Ionic for *ῆσαν*, the augment having been dropped, 3 plur. imperf. indic. of *εἶμι*, "*to be*."

Ἐμάχοντο, 3 plur. imperf. indic. middle of the deponent verb *μάχουαι*, "*to fight*." Consult line 153.

LINE 268. *Φηροσίν*, dat. plur. of *φήρ*, *φηρός*, *ό*, *Æolic* for *θήρ*, *θηρός*, *ό* "*a wild creature*." In the plural, *φήρες*, "*the Centaurs*." (Consult note.) Hence the Latin *fera*.

Ὀρεσκῶοισι, Epic and Ionic for *ὄρεσκῶοις*, dat. plur. masc. of *ὄρεσκῶς*, *ον*, "*dwelling on the mountains*." More literally, "*lying on the mountains*."—From *ὄρος*, "*a mountain*," and *κέω*, *κείω*, *κεῖμαι*, "*to lie*."

Ἐκπάγλως, "*in a terrific manner*," "*frightfully*." Adverb, from *ἐκπαγλος*, with regard to which consult line 146.

Ἀπόλεσαν, Epic and poetic, for *ἀπώλεσαν*, the augment having been dropped and penult lengthened: 3 plur. 1 aor. indic. act. of *ἀπόλλυμι*, "*to destroy*:" fut. *ἀπολέσω*, poetic (especially Epic) *ἀπολέσσω*: *Ionic* *ἀπολέω*, *Attic* *ἀπολῶ*: perf. *ἀπολώλεκα*: 1 aor. *ἀπώλεσα*, poetic (especially Epic) *ἀπόλεσσα*.—From *ἀπό* and *ὄλλυμι*.

LINE 269. *Μεθομίλεον*, Epic and Ionic for *μεθωμίλουν*, 1 sing. imperi. indic. act. of *μεθομιλέω*, "*to associate with*:" fut. *ήσω*.—

From *μετά* and *ὀμιλεω*, with regard to which consult line 261

Πύλον, gen. of *Πύλος*, *ον*, *ή*. Consult line 252.

LINE 270. *Τηλόθεν*, "*from afar*." Adverb, compounded of *τηλον* "*afar*," and the suffix *θεν*, denoting motion from a place

Consult Excursus V.

Ἀπίης, gen. sing. fem. of *ἄπιος*, *η*, *ον*, "*distant*," "*far away*." (Consult note.) From *ἀπό*.

Γαίης, gen. sing. of *γαίη*, *ης*, *ή*. Consult line 245.

Καλέσαντο, Epic and poetic for *ἐκαλέσαντο*, 3 plur. 1 aor. indic. middle of *καλέω*, "*to call*;" fut. *καλέσω*: Epic and poetic *καλέσσω*: 1 aor. *έκάλεσα*, Epic and poetic *καλέσσα*: 1 aor. mid. *έκαλεσάμην*, Epic and poetic *καλεσάμην* and *καλεσσάμην*.—Probably akin to *κέλ-ομαι*, and certainly to the old Latin *cal-are*, and English *call*.

LINE 271. *Μαχόμεν*, Epic and Ionic for *ἐμαχόμεν*, the augmen:

Line 271-278.

having been dropped, 1 sing. imperf. indic. middle of μάχεμαι, "a fight." Consult line 153.

Κείνοισι, for ἐκείνοις. Consult line 266

LINE 272. Βροτοί, nom. plur. of βροτός, οὗ, ὅ, "a mortal man," opposed to ἀθάνατος or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός Latin *mori*, *mors*, and Sanscrit *mri*.

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for μαχοῖτο, 3 sing. pres. opt. middle of μαχεῖσθαι, Epic and Ionic for μάχομαι. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for μοῦ.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ἥς, ἥ, "counsel," "advice."

Ξύνιεν, Epic and Ionic for ξυνίεσαν, 3 plur. imperf. indic. act. of ξυνίημι, "to listen to." Strictly speaking, "to send," "bring," or "set together;" metaphorically, "to perceive, hear, listen to," &c. ; fut. ξυνήσω : 1 aor. ξυνῆκα : perf. ξυνεῖκα : imperfect ξυνίην, ἴης, ἴη : dual ξυνίετον, ἔτην : plural ξυνίεμεν, ἔετε, ἔσαν, contracted -ιεν.

Πείθοντο, Epic and Ionic for ἐπείθοντο, 3 plur. imperf. indic. middle of πείθω, "to persuade;" in the middle, "to obey."

LINE 274. Πίθεσθε. Consult line 259.

Ὑμμες, Æolic and Epic for ὑμεῖς.

Πείθεσθαι, pres. infin. middle of πείθω, "to persuade;" in the middle, "to obey."

Ἄμεινον. Consult line 116.

LINE 275. Ἀποαίρεο, Epic and Ionic for ἀφαίρου, 2 sing. pres. imper. middle of ἀποαιρέω, for ἀφαιρέω. Consult line 161.

Κούρην. Consult line 98.

LINE 276. Ἐα, 2 sing. pres. imper. act. of ἐάω, "to let," "to permit;" fut. ἐάσω : 1 aor. εἶασα.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἱες. Consult line 162.

LINE 277. Ἐθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 112

Ἐριζέμεναι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἴσω.—From ἔρις, "strife."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἥος, Attic ἑως, ὅ, "a king." Consult remarks on ἀριστήεσσιν, line 227.

LINE 278. Ἀντιβίην, "in direct opposition;" adv. ; strictly speaking, an accus. fem. of ἀντίβιος, ἡ, ον, "opposing force to force"

—From ἀντί, and βία, "force"

Line 279-284.

Ὀμοίης, Epic and Ionic for *ὁμοίης* gen. sing. fem. of *ὁμοιος*, *η, ον*, Epic and Ionic for *ὅμοιος*, *α, ον*, “equal,” “like to.” — From *ὁμός*, *ή, όν*, “one and the same.”

Ἐμμορε, 3 sing. 2 perf. indic. of *μείρομαι*, “to obtain as one’s portion :” 2 aor. *ἔμμορον* : 2 perf. *ἔμμορα*. Observe that of this 2 perf. the third person, *ἔμμορε*, alone occurs, and every where as a perfect in meaning. The 3 plur. *ἔμμόραντι*, Doric for *ἔμμόρασι*, is quoted in Hesychius with the interpretation *τετεύχασι*.—Perf. pass. *εἰμαρμαι*, only as an impersonal, “it is allotted,” i. e., decreed by fate : perf. part. pass. *εἰμαρμένος*, the feminine of which appears as a noun, but is in reality elliptical, *ἡ εἰμαρμένη* (*scil. μοῖρα*), “that which is allotted,” “destiny.”

Σκητοῦχος, *ον*, “sceptre-bearing.” From *σκήπτρον*, for *σκήπτρον*, “a sceptre,” and *ἔχω*.

Κῦδος, *εος, τό*, “glory,” “fame,” “renown,” or, more freely, “high office.”

LINE 280. Κάρτερος. Consult line 178.

Γείνατο, Epic and Ionic for *ἐγείνατο*, 3. sing. 1 aor. indic. middle of *γείνομαι*, poetic passive form from obsolete active *γείνω*, for which last *γεννάω* is in use. In the passive, “to be engendered,” “to be born ;” hence *γεννόμενος*, “one that is born ;” often occurring in Homer. In the 1 aor. middle it has an active signification, like *γεννάω*, “to beget,” “to bring forth.”—Observe that *γένω* is the common root of *γείνομαι* and *γίγνομαι*. Compare the old Latin form, *geno* which supplies *genui* to *gigno*.

LINE 281. Φέρτερος. Consult line 169.

Πλεόνεσσιν, Epic and Ionic for *πλέοσιν*, and this for *πλείοσιν*, dat. plur. of *πλέων*, neut. *πλέον*, for *πλείων*, neut. *πλείον*, comparative of *πολύς*.—Homer, like Hesiod, uses *πλείων* or *πλέων*, as his verse requires, and so, also, *πλείοσι* and *πλεόνεσσι*.

Παῦε, 2 sing. pres. imperat. act. of *παύω*, “to cause to cease.” **LINE 282.** In the middle, “to cause one’s self to cease,” i. e., “to cease.”

Μένος, *εος, τό*. Consult line 103.

LINE 283. Λίσσομαι. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for *μεθεῖναι*, 2 aor. infin. act. of *μεθίημι*, “to lay aside :” fut. *μεθήσω* : 1 aor. *μεθήκα*.—From *μετά* and *ἦμι*.

Ἐρκος, *εος, τό*, “an inclosure,” “hedge,” “fence,” “wall.” **LINE 284.** Hence, metaphorically, any fence, or defense, a rampart.” —From *ἐργω*, old form of *εἶργω*, “to inclose” “to shut in.” Com.

Line 284-291.

pare the Sanscrit *arc*, "to cover," "to shut in," and the Latin *arc-eo*.

Πέλεται, 3 sing. pres. indic. of the deponent πέλομαι, "to be." Hence, πέλεται is here equivalent to ἐστί. The original meaning of the verb is, "to be in motion," but this seems to have been soon lost. — An active form πέλω occurs, which is much less frequent than πέλομαι. — Akin to πάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμον κακοῦ.

LINE 285. Κρείων. Consult line 130.

LINE 286. Γέρον, voc. sing. of γέρων. Consult line 26.

Μοῖραν, accus. sing. of μοῖρα, ας, ἥ, properly, "a part," as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one's "portion in life," "lot," "fate," &c., and so, eventually, of "that which is one's due," "that which is right" and "fitting." Hence, κατὰ μοῖραν, "rightly."

Ἔειπες, Epic and Ionic for εἶπες, 2 sing. 2 aor. indic. act. εἶπον. εἶπες, &c.

LINE 287. Ἐμμεναι, Epic, Æolic, and Doric for εἶναι.

Κρατέειν, Epic and Ionic for κρατεῖν, pres. infin. of κρατέω. LINE 288. "to bear rule over:" fut. κρατήσω: perf. κεκράτηκα. — From κράτος, "strength," "might," &c., the original meaning of the verb having been "to be strong, mighty, powerful."

Πάντεσσι, Epic and Ionic for πᾶσι, dat. plur. of πᾶς.

Σημαίνειν, "to prescribe," fut. σημᾶνῶ, Ionic σημανέω: 1 LINE 289. aor. ἐσήμηνα. — From σῆμα, "a sign," "a token," &c.

Πείσεσθαι, fut. inf. middle of πείθω, "to persuade:" in the middle πείθομαι: fut. πείσομαι, "to obey."

Οἶω. Consult line 59.

LINE 290. Μίν, for αὐτόν.

Αἰχμητήν, accus. sing. of αἰχμητής, οῦ, ὅ, "a warrior." Consult line 152.

Ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "to make;" literally, "to place," i. e., to place before the eyes of all: fut. θήσω: perf. τέθεικα: 2 aor. ἔθην.

Αἰέν, poetic form for αἰεί, used when the last syllable is to be short.

Τοῦνεκα, "on this account." Compounded of τοῦ (for τοῦ- του) and ἐνεκα.

Προθέουσιν, 3 plur. pres. indic. act. of προθέω, old radical form, whence comes προτίθημι: found only once in Homer, namely, in the

Line 291-299.

present passage, "to give one the right to do a thing," "to let," "to permit."

Ὀνειδεα, accus. plur. of ὀνειδος, εος, τό, "abuse," "disgraceful calumnies," Epic and Ionic for ὀνειδῆ.—Consult remarks on ὀνειδισον, line 211.

Μυθήσασθαι, "to utter." Consult line 74.

LINE 292. Ὑποβλήδην, adverb, "interrupting." We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne's annotations on the present passage, and also on *Il.*, xix., 90. Hermann, however, contends for a very different interpretation (*Opusc.*, v., p. 305). According to this latter scholar, the term means properly here "by way of caution," "warning," or "reproof," i. e., with a "warning air."

LINE 293. Δειλός, ἡ, ὄν, "cowardly," "a coward."

Οὔτιδανός. Consult line 231.

Καλεοίμην, 1 sing. pres. opt. pass., Epic and Ionic for καλοίμην, from καλέω, "to call." Consult line 270.

LINE 294. Ὑπείξομαι, 1 sing. fut. indic. middle of ὑπείκω, "to yield," "to give way," "to comply." fut. ὑπείξω, and also ὑπείξομαι.—From ὑπό and εἶκω, "to yield."

LINE 295. Ἐπιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing. pres. imperat. mid. of ἐπιτέλλω, "to command," "to give orders to." Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιτελῶ: perf. ἐπιτέταλκα: perf. pass. ἐπιτέταλμαι.—From ἐπί and τέλλω, with regard to which last consult line 25.

LINE 296. Σήμαινε, 2 sing. pres. imper. of σημαίνω, "to prescribe." Consult line 289.

Πείσεσθαι. Consult line 289.

Ὅτω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλον, 2 sing. pres. imper. middle of βάλλω, "to cast," &c. Consult note, and also line 52.

Σῆσιν, Epic and Ionic for σαῖς, dat. plur. fem. of the possessive σός, σή, σόν, "thy."

LINE 298. Οὔτοι, "not, indeed." From οὐ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

LINE 299. Τω, enclitic for τινί, dative sing. of τις.

Ἀφέλεσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαιρέω: fut. ἀφαιρήσω: perf. ἀφείρομαι: 2 aor. ἀφείλον.—From ἀπό and αἰρέω.

Line 300-303.

Θοῶ, dat. sing. fem. of θοός, ἥ, ὄν, "*swift*."—Probably from
 LINE 300. θέω, "*to run*."

Φέροις, 2 sing. pres. opt. act. of φέρω, "*to bear away*:" fut.
 LINE 301. οἶσω: perf. ἐνήνοχα: 1 aor. act. ἤνεγκα: 2 aor. ἤνεγκον.

Ἀνελών, 2 aor. part. act. of ἀναιρέω, "*to take up*," "*to take up and carry off*," like the Latin *tollo*: fut. ἀναιρήσω, &c.—From ἀνά, "*up*," and αἰρέω, "*to take*."

Ἀέκοντος, gen. sing. masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic for ἄκων, ἄκουσα, ἄκον, which last is the Attic form: "*unwilling*," "*against the will*."—From α, *priv.*, and ἐκών, "*willing*."—Ἐκών appears to be akin to ἔκας, "*as far*," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "*one by himself*," "*one for himself*," "*each of his own accord*." Compare ἐκά-τερος, ἑκατ-τος, and our English *each*.
 Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive of ἐγώ.

LINE 302. Ἄγε. Consult line 62.

Πείρησαι, Epic and Ionic for πείρασαι, 2 sing. 1 aor. imper. middle of πειράω, "*to make trial*:" fut. πειράσω, Epic and Ionic πειρήσω. Much more frequently, however, used as a deponent, πειράομαι, fut. πειράσομαι: perf. πεπείραμαι, and Epic and Ionic πεπείρημαι.—From πείρα, "*trial*." The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *comperior*, &c.; and this, again, seems to have an affinity to the Greek περί, and the Sanscrit *pari*, in their rarer signification of "*going through*," "*piercing*," "*boring*," i. e., in order to make full trial of a thing.

Γνώσι, Epic lengthened form of γῶσι, 3 plur. 2 aor. subj. act. of γινώσκω, "*to know*:" fut. γνώσω, &c.: 2 aor. ἔγνων. Consult line 199.

Αἶψα, "*soon*," "*quickly*." Adverb, rare in other poets,
 LINE 303. and never used in prose.

Κελαινόν, nom. sing. neut. of κελαινός, ἥ, ὄν, "*black*," "*dark*." Poetic for μέλας, μέλαινα, μέλαν.—Κμέλας has been assumed by Buttmann as the common radical form of κελαινός and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (*Lexil.*, p. 377, *ed. Fishl.*)

Ἐρωήσει, 3 sing. fut. indic. act. of ἐρώέω, "*to stream*," "*to flow*:" fut. ἥσω. The latent idea appears to be that of a quick bursting forth; hence the substantive ἐρωή, derived from it, refers to any quick, violent motion.—From ρέω, "*to flow*;" akin to δάομαι, "*to rush*."

Δουρί, Epic and poetic for δόρατι, dat. sing. of δόρυ, "*a spear*:" gen. δόρατος: Epic and Ionic, δούρατος and δουρός: dat. δόρατι: Epic

Line 303-306.

and Ionic, δούρατι and δουρί, Attic δορί, &c., “*a spear*.” Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from δέρω, “*to remove the outer covering of a thing*,” and hence δόρυ will mean, strictly, “*a spear-handle, with the bark taken off from the wood*.”

‘Τῶγε, “*these two*,” compounded of τῶ, nom. dual of ὁ, ἡ, **LINE 304.** τό, and the limiting particle γε.

Ἀντιβίοισι, Epic and Ionic for ἀντιβίους, dat. plur. of ἀντίβιος, ἡ, Att. α, ον, “*opposing*.”—From ἀντί and βιά. Consult line 278.

Μαχεσσαμένω, Epic for μαχεσαμένω, nom. dual 1 aor. part. middle of μάχομαι, “*to contend* :” fut. μαχέσομαι, Epic μαχέσσομαι : 1 aor. ἐμαχεσάμην, Epic ἐμαχεσσάμην.—Consult line 153.

Ἐπέεσσιν, Epic and Ionic for ἐπεσιν, dat. plur. of ἔπος, εος, τό, “*a word*.”

Ἀνστήτην, Epic and Ionic for ἀνεστήτην, 3 dual 2 aor. indic. act. of ἀνίστημι, “*to raise up* ;” but 2 aor., perf. act., &c., “*to arise* :” fut. ἀναστήσω : perf. ἀνέστηκα, “*I stand up* :” 2 aor. ἀνέστην, “*I arose*.”—From ἀνά and ἵστημι.

Λύσαν, Epic and Ionic for ἔλυσαν, 3 plur. 1 aor. indic. act. of λύω, “*to dissolve*,” “*to break up* :” fut. λύσω : perf. ἔλυκα : 1 aor. ἔλυσα.—Original signification, “*to loose* :” akin, therefore, to the Latin *luo* and English *loose*.

Ἀγορῇν, Epic and Ionic for ἀγοράν, accus. sing. of ἀγορή, ἡς, ἡ, for ἀγορά, ἤς, ἡ, “*an assembly*.”—From ἀγείρω, “*to collect together*.”

Νηυσίν. Consult line 12.

LINE 306. Κλισίας, accus. plur. of κλισίη, ης, ἡ, Epic and Ionic for κλισία, ας, ἡ, “*a tent*.”—Original meaning, “*a place for lying down or reclining*,” from κλίνω, “*to recline* ;” then, a hut or any slight dwelling, used as a temporary dwelling-place. In Homer, these κλισίαι are of two kinds : 1. For use in time of peace : the huts, or cots, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the Odyssey ; but in the Iliad only once (xviii. 509). 2. For use in war : huts, or cots, in which the besiegers lived during long sieges. This is the usual signification in the Iliad, and but seldom occurs in the Odyssey. These war-cabins corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of “*tents* ;” but it appears, from *Il.*, xxiv., 448, seq., that they were of wood. Hence, also, an army, on breaking up, did not strike the κλισίαι and take them away, but burned them on the spot. (*Od.*, vii. 501.) The κλισίαι all together

Line 306-311.

formed a *camp*. Among the post-Homeric writers the word *σκηνή* came up instead, and *κλισία* remained in use only among the poets. *Ἔϊσας*, Epic and poetic for *ἴσας*, acc. plur. fem. of *ἔϊσος*, *ἔϊση*, *ἔϊσον*, for *ἴσος*, *ἦ*, *ον*, “*equal*.” (Consult note.)

LINE 307. *Ἥϊε*. Consult line 47.

Μενουτιάδῃ, dat. sing. of *Μενουτιάδης*, *ον*, *ό*, “*the son of Menætius*, a patronymic of Patroclus. Menætius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.*, xi., 765.)

Οἷς, dat. plur. of the possessive *ός*, *ῆ*, *όν*, the Epic and Ionic form for which is *έός*, *έῆ*, *έόν*, “*his*,” “*her*.”

Ἐτάροισιν, Epic and Ionic for *ἐτάροις*. Consult line 179.

LINE 308. *Ἀλαδε*, “*to the sea*.” Adverb, compounded of *ἄλς*, “*the sea*,” and *δε*, “*toward*.” Consult Excursus V.

Προέρυσσεν, Epic and Ionic for *προήρυσεν*, 3 sing. 1 aor. indic. act. of *προερύω*, “*to drag forward*,” “*to launch*.” In Homer, always said of ships, “*to move a ship forward*,” whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, *ἐρετμοῖς*, “*with oars*,” is added: fut. *προερύσω*, Epic *προερύσσω*: 1 aor. *προήρυσσα*, Epic and Ionic *προέρυσσα*.—From *πρό*, “*forward*,” and *έρύω*, “*to drag*.”

LINE 309. *Ἐρέτας*, accus. plur. of *ἐρέτης*, *ον*, *ό*, “*a rower*.”—From *ἐρέσσω*, “*to row*.”

Ἐκρινεν, 3 sing. 1 aor. indic. act. of *κρίνω*, “*to select*.” fut. *κρίνω* 1 aor. *ἔκρινα*: perf. *κέκρικα*.—Akin to the Sanscrit *kri*, “*to separate*,” the Latin *cerno*, *crimen*, &c.

Ἐείκοσιν, Epic for *εἴκοσιν*, “*twenty*.”—The Doric form is *εἴκατι*, with which compare the Sanscrit *vincati*, and Latin *viginti*.

Ἐκατόμβην. Consult line 65.

LINE 310. *Βῆσε*, Epic for *ἔβησε*, the augment having been dropped: 1 aor. indic. act. of *βύω*, “*to cause to go*.” fut. *βήσω*: 1 aor. *ἔβησα*.—(Consult note on line 144.)

LINE 311. *Εἶσεν*, 3 sing. 1 aor. indic. act. usually referred to a present, *ἔζω*, “*to cause to sit*,” “*to seat*,” but which does not occur; the tenses that are wanting are supplied from *ιδρύω*. The Ionians have also a fut. *ἔσομαι*, Epic *ἔσσομαι*, and perf. pass. *εἵμαι*. The Attics, however, have only the 1 aor. mid. *εἰσάμην*, “*to found*,” “*erect*,” in the strict middle sense “*for one's self*.”

Ἀρχός. Consult line 144.

Πολύμητις, *ιος*, *ό*, *ῆ*, “*sagacious*,” “*of many counsels*.”—From *πολ-υς*, and *μητις*, “*counsel*,” “*advice*.”

Line 312-315.

LINE 312. Ἀναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, “to embark :” fut. ἀναβήσομαι : 2 aor. ἀνέβην.—From ἀνά and βαίνω.

Ἐπέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, “to sail upon :” fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, “to sail.”

Υγρά, accus. plur. neut. of ὑγρός, ἄ, ὄν, “humid,” “wet,” “fluid.” (Consult note.)—From ὕω, and akin to ὕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἥ, “a way,” “a path.” Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, “to come,” “to go.”

LINE 313. Ἀπολυμαίνεσθαι, pres. infin. mid. of ἀπολυμαίνω, “to purify another :” in the middle ἀπολυμαίνομαι, “to purify one’s self.” Commonly regarded as a middle deponent.—From ἀπό and λυμαίνομαι, “to cleanse one’s self,” and this last from λῦμα, “filth removed by washing,” probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a pres. signification, “I command,” “bid,” “order,” which, with the augment, would be ἤνωγε : thus, ἄνωγα, ας, ε, or with the augment ἤνωγα, ας, ε. But it is never found with the augment. The tenses, moreover, are very irregular : thus, from the perfect, we have 1 plur. ind. ἄνωγμεν : imperat. ἄνωχθι, ἄνωγέτω, ἄνώγετε, and irreg. ἄνώχθω, ἄνωχθε, as if from ἄνώγημι : pluperf. ἤνώγειν, and, without augment, ἄνώγειν, Ionic ἤνώγεα, &c.

LINE 314. Ἀπελυμαίνοντο, 3. plur. imperf. indic. mid. of ἀπολυμαίνω. Consult ἀπολυμαίνεσθαι, as given above.

Ἄλα, accus. sing. of ἄλς, ἁλός, ἥ, “the sea.” Observe the distinction between ἄλς, ἁλός, ἥ, “the sea,” and ἄλς, ἁλός, ὅ, “salt.”

Λύματα, accus. plur. of λῦμα, ατος, τό, “filth removed by washing,” “the washings themselves.”—Probably from λούω, “to wash.”

LINE 315. Ἐρδον, 3 plur. imperf. indic. act. of ἔρδω, “to work,” “to do,” “to accomplish.” With ἱερά, ἑκατόμβας, &c., “to sacrifice,” “to offer up.” This verb derives its formations from the obsolete ἔργω, fut. ἔρξω : 2 perf. ἔοργα : pluperf. with augment on the second syllable, ἑώργειν : 1 aor. ἔρξα.—As ἔργω is entitled to the digamma, Φέργω, we see at once the affinity between it and the English verb *work*.—Observe that ῥέζω is merely a transposed form of ἔρδω.

Ἀπόλλωνι. Consult line 14.

Τελέεσσας, accus. plur. fem. of τελέεις, τελέεσσα, τελέην, “perfect” (Consult note.) An Epic adjective, from τελέω, “to make perfect,” “to make complete,” and this from τέλος, “an end,” &c

Line 315-321

Ἑκατόμβας. Consult line 65.

LINE 316. Ἀτρυγέτοιο, Epic and Ionic for ἀτρυγέτου, gen. sing. *feia* of ἀτρύγετος, *ov*, "barren." More literally, "yielding no harvest," from *a*, *priv.*, and τρυγᾶω, "to gather in the harvest or vintage."

LINE 317. Κνίση, "the savor." Consult line 66.

Ἴκεν, 3 sing. imperf. indic. act. of the Epic form ἱκω, "to come," "to go;" imperf. ἱκον: aor. ἴξον, a mixture of the 1 and 2 aor (*Bullmann, Irreg. Verbs*, p. 132, *ed. Fishl.*)

Ἑλισσομένη, nom. sing. fem. pres. part. middle of ἐλίσσω, "to whirl," fut. ξω.—From εἰλέω, "to turn," "to whirl," "to roll," with the digamma *Feiléo*, akin to the English *wily*.

Καπνῶ, dat. sing. of καπνός, *ov*, *ó*, "smoke."—Originally *κFαπνός* the *v*-sound having followed the *κ*. So *vapor* in Latin was originally *κvapor*. The Greek word drops the *v*-sound and retains the *κ*, whereas, in the Latin word, the direct reverse to this takes place. (*Pott, Etymol. Forsch.*, vol. ii., p. 205.)

LINE 318. Πένοντο, Epic and Ionic for ἐπένοντο, the augment having been dropped; 3 plur. imperf. indic. of the middle dependent πένομαι, "to be busily employed upon a thing," "to toil," "to work."—From the root *πεν* comes not only πένομαι, but also πένης, *πενία*, the Latin *penuria*, &c. Compare the Sanscrit *pan*, "to handle," "to transact," &c.

LINE 319. Δῆγ'. Consult line 210.

Ἐπηπειλήσε, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "to threaten one with a thing," fut. ἐπαπειλήσω: 1 aor. ἐπηπείλησα.—From ἐπί and ἀπειλέω, "to threaten."

LINE 320. Ταλθύβιον, accus. sing. of Ταλθύβιος, *ov*, *ó*, "Talthybius," a herald of Agamemnon's at Troy. He was afterward revered as a hero at Sparta. (*Herodot.*, vii., 134.—*Hoeck, Kreta*, vol. ii., p. 407.)

Εὐρυβάτην, accus. sing. of Εὐρυβάτης, *ov*, *ó*, "Eurybates," a herald of Agamemnon's at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in *Il.*, ii., 184, and *Od.*, xix., 247. Compare the scholiast: *ὅτι καὶ ἕτερος Εὐρυβάτης, Ὀδυσσεὺς κήρυξ*.

LINE 321. Τῶ, nom. dual for ὦ.

Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἶμι.

Κήρυκε, nom. dual of κήρυξ, *υκος*, *ó*, "a herald." From κηρύσσω.—In general, a public messenger, partaking of the character of an ambassador, an honorable office in early times. They summoned the assembly (*Il.*, ii., 50, &c.), and kept order in it (*Il.*, ii., 280, &c.).

Line 321-325.

they separated combatants (*Il.*, vii., 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (*Il.*, iii., 245, &c.): as *public* officers they are called *δημιοεργοί* (*Od.*, xix., 135): their insignia were staves, or wands, *σκήπτρα*. From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was *κῆρυξ* of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

Ὀτρηρώ, nom. dual masc. of ὀτρηρός, ἡ, ὄν, Epic and Ionic for ὀτρηρός, ἅ, ὄν, "active," "quick," "zealous."—Akin to ὀτρύνω, "to stir up," "to rouse."

Θεράποντε, nom. dual of θεράπων, οντος, ὁ, "an attendant." In Homer and old authors it always differs from δοῦλος, as implying free and honorable service, and yet, in Chios, θεράποντες was the name for their slaves. (*Arnold, Thucyd.*, viii., 40.)

LINE 322. Ἐρχεσθον, 2 dual pres. imper. of ἔρχομαι, "to come," "to go" (consult line 120): imper. ἔρχον, ἐρχέσθω, &c.

Κλισίην. Consult line 306.

Πηληϊάδεω. Consult line 1.

LINE 323. Ἐλόντε, nom. dual, 2 aor. part. act. of αἰρέω, "to take:" fut. αἰρήσω: 2 aor. εἶλον, 2 aor. part. ἐλόν. Consult line 137.

Ἀγέμεν, Epic, Doric, and Æolic for ἄγειν, pres. infin. act. of ἄγω, "to lead away." Consult remarks on χολωσέμεν, line 78.

Βρισηΐδα. Consult line 184.

LINE 324. Δώησιν, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι: ~ aor. indic. ἔδων: 2 aor. subj. δῶ, δῶς, δῶ, &c. Observe, however, that this δῶ, δῶς, δῶ, &c., is the result of contraction: thus, δῶ-ω = δῶ: δῶ-ης = δῶς: δῶ-η = δῶ, &c. To the uncontracted form, δῶ-η, the syllable σι is added by the Epic language, and hence we have in the text the form δῶησι.

Ἐλωμαι, 1 sing. 2 aor. subj. middle of αἰρέω: 2 aor. indic. middle ἐλόμην: 2 aor. subj. middle ἔλωμαι.

LINE 325. Πλεόνεσσι. Consult line 281.

Ψίγιον, "more fearful." Literally, "more frosty, or cold," i. e., more calculated to make one shudder. A comparative, formed, as it were, from ρίγος, "frost," "cold."—The masculine, ριγίων, seems not to occur, but the superlative, ρίγιστος, is found; and, therefore, it is better to regard ρίγιον, in the text as an adjective, and not to take it for an adverb, as some do.

Line 326-332.

LINE 326. *Προίει*, 3 sing. Epic imperf. indic. act. from *προ.έω*, Epic and Ionic for *προίημι*. Consult remarks on *ἀφίει*, line 25.

Κρατερὸν δ' ἐπὶ, κ. τ. λ. Consult line 25.

LINE 327. *Τὼ* "they two." More literally, "these two." Nom. dual of *ὁ, ἡ, τό*.

Ἀέκοντε, nom. dual masc. of *ἀέκων*, *ἀέκουσα*, *ἀέκον*, Epic and Ionic for *ἄκων*, *ἄκουσα*, *ἄκον*, which last is the Attic form. So *ἀέκοντε*, here, for *ἄκοντε*, "reluctant." Consult remarks on *ἀέκοντος*, line 301.

Βάτην, 3 dual 2 aor. indic. act. Epic for *ἐβήτην*, the stem-vowel *η* being shortened into *α*.—From *βαίνω*, "to go:" fut. *βήσομαι*: perf. *βέβηκα*: 2 aor. *ἔβην*.

Παρὰ θῖν', κ. τ. λ. Consult line 34.

LINE 328. *Μυρμιδόνων*, gen. plur. of *Μυρμιδών*, *όνος*, *ὅ*, "a Myrmidon." Consult line 180.

Ἰκέσθην, 3 dual 2 aor. indic. middle of *ικνέομαι*, "to come." Consult remarks on *ικέσθαι*, line 19.

LINE 329. *Εὔρον*, 3 plur. 2 aor. indic. act. of *εύρίσκω*, "to find:" fut. *εύρήσω*: perf. *εὔρηκα*: 2 aor. *εὔρον*. This 2 aor. is often written *ἦρον* in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλισίῃ, Epic and Ionic for *κλισία*. Consult line 306.

LINE 330. *Ἦμενον*, "sitting," accus. sing. part. of *ἦμαι*, *ἦσαι*, *ἦσται*, 3 plur. *ἦνται*: part. *ἦμενος*: imperf. *ἦμην*, *ἦσο*, *ἦστο*, 3 plur. *ἦντο* (these being in reality, however, a perf. and pluperf. passive of *ἔζομαι*, "to sit," "to lie," &c. Literally, "I have been set and I remain set," i. e., *I sit*.)

Τώγε, compounded of *τώ*, accus. dual masc. of *ὁ, ἡ, τό*, and the enclitic *γέ*.

Ἰδών, 2 aor. part. act. of *εἶδω*, "to see." Consult line 203.

Γήθησεν, 3 sing. 1 aor. indic. act. of *γηθέω*, "to be delighted," "to rejoice." Consult line 255.

LINE 331. *Ταρβήσαντε*, nom. dual 1 aor. part. act. of *ταρβέω*, "to be confused," "to be troubled," "to be alarmed:" fut. *ήσω*.—From *τάρβος*, "alarm," "fright," "terror."

Αἰδομένω, nom. dual pres. part. middle of *αἰδομαι*, Epic for *αἰδέομαι*, "to regard with looks of awe," or "reverence." More literally, "to stand in awe of one," "to reverence."

LINE 332. *Στήτην*, Epic and Ionic for *ἐστήτην*, the augment having been dropped: 3 dual 2 aor. indic. act. of *ἵστημι*, "to place:" fut. *στήσω*: perf. *ἔστηκα*, "I stand:" 2 aor. *ἔστην*, "I stood."

Προσεφώνεον, 3 plur. imperf. indic. act. of *προσφώνέω*, "to address:" t. *ἔπω*—From *πρός*. "unto." and *φωνέω*. "to speak." "to call."

Line 332-336.

Ἐρέοντο, 3 plur. imperf. indic. middle of ἐρέω, "to interrogate," "to ask." middle ἐρέομαι. This ἐρέω, ἐρέομαι, is an exclusively Epic form, and must not be confounded with ἐρέω, ἐρῶ, the fut. of εἶπεῖν. The imperfect, it will be perceived, is here without any augment. The Attic form is ἐρομαι : 2 aor. ἤρόμην : fut. ἐρήσομαι. But, though this verb commonly occurs in the lexicons and grammars as a present, ἐρομαι, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, ἐρέσθαι. (*Carmichael's Greek Verbs*, p. 117.)

LINE 333. Ὅ, "he," Homeric for ὅς, and this an old form of the demonstrative. (*Kühner*, § 343.)

Ἐγνώ. Consult line 199.

Ἡσιν, or ῆσιν, Epic and Ionic for αἷς, dat. plur. fem. of the possessive, ὅς, ἥ, ὅν, "his."

Φώνησεν, 3. sing. 1 aor. indic. act. of φωνέω, "to say," "to speak," fut. ἥσῳ.—From φωνή, "voice," &c.

LINE 334. Χαίρετε, 2 plur. pres. imper. act. of χαίρω, "to rejoice," "to be glad:" fut. χαιρήσω : perf. κεχάρηκα.—The imperative of this verb is used as a common form of greeting, either at meeting, "hail," "welcome;" or at parting, "farewell."

Ἀγγελοι, nom. plur. of ἄγγελος, ου, ὁ, "a messenger."

LINE 335. Ἄσσον, "nearer." Adverb, and comparative degree of ἄγχι, "near." This is the Homeric and Epic comparative; the common form is ἄχχιον.

Ἴτε, 2 plur. pres. imper. of εἶμι, "to come," "to go:" 2 sing. pres. imp. is ἴθι.

Ὑμεις, Epic and Æolic for ὑμεῖς.

Ἐπαίτιοι, nom. plur. of ἐπαίτιος, ου, "in fault," "blamable."—From ἐπί, "upon," and αἰτία, "blame," as indicative of blame resting upon one.

LINE 336. Ὅ, Epic, Ionic, and Doric for ὅς, the relative pronoun. Consult EXCURSUS I. p. 417.

Σφῶϊ, accus. dual of σύ, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφῶ, which some write with subscript iota, as having risen, according to them, from contraction. (*Kühner*, § 331, 5.)

Προίει. Consult line 326.

Βρισηΐδος. Consult line 184.

Εἵνεκα. Consult line 174.

Κούρης. Consult line 98.

Line 337-341.

LINE 337. Ἄγε. Consult line 62.

Διογενές, voc. sing. of διογενής, ἐς, "noble." Literally, "*Jove-born*" *sprung from Jove*," i. e., of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "noble," "illustrious," &c.

Πατρόκλεις, voc. sing., as if from a nominative Πατροκλῆς, which does not, however, appear. The regular nominative is Πάτροκλος, ου.

Ἐξαγε, 2 sing. pres. imper. of ἐξάγω, "to lead or bring out."—From ἐξ and ἄγω.

Σφῶιν, dat. dual of the pronoun of the third person, *nom*. LINE 338. (wanting): *gen.* οὖ, &c. Observe that σφῶιν is here enclitic, whereas σφῶϊν, from σύ, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "to give:" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Τῷ, nom. dual masc. of ὁ, ἡ, τό.

Αὐτῷ, nom. dual masc. of αὐτός, αὐτή, αὐτο.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ὁ, older Epic form for μαρτυς, "a witness." Homer uses the singular only in *Od.*, xvi., 423, with the collateral signification of "helper," "protector," but the plural often.

Ἔστων, abbreviated form for ἔστωσαν, 3 plur. pres. imper. of εἰμί, "to be." Used, also, by the Attic writers. The form ὄντων is more rare.

Μακάρων, gen. plur. of μάκαρ, gen. -ἄρος, ὁ, ἡ, "blessed," LINE 339. "happy." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its notion is of *everlasting, heavenly bliss*. There is a peculiar poetic form, of the feminine gender, μάκαιρα, "the blessed one," an epithet of Latona, in the *Hymn to Apollo*, 14.

Θνητῶν, gen. plur. of θνητός, ἡ, ὄν, "mortal," "liable to death." Hence οἱ θνητοί, "mortals."—From the same root with θνήσκω, as appearing in 2 aor. ἔθανον.

LINE 340. Ἀπηνέος, Epic and Ionic for ἀπηνοῦς, gen. sing. of ἀπηνής, ἐς, "cruel," "harsh," "unfeeling." Supposed to come from ἀπό and ἡνής, "gentle," "pleasing," "attractive," with the digamma, Φηνής, and hence connected with the root of *Ven-us*, and the Sanscrit *wan*, "to desire," "to long for." (*Pott, Etymol. Forsch.*, vol. i. p. 255.)

LINE 341. Χρειώ, gen. ὅος, contr. οὗς ἡ, Epic and Ionic for χρεω

Line 341-345

δος, contr. **οὖς**, ἡ, "want," "need," "desire." Observe that **χρεώ** itself is only a poetic form, the more common prose expression being **χρεία**.

Ἐμεῖο, Epic for ἐμοῦ, emphatic gen. sing. of ἐγώ.

Τένηται, 3 sing. 2 aor. subj. mid. of γίγνομαι.

Ἀεικέα accus. sing. mase. Epic and Ionic for ἀεικῆ, from ἀεικής, ἐς, "unseemly," for which the Attics employ αἰκῆς, ἐς. Probably from α, priv., and εἰκω (radical form), "it seemed," "it appeared good."

Δοιγὸν ἀμῦναι. Consult line 67.

LINE 342. Ὀλοῇσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλοος ἡ, ὄν, "destructive."—From ὄλω, ὀλέω, radical forms of ὄλ-λυμι, "to destroy."

Θύει, 3 sing. pres. indic. act. of θύω : fut. θύσω, "to rage." Said literally of any violent motion, "to rush on, or along," as referring to rivers, tempests, &c. ; hence, "to storm," "to rage," as said of a man distraught with passion.—The Sanscrit root is *dhu*, "to agitate."

LINE 343. Οἶδε, 3 sing. of οἶδα, a second perfect with the force of a present, "I know," from the radical εἶδω, "to see," for what one *has seen and observed*, that *one knows*.—Observe that in οἶδα the augment is thrown aside, like εἰκω, 2 perf. εἰκα, Ionic οἰκα. (*Bullmann, Irreg. Verbs*, p. 77, ed. *Fishl.*) The verb εἶδω (ἰδω, Lat. *vid-eo*) is obsolete, and its place has been supplied by ὀράω. The tenses formed from it compose two distinct families, of which one has the meaning of "to see," the other exclusively the meaning of "to know," the latter signification coming from the perfect.

Νοῆσαι, 1 aor. infin. act. of νοέω, "to observe," "to reflect upon," &c. : fut. νοήσω : perf. νενόηκα : from νόος, contr. νοῦς, "the mind."

Πρόσσω, Epic and poetic for πρόσω, adverb, literally, "forward : " more freely, "as regards the future." From πρό.

Ὀπίσσω, Epic and poetic for ὀπίσω. Adverb, literally, "backward," "behind : " more freely, "as regards the past."

LINE 344. Ὀππως, Epic and poetic for ὅπως, "in order that."

Σόοι. Consult line 117.

Μαχέωνται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μά-χομαι, "to fight."—Consult line 8.

LINE 345. Φάτο. Consult line 188.

Φίλω. Taken for the possessive pronoun, "his." Consult line 20.

Ἐπεπείθετο, 3 sing. imperf. indic. mid. of ἐπιπείθεσθαι, in the passive, "to be persuaded," in the middle, "to obey." The active ἐπιπείθω, "to persuade," "to convince," is rare and late.

Ἐταίρω dat. sing. of ἐταῖρος, ου, ὁ, "a friend," "a companion"

Line 346-350.

LINE 346. Ἀγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἡγαγε, he augment being dropped.

LINE 347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἔδωκε, the augment being dropped.

Τώ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "to go," Epic for ἡείτην or ἦτην. (Kühner, § 215.)

LINE 348. Ἀέκουσα, Epic and Ionic for ἄκουσα, fem. of ἀέκων, -ονσα, -ον, for ἄκων, ἄκουσα, ἄκων. Consult line 327.

Ἀμα, "along with." Consult line 158.

Κίεν, 3 sing. imperf. indic. act. of κίω, "to go," Epic and Ionic for ἔκιεν, the augment being dropped. The first person of the imperf. is ἔκιον, or, without the augment, κίον.—Κίω seems to belong to ἴω, the root of εἶμι, "to go," and from it come κιάθω and κινέω, and, probably, the Latin *cio* and *citeo*.

LINE 349. Δακρύσας, 1 aor. part. act. of δακρύω, "to weep," "to burst into tears." From δάκρυ, "a tear." Consult line 42.

Ἐτάρων, gen. plur. of ἑταρος, ου, ό, "a companion," &c. Consult line 179.

Ἀφαρ, "forthwith." Adverb, either from ἄπτω, or from ἀπό and ἄρα.

Ἐξετο. Consult line 48.

Νόσφι, "aside from," "away from." Adverb, shortened, according to the grammarians, from νοστόφι (*Herm., Opusc.*, i., 222). But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek νῶϊ, and Latin *nos*, and makes νόσ-φι mean, properly, "by himself," the leading idea in νῶϊ, *nos*, and νόσ(-φι) being that of "separation," "unity." (*New Cratylus*, p. 168.)

Λιασθείς, 1 aor. part. pass. (in a middle sense) of λιάζομαι, "to bend sideways," "to go aside," "to turn away." Buttmann expresses his conviction that λιάζομαι is etymologically akin to κλίνω, just as νέφας is to νέφος, κλιαρός to λιαρός, &c. (*Lexil.*, vol. i., p. 75, note.)

LINE 350. Θίνα. Consult line 34.

Ἄλός. Consult line 314.

Πολιῆς, Epic and Ionic for πολιῆς, gen. sing. fem. of πολίος, ἡ ὄνη, Epic and Ionic for πολίος, ἁ, ὄν, "hoary."—(Consult note.)

Ὀρόων, Epic lengthening for ὀρῶν, pres. part. act. of ὀράω, "to look," "to see." Consult line 53.

Οἶνοπα, accus. sing. of οἶνοψ, gen. οπος, ό, "dark-hued." Literally, "wine-colored," having the color or hue of wine.—(Consult note.)—From οἶνος, "wine," and ὤψ, "look," "appearance." &c.

Line 350-354.

Ποντον, accus. sing. of πόντος, ου, ό, "the deep," "the open sea."—Akin to βένθος, βάθος, βυθός, "depth," and the Latin *fundus*.

Πολλά, neuter plur. accus. of πολύς, taken adverbially,
LINE 351. "earnestly."

Φίλη, taken as a possessive pronoun, "his." Consult line 20.

Ἠρήσατο, Epic and Ionic for ἡράσατο, 3 sing. 1 aor. indic. of the middle deponent ἀράομαι, "to pray:" fut. ἀράσομαι, Epic and Ionic ιρήσομαι, 1 aor. ἡρασάμην, Epic and Ionic ἡρησάμην.—From ἀρά, "a prayer."

Ὀρεγνύς, nom. sing. pres. part. of ὀρέγνυμι, "to stretch out." The more usual form is ὀρέγω: fut. ὀρέξω.—Akin to the Latin *rego, erigo, corrigo*; German *reichen, reckon*; and English *reach*.

Ετεκες, 2 sing. 2 aor. indic. act. of τίκτω, "to bring forth:"
LINE 352. fut. τέξω, usually τέξομαι: poetic, also, τεκοῦμαι: perf. τέτοκα: 2 aor. ἔτεκον.—Lengthened from a root τεκ.

Μινυνθάδιον, accus. sing. masc. of μινυνθάδιος, α, ου, "short-lived."—From μίνυνθα, "a little," "very little," which is itself to be traced to μινύς, "little," "small," and Latin *minus*.

Οφέλλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "to owe,"
LINE 353. "to be obliged," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφείλω, "to owe." We must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "to increase," "to enlarge."

Ολύμπιος, "the Olympian," "Olympian Jove," nom. sing. masc. of Ὀλύμπιος, α, ου, "Olympian," "of or belonging to Olympus."—From Ὀλυμπος, "Olympus." Consult line 44.

Εγναλίζαι, 1 aor. infin. act. of ἐγναλίζω, "to bestow." Literally, "to put into the palm of one's hand;" hence "to put into one's hands," "to grant," "to bestow:" fut. ἐγναλίξω.—From ἐν, and γάλον, "a hollow," "the hollow of the hand."

Υψιβρεμέτης, "high-thundering," "who thunders on high,"
LINE 354. nom. sing. of ὑψιβρεμετής, ές.—From ὕψι, "on high," and βρέμω, "to roar like a thunderbolt."

Τυτθόν. Adverb, "in a small degree." Probably the accus. sing. neut. of τυτθός, όν, later τυτθός, ή, όν, "little," "small."

Ετίσεν, 3 sing. 1 aor. indic. act. of τίω, "to honor:" fut. τίσω: perf. τέτικα: 1 aor. ἔτισα. The verb τίνω, "to pay or suffer (the penalty of an offence)," forms, like it, a future, τίσω: 1 aor. ἔτισα: perf. τέτικα, &c., but the Attics make the ι short in all the tenses of this latter verb, and the passive takes σ; as, perfect τέτισμαι: 1 aor ἔτισθην: whereas τίω makes, in the perfect passive, τέτιμαι.

Line 356-360.

LINE 356. Ἡτίμησεν. Consult line 11.

Ἐλῶν. Consult line 137.

Ἀπούρης, Epic 1 aor. part. act. of ἀπανοῶω, "to take away." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποῦραι is found. Consult the remarks of Buttmann (*Lexil.*, s. v. ἀπανρᾶν, 2), who rejects the mode adopted by some of the old grammarians, of making ἀπούρας, by syncope, for ἀπουρίσας, from ἀφορίζω. (Compare, also, *Buttmann's Irreg. Verbs*, p. 34, ed. *Fishl.*)

Δακρυχέων, οῦσα, ον, "shedding tears." More literally, LINE 357. "pouring forth tears." Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυχέεσκε.—From δάκρυ, "a tear," and χέω, "to pour forth," "to shed."

Τοῦ δ' ἔκλυε. Consult line 43.

Πότνια, nom. sing. fem. of πότνιος, α, ον, "revered." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the feminine of πόσις, just as δέσποινα is of δεσπότης. The root may be traced to the Sanscrit *pati*, "lord," "husband;" *patni*, "wife," "lady;" and both of these to *pâ*, "tueri." Compare the Latin *potens*, *potis*. (*Pott, Etymol. Forsch.*, vol. i., p. 189.)

LINE 358. Ἡμένη, fem. of ἡμενος. Consult line 330.

Βένθεσσιν, Epic and Ionic for βένθεσιν, dat. plur. of βένθος, εος, το (poetic for βάθος, as πένθος for πάθος), "depth," especially of the sea.

Γέροντι. Consult line 26.

Καρπαλίμως, "quickly," "speedily." Literally, "with tearing speed." From καρπάλιμος, "tearing," "swift"—From ἀρπάζω, with which compare the Latin *carpo*. So *rapidus* in Latin.

Ἀνέδν, 3 sing. 2. aor. indic. act., assigned, along with the perfect ἀναδέδνκα, to the middle deponent ἀναδύομαι, "to emerge," "to come out of." The active, ἀναδύω, is only used in late writers.

Ἡῦτε, Epic for εὔτε, "like," "as."

Ὅμιχλη, ης, ἡ, "a mist." Derived by Pott from the Sanscrit *ni* "to pour."

LINE 360. Πάροιθε, adverb, "in front of," "before."

Καθέζετο, 3 sing. imperf. indic. mid. of καθέζομαι, "I seat myself," "I sit down." Observe that καθέζετο is Epic for ἐκάθεζετο, the augment having been dropped. Buttmann doubts the existence of such a present as καθέζομαι, and makes ἐκαθεζόμεν a 2 aor., from καθίζομαι; but this opinion seems to want confirmation.

Line 361–366.

LINE 361. Κατερεξεν, 3 sing. 1 aor. indic. act. of καταρέζω, same as καταρρέζω, “to soothe.” Literally, “to cause to lie down,” especially, “to put with the hand;” hence, generally, “to fondle,” “to soothe:” fut. καταρέζω: 1 aor. κατέρεξα.—From κατά and ρέζω.

Ὀνόμαζεν, Epic and Ionic for ὠνόμαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὀνομάζω, “to utter,” “to name:” fut. ὀνομάσω.—From ὄνεια, “a name.”

LINE 362. Κλαίεις, 2 sing. pres. indic. act. of κλαίω, “to weep:” fut. κλαύσω (Theocrit., xxiii., 34), more commonly κλαύσομαι: 1 aor. ἔκλανσα. The Attic form of the present is κλάω.

Πένθος. Consult line 254.

LINE 363. Ἐξαύδα, 2 sing. pres. imper. of ἐξανδάω, “to speak out:” fut. ἦσω.—From ἐξ and αὐδάω.

Κεῦθε, 2 sing. pres. imper. act. of κεύθω, “to conceal,” “to hide:” fut. κεύσω: perf. κέκευθα: 2 aor. ἔκῃθον.—Akin to κύω and κνέω.

Νόψ, Epic and Ionic for νῶ, dat. sing. of νόος, contracted νοῦς, “the mind:” gen. νοόν, νοῦ: dat. νόψ, νῶ.

Εἶδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἶδωμεν, from εἶδω, “to see,” “to know.” Consult line 203.

Ἄμφω. Consult line 196.

LINE 364. Βαρυστενάχων, οῦσα, ον, “deeply groaning,” pres. participle of a form βαρυστενάχω, which, however, does not occur.—From βαρύς and στενάχω, “to groan.”

LINE 365. Οἶσθα. Consult line 85.

Τίη, strengthened form for τί, “why?” Used by Homer, Hesiod, and in Attic comedy.—Formed from τί, like ὅτιη from ὅτι, and ἐπειή from ἐπεί.

Τοί, Epic and Ionic for σοί.

Εἰδύνῃ, dat. sing. fem. of εἰδώς, εἰδυῖα, εἰδός, perf. participle, and assigned to οἶδα, “I know.” Consult line 203.

Ἀγορεύω, 1 sing. pres. subjunct. act. of ἀγορεύω, “to tell,” “to declare:” fut. εὔσω.—From ἀγορά, “a public assembly,” the verb literally meaning to speak in an assembly, though afterward used in a general sense.

LINE 366. Ὀιχόμεθα, or ὠχόμεθα, 1 plur. imperf. indic. of the middle deponent οἰχομαι, “to go:” fut. οἰχήσομαι: perf. ὤχημαι.

Θήβην, accus. sing. of Θήβη, ης, ἥ, “Thebe.”—(Consult note.) Homer uses also the plural form Θῆβαι, &c. Later writers mention merely τὸ Θήβης πεδῖον, a fruitful district, south of Ida, and near Pergamus.

Ἱερήν, Epic and Ionic for ἱεράν, accus. sing. fem. of ἱερός, ἥ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, “sacred.”—(Consult note.)

Line 366-384.

Ἡερίωνος, gen. of Ἡερίων, gen. ωνος, "*Eition*, King of Thebes and father of Andromache.—(Consult note.)

LINE 367. Διαπράθομεν, 1 plur. 2 aor. indic. act. cf διαπέρθω, "*to sack*." "*to destroy utterly*:" fut. διαπέρσω: 2 aor. διέπρᾶθον.—From διά and πέρθω.

Ἦγομεν, 1 plur. imperf. indic. act. of ἄγω, "*to bring*."

Ἐνθάδε, "*hither*." Adverb of place. Sometimes, also, of time, "*then*," "*thereupon*."

LINE 368. Δάσαντο, Epic and Ionic for ἐδάσαντο, 3 plur. 1 aor. indic. mid. of δαίω, more usually, middle δαίομαι, "*to divide*:" fut. δάσομαι: 1 aor. ἐδασάμην. Observe that δάζομαι is commonly assumed as a present to form some of the tenses of δαίω.

LINE 369. Χρησῆϊδα. Consult line 111.

LINE 370. Ἐκατηβόλου, gen. sing. of ἐκατηβόλος, ον, "*far-darting*."—From ἐκάς, "*afar*," and βάλλω, "*to hurl*," or "*dart*."

LINE 371. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ωνος, ό, ή, "*arrayed in tunics of brass*," "*brass clad*," "*brazen-mailed*."—From χάλκός (consult note on line 236, and χιτών, "*a tunic*," "*an under garment*."

LINE 380. Χωόμενος, pres. part. of the middle deponent χόομαι, "*to be incensed*:" fut. χώσομαι: 1 aor. ἐχωσάμην.—Akin to χολή.

Πάλιν. Consult note on line 59.

Τοῖο, Epic and Ionic for τοῦ.

LINE 381. Εὐξαμένον, gen. sing. 1 aor. part. mid. of εὐχομαι. Consult line 43.

Ἦκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω, "*to hear*:" fut. ἀκούσομαι: perf. (Attic) ἀκήκοα: (Doric) ἄκουκα: (later) ἤκουκα: 1 aor. ἤκουσα. The form ἀκούσω first occurs in Alexandrine Greek.

Φίλος, η, ον, "*dear*." Taken here in its ordinary sense, not as a possessive.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμι, "*to be*."

LINE 382. Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, "*to send*:" fut. ἥσω: perf. εἶκα: 1 aor. ἦκα.

LINE 383. Θνήσκον, 3 plur. imperf. indic. act. Epic and Ionic for ἐθνησκον, the augment being dropped, from θνήσκω, "*to die*:" fut. θανοῦμαι: perf. τέθνηκα.

Ἐπασσύτεροι, nom. plur. masc. of ἐπασσύτερος, α, ον, "*one after another*." This word is a comparative only in form, and comes from ἐπί and ἀσσύτερος, which is itself formed from ἄσσειν.

Line 384-392.

Πάντη. Adverb, less correctly written πάντη. Doric form

LINE 384. πάντα, not πάντα.—From πᾶς.

Ἄμμι, Epic and Æolic for ἡμῖν. Another Æolic form for the same is ἁμμέσι.

LINE 385. Εἰδώς. Consult line 365.

Ἀγόρευε, 3 sing. imperf. indic. act., Epic and Ionic for ἡγόρευε, the augment being dropped; from ἀγορεύω. Consult line 365.

Θεοπρῆπας. Consult line 87.

LINE 386. Κελόμην, 1 sing. imperf. indic., Epic and Ionic for ἐκελομην, the augment being dropped; from the middle deponent κέλωμαι, "to bid," "to exhort." Literally, "to set in motion," and hence of the same family with κέλλω.

Ἰλάσκεσθαι, pres. infin. of middle deponent ἰλάσκομαι (rarely ἰλάομαι), "to propitiate;" fut. ἰλάσομαι.—From ἱλαος, "propitious."

LINE 387. Ἀτρείωνα, accus. sing. of Ἀτρείων, gen. ωνος, ὁ, "the son of Atreus." A patronymic, the same in meaning as Ἀτρείδης.

Λάβεν, Epic and Ionic for ἔλαβεν, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize upon," "to take possession of;" fut. λήψομαι: perf. εἴληφα, &c.

Αἶψα. Consult line 303.

Ἀναστάς, 2 aor. part. act. of ἀνίστημι, &c.

LINE 388. Ἠπείλησεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, "to threaten;" fut. ἥσω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

Ἐλίκωπες, nom. plur. of ἐλίκωψ, gen. ωπος, ὁ, "of the quick-rolling eye." Consult note on line 98.

Ἀχαιοί. Consult line 2.

LINE 390. Χρύσῃν. Consult line 37.

Ἠέμπουσιν, 3 plur. pres. indic. act. of πέμπω, "to send," "to escort;" fut. πέμψω: 1 aor. ἔπεμψα. The perfect πέπομφα is later in origin.

LINE 391. Νέον, neuter accus. sing. of νέος, taken adverbially, "but just now."—(Consult note.)

Κλισίῃθεν. Adverb, "from my tent." Literally, "out of or from a cot or hut." Consult remarks on κλισίας, line 306.

Ἔβαν, Epic and Æolic for ἔβησαν, 3 plur. 2 aor. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα: 2 aor. ἔβην.

LINE 392. Βρισηός, Epic and Ionic for Βρισεώς, gen. sing. of Βρισεύς. "Briseus." Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδοσαν, 3 plur. 2 aor. indic. act. of δίδωμι, "to give;" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων

Line 393-399.

LINE 393. Δύνασαι, 2 sing. pres. indic. of δύναμαι, "to be able," &c. Περίσχεο, Epic and Ionic for περίσχου, 2 sing. 2 aor. imper. mid. ο περιέχω, "to encompass," "to embrace," "to surround:" in the middle, "to hold one's hands around another," and so "to aid, protect, defend," &c.—From περί and ἔχω.

ἤρως, gen. sing. masc. of ἕρως, "valiant," "gallant." This genitive, it will be perceived, is irregularly formed. The adverb ἑὺ is merely the neuter of this adjective. The Ionic form for ἕρως is ἤρως.

LINE 394. Οὐλυμπόνδε. Consult line 221.

Λίσσαι, 2 sing. 1 aor. imper. mid. of λίσσομαι, "to supplicate," "to entreat:" fut. λίσσομαι: 1 aor. ἐλίσάμην. Consult line 15.

LINE 395. ὠνησας, 2 sing. 1 aor. indic. act. of ὀνίνημι, "to gratify," "to profit," "to aid," &c.: fut. ὀνήσω: 1 aor. ὠνησα. There is no such present as ὀνήμει. In the middle, "to have gratification," "to enjoy aid, help," &c.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, for καρδία, ας, ἡ, "the heart." Compare the Sanscrit *hrid* with the poetic *κραδ-ία*, another form for *καρδία*, and also the Latin *cor*, *cord-is*, English *heart*, &c.

LINE 396. Πολλάκι, Epic and Ionic for πολλάκις, "often."

Σέο, Epic and Ionic for σοῦ.

Μεγάροισιν, Epic and Ionic for μεγάροις, dat. plur. of μέγαρον, ον, ρά, "a hall," "a large room."—From μέγας.

Ἄκουσα, Epic and Ionic for ἤκουσα, 1 sing. 1 aor. indic. act. of ἀκούω, "to hear." Consult line 381.

Εὐχομένης, gen. sing. fem. pres. participle of εὐχομαι, "to boast:" fut. εὐξομαι: 1 aor. ηὐξάμην. Compare line 91.

LINE 397. Ἐφῆσθα, Epic and Æolic for ἔφης, 2 sing. imperf. indic. act. of φημί, "to say." As regards the ending *θα*, consult line 85, remarks on οἶσθα.

Κελαινεφέϊ, Epic and Ionic for κελαινεφεῖ, dat. sing. masc. of κελαινεφής, "dark cloud-enveloped."—From κελαινός, "black," "dark," and νέφος, "a cloud."

Κρονίωνι, dat. sing. of Κρονίων, υνος, ό, "son of Saturn." Another form for Κρονίδης.

Οἷη, Epic and Ionic for οἶα, nom. sing. fem. of οἶος, η, ον
LINE 398. Epic and Ionic for οἶος, α, ον, "alone."—Akin to ἴος, ἴα
Epic for εἷς, μία, and also to the Latin *unus*, old form *oinus*.

Λεικέα. Consult line 341.

LINE 399. Ξυνδέσσει, 1 aor. infin. act. of ξυνδέω, "to bind," "to bind

Line 399-404.

firmly fut. ἥσω.—From ξύν, for σύν, and δέω, ‘to bind.’ As regards the employment of ξύν for σύν, consult line 8.

Ἦθελον, 3 plur. imperf. indic. act. of ἐθέλω, “to will,” “to wish,” “to be inclined,” &c.: fut. ἥσω. The synonymous and shorter form, ἔέλω, never occurs in Homer or the later Epic writers.

Ἥρῃ, Epic and Ionic for Ἥρα, gen. ας, Epic and Ionic ης, **LINE 400.** ἥ, “Juno.” Consult remarks on ἥρως, line 4.

Ποσειδάων, gen. ὠνος, ὁ, Epic and Ionic for Ποσειδῶν, ὠνος, ὁ, “Poseidon,” the Latin “Neptune,” son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδῶν is in Doric Greek not only Ποσειδάν, but also Ποτειδάν. This latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμος, and has the same reference, in all likelihood, to water and fluidity. (Müller, *Prolegom.*, p. 289.)

Παλλάς, gen. ἁδος, ἥ, “Pallas,” an epithet of Minerva. Consult line 200.

Ἀθηναίην. Consult line 200.

ὑπελύσας, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic. mid. of ὑπολύω, “to rescue.” Literally, “to loosen,” “to untie:” fut. ὑπολύσω: 1 aor. ὑπέλυσας: 1 aor. mid. ὑπελυσάμην.—Old form of the second person ὑπελύσασο: Epic and Ionic ὑπελύσας: Attic ὑπελύσω.—From ὑπό and λύω.

ὦκα, “quickly,” poetic adverb of ὥκύς. Very frequent in **LINE 402.** Homer; never occurring in the tragic writers.—Formed from ὥκύς, “quick,” as τάχα is from ταχύς.

ἑκατόγχειρον, accus. sing. masc. of ἑκατόγχειρος, ον, “hundred-handed.”—(Consult notes.)—From ἑκατόν and χεῖρ, the final ν of ἑκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ἄ, ὄν, “lofty,” “tall.”—From μαῖκος, Doric for μήκος, “length,” &c. The root of μαῖκος, μήκος, is akin to that of μέγας, Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih*, or *meah*, German *macht*, &c.

Βριάρεων, accus. sing. of Βριάρεως, gen. εω, ὁ, “Briareus.” **LINE 403.**—(Consult note, and compare *Bulmann's Lexilogus*, vol. i., p. 231, *not.*, where the name Βριάρεως is made equivalent to the German “*Starkwucht*.”)

Καλέονσι, Epic and Ionic for καλοῦσι, 3 plur. pres. indic. act. of καλέω, “to call:” fut. καλέσω: perf. κέκληκε. Consult line 54.

Αἰγαίωνα, accus. sing. of Αἰγαίων, gen. ωνος, ὁ, “Ægæon;” **LINE 404.** properly, “the stormy one.”—From αἶξ, “a storm,” “a tempest.”—(Consult note.)

Line 404-409.

Αἶθε. Consult note.

Βίη, Epic and Ionic for βία, from βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "strength," "might."

Ὅν, gen. sing. of the possessive pronoun ὅς, ἡ, ὅν, "his, her, its."

Ἀμείνων. Consult line 116.

LINE 405 **Καθέζεο.** Consult line 360.

Κύδει, Epic and Ionic for κύδει, dat. sing. of κῖδος, gen. εος, τρ "high renown," "glory."

Γαίων, pres. part. of γαίω, "to exult," a radical form seldom used. Homer always employs it in the phrase κύδει γαίων. Akin to, and perhaps derived from it, are γαῦρος, "exulting in," γαυριάω, γάννυμι, &c. Compare the Latin *gaud-eo*, &c.

LINE 406. Ὑπέδδειςαν, Epic for ὑπέδδισαν, 3 plur. 1 aor. indic. act. of ὑποδεῖδω, "to dread." More literally, "to fear secretly," "to have a secret dread of:" fut. σω.—From ὑπό and δεῖδω, "to fear."

Ἔδησαν, 3 plur. 1 aor. indic. act. of δέω, "to bind:" fut. δήσω. perf. δέδεκα (but rare): 1 aor. ἔδησα.

LINE 407. Μνήσασα, nom. sing. fem. 1 aor. part. act. of μιμνήσκω, "to remind:" fut. μνήσω: 1 aor. ἔμνησα. The middle deponent, μνάσμαι, is used in the sense of "to remember." Μιμνήσκω is merely a reduplicated form of the radical μνάω, like the Latin *me min-i*; and its root is akin to that of *moneo*, and to the Sanscrit *man*, "cogitare." (Pott, *Etymol. Forsch.*, vol. i., p. 254.)

Παρέζεο, Epic and Ionic for παρέζον, 2 sing. pres. imper. of the middle deponent παρέζομαι, "to sit by the side of one:" fut. παρεδούμαι.—From παρά and ἔζομαι.

Λαβέ, 2 sing. 2 aor. imper. of λαμβανω, "to take hold of:" fut. λήψομαι: 2 aor. ἔλαβον.

Γούνων, Homeric form of the genitive plural of γόνυ, τό, "the knee," in place of the ordinary γονάτων. Ordinary genitive γόνατος: Homeric γούνατος and γουνός. Ordinary nom. plur. γόνατα: Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jānu*, Latin *genu*, English *knee* and *knuckle*.

LINE 408. Ἐθέλῃσιν, Epic for ἐθέλη, 3 sing. pres. subj. act. of ἐθέλω. (Kühner, § 206, 5.)

Τρώεσσιν, Epic and Ionic for Τρῶσιν, dat. plur. of Τρώς, gen. ὡς δ, "a Trojan."

Ἀρῆξαι, 1 aor. inf. act. of ἀρήγω, "to lend aid:" fut. ἀρήξω: 1 aor. ἥρηξα.—Akin, perhaps, to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 409. Πρύμνας, accus. plur. of πρύμνη, ης, ἡ, Epic and Ionic

Line 409-413.

for πρύμνα, ης, ἡ, "the stern of a ship." Strictly speaking, a feminine from πρυμνός, ἡ, όν, "hindmost," and hence πρύμνη or πρύμνα will be equivalent, literally, to πρυμνή (or πρυμνή) ναῦς, "the hindmost part of a ship." Homer has it often in full πρύμνη νηὺς, where we might expect the accent to be πρυμνή, oxyton.

• Ἄλα. Compare line 314.

Ἐλσαι, 1 aor. infin. act. of εἰλω (more frequently εἰλέω), "to hem in," "to press hard." Radical signification, "to roll," or "twist tight up." In the active, Homer has only εἰλέω, never εἰλω. The same poet forms the first aorist and some other parts from the simple stem or root ελ-, thus: 1 aor. ἔλσα: perf. pass. ἔελμαι, &c. (*Butt mann, Irreg. Verbs*, p. 83, ed. Fishl.)

LINE 410. Κτεινομένους, accus. plur. pres. part. pass. of κτείνω, "to slaughter," "to slay:" fut. κτενῶ: Ionic κτᾶνῶ, but in Homer always κτενέω, εἰς, εἰ, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον: perf. ἔκτονα: perf. pass. ἔκτᾶμαι, but post-Homeric. Still later are the unattic perf. ἔκτᾶκα and ἐκτόνηκα.—Akin to καίνω, καίνυμαι. Sanscrit *kshî*, "to destroy."

Ἐπαύρωνται, 3 plur. 2 aor. subj. middle of ἐπαυρίσκομαι, "to enioy:" fut. ἐπαυρήσομαι: 2 aor. ἐπηυρόμην. Unattic writers have a 1 aor. ἐπαυράμην, infin. ἐπαύρασθαι. No present ἐπαυρώ occurs. The supposed root is αὔρω.

Βασιλῆος. Consult line 9.

LINE 411. Γυνῶ, 3 sing. 2 aor. subj. act. of γινῶσκω, "to know:" fut. γνώσομαι: perf. ἔγνωνκα: 2 aor. ἔγνων. Consult, as regards the root, line 199.

Ἦν, accus. sing. fem. of ὅς, ἥ, όν, "his, her, its."

Ἀτην, accus. sing. of ἄτη, gen. ης, ἡ, "evil folly."—(Consult note.)—The original meaning of the term ἄτη appears to be "distraction," "bewilderment," "folly," "blindness," "delusion," especially "a judicial blindness," sent by the gods, and usually ending in guilt, and always in misery. Hence, in general, "ruin," "bane," "mischief."—Ἀτη, personified, is the "goddess of mischief," author of all blind, rash actions, and their results.

Ἐτισεν. Consult line 354.

LINE 413. Θέτις, gen. ἰδος, and ἰος, ἡ, "Thetis," one of the Nereids, wife of Peleus. ~~~ mother of Achilles.

Χέουσα, nom. sing. fem. pres. part. act. of χέω, "to pour forth:" fut. χεύσω. The form of the first aorist, ἔχινσα, from the usual future, χεύσω, though still quoted now and then, is probably not Greek

Line 413-418.

The Epic aorist is ἔχενα, the Attic aorist ἔχεα. Homer employs the former. We have ἔχεαν, 3 plur. only in *Il.*, xxiv., 799.

Ετρεφον, 1 sing. imperf. indic. act. of τρέφω, "to rear,"
 LINE 414. "to nurture:" fut. θρέψω: 1 aor. ἐθρεψα: perf. τέτροφα.

Consult line 251.

Αἰνά, accus. plur. neut. of αἰνός, ἡ, όν, used adverbially, "unhappily," "fearfully," &c. The more common adverbial form is αἰνῶς.

Τεκούσα, nom. sing. fem. 2 aor. part. act. of τίκτω, "to bring forth."
 Consult line 352.

Αἶθε, Epic and Doric for εἶθε, "would that!" "O that!"
 LINE 415. Observe that εἶθε, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

Ὀφελες, Epic and Ionic for ὄφελες, the augment being dropped, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe:" fut. ὀφειλήσω: 3. aor. ὤφελον. The phrases εἶθ' ὄφελες and ὥς ὄφελες denote a wish, literally, "O how thou oughtest," &c.

Ἀδάκρυτος, ον, "without tears." Sometimes used in a passive sense, "unwept," as in *Soph.*, *Ant.*, 881.—From α, priv., and δακρύω "to weep."

Ἀπήμων, ον, gen. ονος, "uninjured."—From α, priv., and πῆμα, "injury," "harm."

Ἦσθαι, pluperf. infin., in sense of an imperfect, from ἦμαι,
 LINE 416. ἦσαι, ἦσται, &c., pluperf. ἦμην, ἦσο, ἦστο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to ἔξομαι, "to sit."

Αἶσα, ης, ἡ, "a fated portion of existence," "one's appointed lot," "destiny," "fate," &c. Akin to αἶνος, αἰνέω, Latin *aio*, as *fatum* to *fari*.

Μίννυθα, adverb, "a little," "a very little."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, μίννυς, which is to be compared with the old adjective form μινύς, and the Latin *minus*.

Δήν, adverb, "long," "for a long while." Akin to δῆ, ἦδη.

Ὠκύμορος, ον, "swift-fated," "early to die."—From ὠκύς,
 LINE 417. "swift," and μόρος, "fate."

Οἰζυρός, ά, όν, "to be pitied," "unfortunate."—From οἰζύς, "wo," "misery." Though the penult of this word is always long in Homer, yet he forms the comparative and superlative, for the sake of the metre, in -ώτερος and -ώτατος, instead of -ότερος, -ότατος.

LINE 418. Ἐπλεο, Epic and Ionic for ἐπλου, and this for ἐπέλου

Line 418-423.

2 sing. imperf. indic. mid. of πέλω, for which, however, is much more usually employed the middle deponent πέλωμαι, "to be." Consult line 284.

Αἶσῃ, dat. sing. of αἶσα, ἡς, ἥ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάροισιν. Consult line 396.

Ερέουσα, nom. sing. fem. fut. participle, belonging to ἐρεω.
LINE 419. Consult line 76.

Τερπικεραύνῳ, "delighting in the thunderbolt."—From τέρπω, "to delight," and κεραύνος, "a thunderbolt."

LINE 420. Εἰμι. Consult line 169.

Ἀγάννιφον, accus. sing. masc. of ἀγάννιφος, ον, "very snowy."—From ἄγαν and νίφω, "to snow."

Πίθεται, 3 sing. 2 aor. subj. mid. of πείθω, "to persuade:" middle πείθομαι, "to obey:" fut. πείσομαι: 2 aor. ἐπιθόμην.

Παρήμενος, pres. part. of πάρημαι, "to sit by," or "beside."
LINE 421. —From παρά and ἡμαι, with regard to which last consult line 416, remarks under ἦσθαι.

ᾠκυπόροισιν, Epic and Ionic for ὠκυπόροις, dat. plur. fem. of ὠκύπορος, ου, "swift-going," "swift ocean-traversing."—From ὠκύς and πόρος, "a passing," "a way," &c.

Μῆνιε, 2 sing. pres. imper. act. of μηνίω, "to rage," "to indulge in wrath against."—From μῆνις, "wrath." Consult, as regards μῆνις, line 1.

Ἀποπαύεο, Epic and Ionic for ἀποπαύου, 2 sing. pres. imper. mid. of ἀποπαύω, "to cause another to cease from a thing." Middle, "to cause one's self to cease," &c., "to refrain."—From ἀπό and παύω

Πάμπαν, "altogether," adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνν or παντελῶς.

ᾠκεανόν, accus. sing. of ᾠκεανός, οὔ, ὅ, "Oceanus."—(Consult note.)—Probably from ὠκύς and νῶω, "the rapid-flowing."

According to some, however, akin to ᾠγήν, ᾠγενός, ᾠγύγης. Others, again, make ὠγένιος equivalent to παλαιός. Consult *Anthon's Class. Dict.*, s. v. Oceanus, *sub fin.*

Ἀμύμονας, accus. plur. of ἀμύμων, ον, ὅ, "blameless." Consult line 92.

Αἰθιοπῆας, accus. plur. Epic for Αἰθιοπέας, as if from a nominative Αἰθιοπεύς, gen. Αἰθιοπέως, Epic and Ionic Αἰθιοπήος, "an Ethiopian." No such nominative, however, as Αἰθιοπεύς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆας must be assigned, as an irregular accusative, to

Line 423-428.

Αἰθίοψ, οπος, ἰ.—From αἶθω, “to burn,” and ὤψ, “the visage,” as indicating a sunburned race.—(Consult note.)

LINE 424. Χθιζός, ἡ, ὄν, “of yesterday,” and equivalent, properly, to χθεσινός. It is mostly, however, used, like the adverb χθές, with verbs; as, χθιζὸς ἔβη, “he went yesterday;” χθιζὸς ἦλυθες “thou camest yesterday.”—From χθές, “yesterday.” Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi*, *hesiternus*, afterward *heri* and *hesternus*; as also the German *gestern*, English *yestr-een*, *yester-day*, &c.

Δαῖτα, accus. sing. of δαίς, gen. δαιτός, ἡ, “a banquet,” “a feast,” “a meal.”—From δαίω, “to divide,” or “distribute,” as referring to each guest’s getting his share, and hence the Homeric δαῖς εἶση.

Ἔκοντο, Epic and Ionic for εἶποντο, 3 plur. imperf. indic. of the middle deponent ἔπομαι, “to follow.” Consult line 158

Δωδεκάτη, dat. sing. fem. of δωδέκατος, η, ον, “the twelfth.”
LINE 425. —From δώδεκα.

Ἐλεύσεται, 3 sing. fut. indic. of ἔρχομαι, “to come,” or “go:” fut. ἔλεύσομαι: perf. ἐλήλυθα.

Ποτί, Doric for πρόσ, but of frequent occurrence, also, in
LINE 426. Homer and Hesiod.

Χαλκοβατές, accus. sing. neut. of χαλκοβατής, ἑς, “brazen-founded,” i. e., standing on brass; with brazen (i. e., solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ατος, τό, “a mansion.” Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα: κρῖ in place of κριθή: ἄλφι in place of ἄλφιτον, &c. (Kühner, § 303, Anm. 4.)

Γοννάσσομαι, 1 sing. fut. indic. of the middle deponent γοννάσσομαι, “to embrace one’s knees,” i. e., to entreat, to supplicate: fut. σομαι.—From γόνν, “the knee.”

Πείσεσθαι, fut. infin. middle of πείθω, &c.

Οἶω Consult line 59.

LINE 428. Ἀπεβήσето, 3 sing. 2 aor. indic. middle of ἀποβαίνω, “to depart;” fut. ἀποβήσομαι: 2 aor. mid. ἀπεβησόμεν. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way while others form their 1 aor. with the characteristic of the 2 aor. (Buttmann, § 96, note 9.) It was formerly the custom to regard such

Line 428-453.

forms as ἐθήσειτο, ἐδύσετο, &c., as derived from the future, and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (*Carmichael's Greek Verbs*, p. 49.) Such a formation, however, is contrary to the analogy of the language.

Ἐλίπε, 3 sing. 2 aor. indic. act. of λείπω, "to leave;" fut. λείψω: 2 aor. ἔλιπον.

Ἀυτοῦ, adverb, "there." Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "at the very place."

LINE 429. Χωόμενον. Consult line 44.

Ἐϋζώνοιο, Epic and Ionic for εὐζώνου, gen. sing. fem. of εὐζωνος, ον, "well-cinctured." (Consult note.) — From εὖ and ζώνη, "the lower girdle," in female attire. (*Müller, Archæol. d. Kunst*, § 339, 3.)

LINE 430. Βίη, Epic and Ionic for βίς, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "force," "violence."

Ἀέκοντος. Consult line 301.

Ἀπηύρων, 5 plur. imperf. indic. act. of ἀπαυράω, "to take away," "to wrest from," &c. Observe that the present ἀπαυράω, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηύρων, ἀπηύρῃς, ἀπηύρᾱ, &c. We have, however, also the aorist forms ἀπούρας and ἀπουράμενος. Consult line 356.

LINE 431. Ἰκάνεν, 3 sing. imperf. indic. act. of ἰκάνω, "to come," "to proceed to," &c. An Epic and lengthened form of ἴκω.

Ἐκατόμβην. Consult line 65.

LINE 432. Λιμένος, gen. sing. of λιμὴν, ό, "a harbor," "a haven." — Akin to λίμνη.

Πολυβενθέος, gen. sing. masc. of πολυβενθής, ές, "very deep." From πολύς and βένθος, "depth."

Ἴκοντο, 3 plur. 2 aor. indic. mid. of the deponent ἰκνέομαι, "to come;" fut. ἴξομαι: perf. ἴγμαι: 2 aor. mid. ἰκόμην. — Lengthened form of ἴκω.

LINE 433. Ἴστία, accus. plur. neut. of ἰστίον, ον, τό, "a sail" of a ship. Properly a diminutive, but only in form, of ἱστός, "a web," and meaning, originally, any web, cloth, or sheet.—Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for ἐστείλαντο, 3 plur. 1 aor. indic. middle of στέλλω, "to arrange," "to equip," &c.: fut. στελῶ: 1 aor. ἐστεῖλα: 1 aor. mid. ἐστειλάμην.—The radical meaning of this verb is, "to set," "to place," i. e., make to stand up, fix; especially "to set in order," "to arrange." Then, collaterally, "to furnish," &c. So στέλλειν νῆα, "to rig or fit out a ship." From the sense of getting

Line 433-436.

a ship ready, and the like, comes that of "*to dispatch on an expedition*;" and, in general, "*to dispatch*," "*to send*," &c. In the middle it here, as elsewhere, appears as a nautical term, ἱστία στέλλεσθαι, "*to take in or furl the sails*," &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "*to place*;" fut. θήσω: perf. τεθεικα: ? aor. ἔθηκα: ? aor. ἔθην.—From a radical form θέω, whence θήμι, and, by reduplication, θίθημι, changed, for euphony sake, into τίθημι.

LINE 434. Ἰστόν, accus. sing. masc. of ἱστός, οὗ, ὅ, "*the mast of a ship*."—From ἵστημι, "*to place or set upright*."—Another meaning, which we have seen elsewhere, is, "*the bar or beam of the loom*," &c. Consult line 31.

Ἰστοδόκη, dat. sing. of ἱστοδόκη, ης, ἥ, "*a receptacle for the mast*," "*a mast-hold*," a piece of wood standing up from the stern, on which the mast rested when let down.—From ἱστός, "*a mast*," and ὀέχομαι, "*to receive*."

Πέλασαν, Epic and Ionic for ἐπέλασαν, 3 plur. 1 aor. indic. act. of πελάζω, "*to bring near*," "*to cause to approach*," "*to bring unto*."—Used, also, in an intransitive sense, "*to approach*," "*to draw near*;" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "*near*."

Προτόναισιν, Epic and Ionic for προτόνοις, dat. plur. of πρότονος, ου, ὅ, "*a rope, or main-stay*," passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, "*in front*," and τείνω, "*to stretch*."

Υφέντες, nom. plur. 2 aor. part. act. of ὑφίημι, "*to let down*," "*to lower*;" fut. ὑφίσω.—From ὑπό and ἵημι, "*to send*."

LINE 435. Καρπαλίμως. Consult line 359.

Ὅρμον, accus. sing. of ὄρμος, ου, ὅ, "*a moorage*," "*an anchorage*," "*a berth for a ship*."—Belongs to the root εἶρω, Latin *sero*, "*to tie*," "*to fasten*," and akin to εἰρμός, "*a series*."

Προέρεσαν, Epic and Ionic for προήρεσαν, 3 plur. 1 aor. indic. act. of προερέσσω, "*to row forward*;" fut. προερέσω: 1 aor. προήρεσα.—From πρό, "*forward*," and ἐρέσσω, "*to row*."

Ἐρετμοῖς, dat. plur. of ἐρετμός, οὗ, ὅ, "*an oar*." In the plural, however, the neuter form ἐρετμά, ὧν, is usual.—From ἐρέσσω, "*to row*."

Εὐνάς, accus. plur. of εὐνή, ης, ἥ, "*a sleeper*," a large stone used to secure a ship in her place. (Consult note.) Original meaning, "*a couch*," "*a bed*;" then, "*a bedfellow*," "*a sleeper*," &c.—Akin to εὐδω.

Ἐβαλον, 3 plur. 2 aor. indic. act. of βάλλω, "*to cast*;" fut. βαλῶ perf. βέβληκα: 2 aor. ἔβαλον.

Line 436-444

Πρυμνήσια, accus. plur. neuter of **πρυμνήσια**, **ων, τῷ**, "*the stern fasts*," the ropes from a ship's stern to fasten her to the shore. The term is, in fact, an adjective, **πρυμνήσιος, α, ον**, "*of, or belonging to a ship's stern*," so that **πρυμνήσια**, in the plural, has **δεσμά οἱ σχοινία**, "*ropes*," properly understood.—From **πρύμνη**, "*the stern of a ship*."

Ἐδῆσαν. Consult line 406.

LINE 437. **Βαῖνον**, Epic and Ionic for **ἐβαινον**, 3 plur. imperf. indic. act. of **βαίνω**, "*to go*;" fut. **βήσομαι**, &c.

Ῥηγμῖνι, dat. sing. of **ῤηγμῖν**, or, rather, **ῤηγμῖς, ἴνος, ὁ**, properly "*the sea breaking on the beach*," "*breakers*," "*surf*." This meaning is plainly marked in *Il.* xx., 229, and *Od.* xii., 214. In other places it is needlessly taken to mean "*the rugged beach*," and as equivalent to **ραχία**, but even **ραχία** has only this sense in Attic. Homer always joins it with **ἄλός** or **θαλάσσης**, in which cases we may render it by the term "*edge*." Thus, **ἐπὶ ῤηγμῖνι θαλάσσης** in the present passage may be rendered, "*upon the edge of the sea*."—From **ῤήσω** or **ῤήγνυμι**, "*to break*."

LINE 438. **Βῆσαν**, Epic and Ionic for **ἔβησαν**, 3 plur. 1 aor. indic. act. of **βαίνω**. Consult line 310, remarks on **βῆσε**.

LINE 439. **Βῆ**, Epic and Ionic for **ἔβη**, 3 sing. 2 aor. indic. act. of **βαίνω**.

Ποντοπόροιο, Epic and Ionic for **ποντοπόρον**, gen. sing. fem. of **ποντοπόρος, ον**, "*ocean traversing*," "*sailing over the deep*."—From **πόντος**, "*the deep*," and **πείρω**.

LINE 440. **Βωμόν**, accus. sing. of **βωμός, οῦ, ὁ**, "*an altar*." Properly, any elevation whereon to place a thing, "*a stand*," "*base*," "*step*," &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From **βάω, βαίνω**, conveying the idea of ascent.

Πολύμητις. Consult line 311.

LINE 441. **Φίλω**. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for **ἐτίθει**, 3 sing. imperf. indic. act. of **τιθέω**, "*to place*," poetic and Ionic form for **τίθημι**, used by Homer only in the 3 sing. imperf., **ἐτίθει**, and, as here, **τίθει**. Never occurs in Attic Greek.

LINE 442. **Χρύση**, voc. sing. of **Χρύσης, ον, ὁ**, "*Ciryses*."

LINE 443. **Ἀγέμεν**, Epic, Doric, and Æolic for **ἄγειν**. Consult line 78.

LINE 444. **Ῥέξαι**, 1 aor. infin. act. of **δέζω**, "*to offer up*;" fut. **ῤέξω**, 1 aor. **ἔρεξα**. Consult line 315.

Line 444—450.

Ἰλασόμεσθα, Epic for ἰλασώμεθα, 1 plur. 1 aor. subj. of the middle deponent ἰλάσκομαι, “to propitiate:” fut. ἰλάσομαι. — From ἰλαος, “provisionious.”

LINE 445. Πολύστονα, accus. plur. neut. of πολύστονος, ον, “productive of many groans,” “causing many groans.” — From πολός and στένω, “to groan.”

Κήδω, accus. plur. of κήδος, εος, τό, “wo,” “sorrow,” especially mourning for one dead. — From κήδω, “to trouble,” “to distress.”

Ἐφῆκεν, 3 sing. 1 aor. indic. act. of ἐφήμι, “to send upon,” “to inflict:” fut. ἐφήσω: perf. ἐφεικα: 1 aor. ἐφῆκα. — From ἐπί, “upon,” and ἱμι, “to send.”

LINE 446. Ἐδέξατο, 3 sing. 1 aor. indic. middle of δέχομαι, “to receive.”

Χαίρων, pres. part. of χαίρω, “to rejoice.”

LINE 447. Τοί, Epic and Ionic for οἱ, nom. plur. of ό, ή, τό, the old form for which was τός, τή, τό, nom. plur. τοί, ταί, τά.

Ὡκα. Consult line 402.

Κλειτήν, accus. sing. fem. of κλειτός, ή, όν, “splendid.” Properly, “renowned,” “famous.” — From κλείω, “to celebrate,” “to render famous.”

LINE 448. Ἐξείης, adverb, “in continued order,” “in a row,” “one after another.” Poetic for ἐξῆς, and this from ἔχω: fut. ἔξω, “to hold on,” i. e., to continue, &c.

Ἔστησαν, 3 plur. 1 aor. indic. act. of ἵστημι, “to place:” fut. στήσω: perf. ἔστηκα: 1 aor. ἔστησα, “I placed:” 2 aor. ἔστην, “I stood.”

Ἐύδητον, accus. sing. masc. of εὐόδητος, ον, “well-built,” or “fashioned,” of stone work. — From εὖ and δέμω, “to build,” “to construct.”

LINE 449. Χερνίψαντο, Epic and Ionic for ἐχερνίψαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίπτομαι, “to wash one’s hands,” i. e., with lustral or holy water, especially before sacrifice: fut. χερνίψομαι: 1 aor. ἐχερνίψάμην. — From χεῖρ and νίπτω, “to wash.”

Οὐλοχύτας, accus. plur. of οὐλοχύται, ὦν, αἱ, “bruised or coarsely-ground barley-meal” (mixed with salt), and sprinkled over the head of the victim at a sacrifice. — From οὐλαί, “coarse barley,” and χέω “to pour,” “to sprinkle copiously.”

Ἀνέλοντο, Epic and Ionic for ἀνείλεντο, 3 plur. 2 aor. indic. mid. of ἀναιρέω, “to take up:” fut. ἀναιρήσω: 2 aor. ἀνείλον: 2 aor. mid. ἀνειλόμην. — From ἀνά and αἶρέω, “to take.”

LINE 450. Εὔχετο, Epic and Ionic for ἤχετο, 3 sing. imperf. indic. middle of εὐχουαί, “to pray.” Consult line 43.

Line 450-460.

Ἀνασχών, 2 aor. part. act. of ἀνέχω, "to uplift," "to hold up;" fut. ἀνέξω and ἀνασχήσω: perf. ἀνέσχηκα: 2 aor. ἀνέσχον. — From ἀνά and ἔχω.

LINE 453. Πάρος, adverb, "before," "formerly." — In form, πάρος stands between παρά, πρό, and πρόσ, though, in signification, it belongs to πρό.

Ἐκλυες, 2 sing. imperf. indic. act., with aoristic signification, of κλύω, "to hear;" a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit *cru*, Latin *cluo*, *aus-culto*, &c.

Εὐξαμένιοι, Epic and Ionic for εὐξαμένον. Consult line 43.

LINE 454. Τίμησας, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. act. of τιμάω, "to honor;" fut. τιμήσω: 1 aor. ἐτίμησα.

ΐψαο, Epic and Ionic for ἱψω, 2 sing. 1 aor. indic. of the middle deponent ἱπτομαι, "to afflict." More literally, "to press hard," "to press down:" fut. ἱψομαι: 1 aor. ἱψάμην.—Old form of the second person, ἱψασο: Epic and Ionic, ἱψαο: Attic, ἱψω. — From the root ἵπος, "a weight," "a burden," whence comes, also, ἰπώω.

LINE 455. Ἐπικρήνην. Consult line 41.

Ἐέλδωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

LINE 458. Εὐξαντο, Epic and Ionic for ηὔξαντο, 1 aor. middle of εὐχομαι, "to pray."

Προβάλοντο, Epic and Ionic for προεβάλλοντο, or, rather, προῦβάλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, "to cast forward," "to sprinkle;" fut. προβαλῶ: perf. προβέβληκα: 2 aor. προέβαλον: 2 aor. midd. προεβαλόμην or προῦβαλόμην.

LINE 459. Αὔερυσαν, Epic and Ionic for ἀνέρυσαν, 3 plur. 1 aor. indic. act. of αὔερύω, "to draw back;" fut. αὔερύσω: 1 aor. ἀνέρυσα.—From αὖ, "back," and ἐρύω, "to draw."

Ἐσφαξαν, 3 plur. 1 aor. indic. act. of σφάζω, "to cut the throat" of a victim, "to slay;" hence, "to offer in sacrifice."—The root is probably σφαγ, as it appears in the 2 aorist, ἔσφαγον, and in σφαγή, &c.

Ἐδειραν, 3 plur. 1 aor. indic. act. of δέρω, "to flay," "to skin," said of animals, &c.: fut. δερῶ: 1 aor. ἔδειρα: perf. δέδαρκα.—Compare the Sanscrit *dri*, "to cut asunder."

LINE 460. Μηρούς, accus. plur. of μηρός, οὐ, ὅ, "the thigh;" properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηροὺς ἐξέταμον.—Consult line 40, remarks on *μηρία*.

Line 460-464.

Ἐξέταμον, 3 plur. 2 aor. indic. act. of ἐκτέμνω, "to cut out;" μη
ροὺς ἐκτέμνειν, "to cut the bones out of the thighs before offering them:"
fut. ἐκτεμῶ: perf. ἐκτέμηκα.—From ἐκ, "out," and τέμνω, "to cut."

Κνύσῃ, dat. sing. of κνίσα, ης, ἥ, "the fat" in which the flesh of
the victim was wrapped and burned.—Consult line 317, where it
occurs in its primitive sense of the savor of a burned sacrifice.

Εκάλυψαν, 3 plur. 1 aor. indic. act. of καλύπτω, "to cover;" fut.
καλύψω.—The root is καλνθ or καλνπ, which appears in καλνθή, κε-
λύφη, κοῖλος.

LINE 461. Δίπτυχα, accus. sing. fem. (agreeing with κνίσαν under
stood), from δίπτυξ, gen. δίπτυχος, an adjective of one ter-
mination. (Consult note.)—From δῖς, "twice," and πτύσσω, "to fold."

Ὠμοθέτησαν, 3 plur. 1 aor. indic. act. of ὠμοθετέω, "to place the raw
pieces" cut from a victim, on the thigh bones, when piled in order,
and wrapped in the fat membrane. fut. ἤσω. Only a poetic word.
—From ὠμός, "raw," and τίθημι, "to place."

LINE 462. Καῖε, Epic and Ionic for ἔκαie, 3 sing. imperf. indic. act.
of καίω, "to burn." Consult line 52.

Σχίζης, Epic and Ionic for σχίζαις, dat. plur. of σχίζα (Epic and
Ionic σχίζη), gen. ης, ἥ, "a stick of cleft wood."—From σχίζω, "to
cleave."

Αἶθοπα, accus. sing. masc. of αἶθος, gen. οπος, adjective of one
ermination, "dark-red," as an epithet of wine.—From αἶθω, "to
burn," and ὤψ, "look." Consult remarks on Αἰθιοπῆας, line 423.

LINE 463. Λεῖβε, Epic and Ionic for ἐλεβε, 3 sing. imperf. indic. act.
of λείβω, "to pour a libation:" fut. ψω. Compare the
Latin *libare*, *libatio*.

Νέοι, nom. plur. of νέος, νέα, νέον, Epic and Ionic νέος, νέη, νέον,
"new," "young." In the plural, νέοι, and οἱ νέοι, "youths," "young
men."—The word νέος must have been, originally, νέφος. Compare
the Sanscrit *nava*, Latin *novus*, German *neu*, and English *new*.

Ἐχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω,
"to hold."

Πεμπύωλα, accus. plur. neut. of πεμπύωλον, ον, τό, "a fire-
pronged fork," used, in sacrifices, for stirring the fire, and especially
for holding down the flesh in its place. (Consult note.)—From πέμ-
πε, Æolic for πέντε, "five," and ὀβολός, same as ὀβελός, "a spit," "a
prong."

LINE 464. Μηρα, ον, τά, "the thighs." Rarer Homeric plural from
μηρός, οὔ, ὁ, the plural being formed here in the neuter
by a species of metaplasma; like ἑσμός, plur τὰ δεσμά.

Line 464—467.

Σπλάγχνα, accus. plur. of σπλάγχνον, ου, τό, “*an inward part*,” “*an entrail*.” In the plural, σπλάγχνα are the “*inward parts*” οἱ “*entrails*,” i. e., the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the σπλάγχνα are the *viscera thoracis*, as distinguished from the bowels, or *viscera abdominis*.—The term is probably akin to σπλήν, “*the milt*,” or “*spleen*.”

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle deponent πατέομαι, “*to eat*,” “*to feed en*,” and simply “*to taste*.” 1 aor. ἐπασάμην: perf. πέπασμαι. An Epic and Ionic verb. The *a* in the radical syllables is always short, which at once distinguishes the aorist ἐπασάμην, part. πᾶσάμενος, of πατέομαι, from ἐπάσάμην, πᾶσάμενος, aor. of πάσσομαι, “*to get, acquire*,” &c.

Μίστυλλον, Epic and Ionic for ἐμίστυλλον, 3 plur. imperf. LINE 465. indic. act. of μιστύλλω, “*to cut into small pieces*,” “*to cut up*,” always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μίτυλος, μύτιλος, and Latin *mutilus*.

Ὀβελοῖσιν, Epic and Ionic for ὀβελοῖς, dat. plur. of ὀβελός, οὐ, ὄ, “*a spit*.”—Ὀβελός is merely βέλος, with ο prefixed.

Ἐπειραν, 3 plur. 1 aor. indic. act. of πείρω, “*to pierce through and through*,” fut. περῶ: 1 aor. ἔπειρα: 2 aor. ἔπῃρον: perf. pass. πέπεσμαι.—From πέρας, “*an end*,” “*the last or highest point*,” &c.

Ὠπτησαν, 3 plur. 1 aor. indic. act. of ὀπτάω, “*to roast*,” LINE 466. fut. ὀπτήσω: 1 aor. ὤπτησα.—Akin to ἔψω.

Περιφραδέως, adverb, “*carefully*.”—From περιφραδής, and this from περιφράζομαι, “*to think about*,” “*to consider on all sides*,” “*to be careful about*.” Consult remarks on φράσαι, line 83.

Ἐρύσαντο, Epic and Ionic for ἡρύσαντο, 3 plur. 1 aor. indic. mid. of ἐρύω, “*to draw off*,” fut. ἐρύσω: 1 aor. ἤρυσα. The Epic and Ionic present is εἰρύω, fut. εἰρύσω, &c.

Παύσαντο, Epic and Ionic for ἐπαύσαντο, 3 plur. 1 aor. indic. mid. of παύω, “*to cause another to cease*.” Middle, “*to cause one's self to cease*,” “*to cease*,” fut. παύσω, but no perfect active seems to have been used.

Τετύκοντο, 3 plur. of the reduplicated 2 aor. mid. of τεύχω, “*to prepare*,” fut. τεύξω: 1 aor. ἔτευξα: 2 aor. ἔτυκον, and, with reduplication, τέτυκον: 2 aor. mid. ἐτυκούην, and, with reduplication, τετυκόμην.

Δαῖτα, accus. sing. of δαίς, δαιτός, ἡ, “*a banquet*,” “*a feast*,” “*a meal*.”—From δαίω, “*to divide*,” “*to distribute*” . i. e. as a share at banquets, &c.

Line 468-472.

Δαίνννται, Epic and Ionic for ἐδαίννντο, 3 plur. imperf. indic. middle of δαίννμι, "to feast." Literally, "to distribute," assign as a share, especially at meals or banquets: fut. mid. δαίσομαι.—From δαίω, "to divide," "to distribute."

Εδεύετο, 3 sing. imperf. indic. mid. of the deponent δεύομαι, "to feel the want of," "to be deprived of;" fut. δεύήσομαι. There is also an active form δεύω, but of less frequent occurrence.—Observe that δεύω and δεύομαι are Epic and Æolic for δέω and δέομαι.

Εἶσης, gen. sing. fem. of εἶσος, εἶση, εἶσον, Epic and poetic lengthened form from ἴσος, η, ον, "equal," "alike."

Πόσιος, gen. sing. of πόσις, ιος, ῆ, "drinking."—From πίνω, LINE 469. πώσω, "to drink."

Ἐδητύος, gen. sing. of ἐδητύς, ύος, ῆ, "eating," "food."—From ἐδω, "to eat."

Ἐξ, "away." Adverb in Homer. Afterward a preposition.

Ἐρον, accus. sing. of ἔρος, ου, ό, the oldest, but a merely poetic form of ἔρως, "desire," "love."

Ἐντο, 3 plur. 2 aor. indic. middle of ἵημι, "to send," "to send away;" more freely, "to take away;" fut. ἦσω: 1 aor. ἦκα: 2 aor mid. ἔμην, ἔσο, &c.

Κοῦροι, nom. plur. of κοῦρος, ου, ό, "a youth," "a boy." LINE 470. Epic and Ionic for κόροι, from κόρος, ου, ό. As regards the derivation, consult remarks on κούρην, line 98.

Κρητήρας, accus. plur. of κρητήρ, ῆρος, ό, Epic and Ionic for κρατήρ, ῆρος, ό, "a mixer." (Consult note.)—From κεράνννμι, "to mix."

Ἐπεστέψαντο, 3 plur. 1 aor. indic. mid. of ἐπιστέφω, "to fill brim high" (consult note): fut. ἐπιστέψω: 1 aor. ἐπέστεψα: 1 aor. mid. ἐπεστεψάμην.—From ἐπί and στέφω, "to crown," &c.

Ποτοῖο, Epic and Ionic for ποτοῦ, gen. sing. of ποτόν, οὔ, το, "drink." Observe the distinction between this form and πότος, οί ό, "a drinking-bout," &c.—From πίνω, πώσω, "to drink."

Νώμησαν, Epic and Ionic for ἐνώμησαν, 3 plur. 1 aor. in LINE 471. dic. act. of νωμάω, "to distribute;" fut. νωμήσω: 1 aor ἐνώμηται.—From νέμω, "to distribute."

Ἐπαρξάμενοι, nom. plur. 1 aor. part. middle of ἐπάρχω. (Consult note.)

Δεπάεσσιν, Epic and Ionic for δέπασιν, dat. plur. of δέπας, αος, ις, "a cup."

Πανημέριοι, nom. plur. masc. of πανημέριος, α, ον, "all day LINE 472. long," "doing a thing all day."—From πᾶς, "all," and ἡμέρα, "a day."

Line 472-477.

Μολπή dat. sing. of *μολπή*, *ῆς*, *ῆ*, "*song*." Sometimes said of song and dance combined, in honor of a deity. In the present passage, however, it refers to song alone.—From *μέλπω*, "*to sing*," &c
Ἰλάσκοντο, 3 plur imperf. indic. of the middle deponent *ἰλάσκομαι*, "*to propitiate*," "*to appease*;" fut. *ἰλάσομαι*.—From *ἰλαός*, "*propitious*."

Λαίδοντες, nom. plur. pres. part. act. of *αἰδῶ*, "*to sing*,"
 LINE 473. Epic and Ionic for *ᾄδω*: fut. *σω*. Consult line 1.

Παιήονα, accus. sing. of *παιήων*, *ονος*, *ό*, "*a pæan*," "*a festa. hymn*." (Consult note.)—From *Παιάν*, an appellation of Apollo as the healing deity; the burden of the song being *ἰῆ* or *ἰὼ Παιάν*, in thanksgiving for deliverance from evil.

LINE 474. **Ἐκάρργον**, "*the far-working one*." Consult line 147.

Τέρπετο, Epic and Ionic for *ἐτέρπετο*, 3 sing. imperf. indic. pass. of *τέρπω*, "*to delight*;" fut. *τέρψω*: 1 aor. *ἐτερψα*.—The Greek *τέρπω* is the Sanscrit *trip*, "*gaudere*," "*satiari*." Probably akin to *τρέπειω*.

Ἦμος, "*when*," Epic, Ionic, and poetic adverb. Doric
 LINE 475. form *ἄμος*. The Attics employ *ὅτε* in its place. Not to be confounded with *ἡμός*, Æol. *ἰμός*, for *ἡμέτερος*.

Ἡέλιος, Epic, Ionic, and poetic for *ἥλιος*, *ον*, *ό*, "*the sun*."

Κατέδν, 3 sing. 2 aor. indic. act. of *καταδύνω*, or *καταδύνω*, "*to go down*," "*to go under*;" fut. *καταδύσω*: 1 aor. *κατέδνσα*: 2 aor. *κάτεδνν*.—From *κατά*, "*down*," and *δύνω* or *δύνω*, "*to go*," &c.

Κνέφας, *ας*, *τό*, "*darkness*." In Attic the genitive is *κνέφους*: in later writers, also *κνέφατος*. Attic dative *κνέφει*, but Epic always *κνέφαϊ*.—From *νέφος*, "*a cloud*," "*mist*," &c.: akin to *γνόφος* and *δνόφος*.

Κοιμήσαντο, Epic and Ionic for *ἐκοιμήσαντο*, 3 plur. 1 aor. indic. middle of *κοιμάω*, "*to lull another to sleep*." In the middle, "*to lull one's self to sleep*," "*to lie down to sleep*:" fut. *ἴσω*.—Akin to *κείμαι*, *κῶμα*, and Latin *cumbo* and *cubo*.

Πρυμῆσια. Consult line 436.

Ἡριγένεια, "*child of the morning*," "*daughter of the dawn*."
 LINE 477. Feminine form of *ἡριγενής*, and always employed as an epithet of *Ἡώς*, or "*Aurora*."—From *ἡρι*, "*early*," "*at early dawn*," and the radical *γένω*.

Φάνη, Epic and Ionic for *ἐφάνη*, 3 sing. 2 aor. indic. pass. in a middle sense, of *φαίνω*, "*to show another*;" in the middle, "*to show one's self*," "*to appear*:" fut. *φανῶ*: fut. mid. *φανοῦμαι*: 2 aor. act. *εφα*

Line 477-482.

νον: 2 aor. pass. ἐφάνην.—Lengthened from the root φα-, which appears in φάος, “light:” Sanscrit bhā, “lucere.”

Ῥοδοδάκτυλος, ου, ‘rosy-fingered,’ an epithet of Ἡώς, “Aurora, or the morning-red.—From ῥόδον, “a rose,” and δάκτυλος “a finger.”

Ἡώς, gen. ἠώς, contr. ἠοῦς: dat. ἠοῖ, contr. ἠοῖ: accus. ἠοα, contr. ἠῶ, “Aurora,” “the morning-red,” “daybreak,” “dawn” &c. In the present passage, Aurora, the goddess of the morning *e.*, the morning personified.

LINE 478. Ἀνάγοντο, Epic and Ionic for ἀνήγοντο, 3 plur. imperf. indic. middle of ἀνάγω. (Consult note.)

LINE 479. Ἰκμενον, accus. sing. masc. of ἰκμενος, η, ου, “fair,” “favorable.” Used only in the phrase ἰκμενος οὖρος, “a fair breeze.”—Probably from ἰκμάς, ἰκμαίνω, “smooth,” “softly gliding,” opposed to a rough, boisterous wind. According to others, who write ἰκμενος with the rough breathing, it comes from ἰκνέομαι, and denotes a following, and so a favorable wind. Compare the Latin *ventus secundus*.

Οὔρον, accus. sing. of οὖρος, ου, ό, “a fair wind or breeze,” right eastern, and best derived, therefore, from οὐρά, “a tail-wind,” “a stern-wind.”

Ἰεῖ, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἰέω), of ἵημι, “to send.” Compare remarks on ἀφίει, line 25.

LINE 480. Στήσαντο, Epic and Ionic for ἐστήσαντο, 3 plur. 1 aor. indic. mid. of ἵστημι, “to place,” “to set up,” “to erect.”

Πέτασσαν, Epic and Ionic for ἐπέτασαν, 3 plur. 1 aor. indic. act. of πετάννυμι, “to spread,” “to expand;” fut. πετάσω: 1 aor. ἐπέτασα—Akin to πέτομαι, πέταμαι, “to spread the wings in flight.”

LINE 481. Πρῆσεν, Epic and Ionic for ἐπρησεν, 3 sing. 1 aor. indic. act. of πρήθω, “to blow,” “to stream powerfully:” fut. πρήσω: 1 aor. ἐπρησα. Hence πρηστήρ, “a violent wind.”

LINE 482. Στείρη, dat. sing. of στεῖρη, ης, ἥ, Epic and Ionic for στεῖρα, ας, ἥ, “the keel of a ship.” More literally, “the stout beam of a ship’s keel,” especially the carved part of it, the *cutwater*—Strictly speaking, the feminine of στεῖρος, α, ου, “firm,” “stout,” “solid.”

Πορφύρεον, “dark,” nom. sing. neut. of πορφύρεος, α, ου, Epic η, ου: Attic πορφυροῦς, ᾱ, οῦν. The first notion of this adjective was probably of the troubled sea, “dark,” “purple,” as coming from ποοφύρω (probably a reduplicated form of φύρω), “to grow dark,” and said especially of the sea; as in the following: ὥς ὅτε πορφύρῃ πέλαγος μέγα κύματι κοῖφῳ, “as when the vast sea grows dark with its

Line 482-488

lump swell" (i. e., with waves that do not break; opposed to *κολιγ* (*κλῆς*), *Il.*, xiv., 16.—Afterward used to indicate *dark-red*, but varying in shade, &c. The common derivation from *πῦρ* and *φέρω* is erroneous.

Μεγάλα, neut. accus. plur. of *μέγας*, taken adverbially.

Ἰαχε, 3 sing. imperf. indic. act. of *ιάχω*, "to roar;" fut. *ιαχῶσω* perf. *ιαχα*.

Ἐθεεν, 3 sing. imperf. indic. act. of *θέω*, "to run," fut. *θεύσομαι*.

Διαπρήσσουσα, Epic and Ionic for *διαπρίσσουσα*, nom. sing. fem. pres. part. of *διαπρήσσω*: fut. *διαπρήξω*, Epic and Ionic for *διαπράσω*, fut. *διαπράξω*, "to accomplish," "to perform."—From *διά* and *πράσσω*.

Κέλευθον, accus. sing. of *κέλευθος*, *ον, ἡ*, "a route," "a course," &c. In the plural, *τὰ κέλευθα*.—According to some, from *κέλλω*, *κελεύω*: but more naturally from the radical *ἐλεύθω*, "to come or go."

Ἠπείριοι, Epic and Ionic for *ἡπείρου*, gen. sing. of *ἡπειρος*, *ον, ἡ*, "the shore." Literally, "the main-land," but in Homer usually said of the land as opposed to the sea.—Usually derived from *ἄπειρος*, "boundless," &c., *scil.* *γῆ*.

Ἔρυσσαν, Epic and Ionic for *ἤρυσαν*, 3 plur. 1 aor. indic. act. of *ἐρύω*, "to drag," "to draw." Consult line 466.

Ὑψοῦ, adverb, "high," "high up."—From *ὑψος*, "height." *Ψαμάθοις*, dat. plur. of *ψάμαθος*, *ον, ἡ*, "sand," especially of the sea-shore; also the *sandy shore* itself.—A poetic form of *ψάμμος* which last is from *ψάω*, "to crumble away," "to comminute."

Ἔρματα, accus. plur. of *ἔρμα*, *ατος, τό*, "a prop." (Consult note.) *Τάνυσσαν*, Epic and Ionic for *ἐτάνυσαν*, 3 plur. 1 aor. indic. act. of *τανύω*, "to extend;" fut. *τανῦσω*: perf. pass. *τετάννυσμαι*.—This verb, like many others in *-ύω*, passes into *-νμι*, as *τάννμι*, whence the passive *τάννμαι*, in *Il.*, xvii., 393.—From a root *ταν*, akin to *τεν*, as in Sanscrit *tan*, "extendere." Compare *τείνω*, fut. *τεν-ῶ*, and *τένος*, *τένων*, as also the Latin *ten-do*, *ten-eo*, *ten-us*, *ten-or*; the German *strecken*, and English *thin*.

Ἑσκίδναντο, 3 plur. imperf. indic. mid. of *σκίδνῃμι*, "to be scattered."—In the middle, "to scatter themselves." A collateral form of *σκεδάννυμαι*. The active *σκίδνῃμι* seems to remain only in compounds.

Μῆνις, Epic and Ionic for *ἐμῆνις*, 3 sing. imperf. indic. act. of *μηνίω*, "to cherish wrath;" fut. *μηνίσω*.—From *μῆνις*, "wrath."

Line 488-495.

Παράμειος. Consult line 421.

Ωκυπέουσιν. Consult line 421.

LINE 489. Διογένης. Consult line 337.

Πηλέος, gen. sing. of Πηλείς, gen. έως, Ionic ήος, "*Peleus*." The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Πηλέοι for Πηλέως.

Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for έπωλεϊτο, from πωλόμαι, "*to go or come frequently to a place*." The Ionic, but more especially the Epic dialect, and frequently, in imitation of these, the tragic style, form a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in the middle or passive -εσκόμην, -έσκον, -έσκετο, to indicate an action often repeated, and hence this is called the iterative form.—(*Kühner* § 110, 1.)

Κυδιάνειραν, accus. sing. fem., as if from a masculine in -άνωρ, "*making men illustrious*." (Consult note.)—From κῦδος, "*renown*," and ἀνήρ.—Compare βωπιανείρη, line 155.

LINE 491. Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for έφθίνυθε, from φθινύθω, "*to pine away*," and also transitive, "*to waste away*," "*to cause to pine*."—Observe that φθινύθω is a poetic form for φθίνω, and, as regards the termination -εσκε, consult line 490.

Φίλον, "*his*." Taken as a possessive. Consult line 20.

LINE 492. Αὔθι. Adverb, shortened from αὐτόθι, "*there*," "*on the spot*."—Said, also, of time, "*forthwith*," "*straightway*."

Ποθέεσκε, 3 sing. imperf. indic. act.: iterative form for έπόθει, from ποθέω, "*to long for*," fut. usually ποθήσω, also ποθέσομαι: 1 aor. έπόθεσα, in Attic usually έπόθησα.—From πόθος, "*a longing*."

Αὔτην, accus. sing. of αὐτή, ής, ή, "*a battle-cry*." Homer is fond of joining αὐτή τε πτόλεμός τε, as in the present passage.

LINE 494. Ίσαν, 3 plur. imperf. indic. act. of είμι, "*to go*."

LINE 495. Ήρχε, 3 sing. imperf. indic. act. of αρχω, "*to begin*," "*to begin for others*," "*to take the lead*," &c.; fut. αρχω.

Λήθετο, 3 sing. 2 aor. indic. mid. of λανθάνω, "*to escape notice*." Middle, "*to forget*," i. e., to cause a thing to escape one's own notice: fut. λήσω: perf. λέληθα. Middle, λανθάνομαι, fut. λήσομαι: 2 aor. έλαθόμην.—Lengthened from the root λαθ. Compare Latin *lat-co*.

Έφετμέων, Epic and Ionic for έφετμών, gen. plur. of έφε, &c., "*an injunction*."—Poetic word, from έφίημι

Line 496-502.

LINE 496 Ἑοῦ, gen. sing. masc. of the possessive *έός, έή, έόν*, Epic and Ionic for *ός, ή, όν*, "*his, her, its.*"

Ἀναδύσεται, 3 sing. 2 aor. indic. mid. of *ἀναδύομαι*, "*to emerge;*" fut. *ἀναδύσομαι*. Consult remarks on *ἀπεβήσεται*, line 428.

LINE 497. Ἡερίη, "*amid the mist of the morning*" (consult note). nom. sing. fem. of *ήέριος, η, ον*, Epic and Ionic for *άέριος, α, ον*, from *άήρ*, in the sense of "*mist,*" "*haze.*"

LINE 498. Εὔρεν. Consult line 329.

Εὐρύοπα, accus. sing. of *εὐρύοψ, -οπος, ό*, "*the wide thundering,*" from *εὐρύς*, and *όψ*, "*the voice:*" better than *ώψ*. If, however, *ώψ* be adopted as one of the component parts, the term will then signify, "*far-glancing,*" "*far-seeing.*"—Voss defends the derivation from *ώψ*, which must be taken in *Orph. Lith.*, 18, 60.

Κρονίδην, accus. sing. of *Κρονίδης, ον, ό*, "*the son of Saturn,*" i. e., Jove. A patronymic from *Κρόνος*, "*Saturn.*"

Ἄτερ. Adverb, construed with the genitive, "*apart from.*" Only poetic.

LINE 499. Κορυφή, dat. sing. of *κορυφή, ής, ή*, "*a summit,*" "*a peak.*" —From *κόρυς*, "*the head,*" and this from the radical *κόρ*, as denoting the sun, with the kindred idea of elevation.

Πολυδειράδος, gen. sing. of *πολυδειράς, -άδος, ό*, "*many-peaked.*" (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

LINE 500. Πάροιθ'. Consult line 360.

Καθέζετο, 3 sing. imperf. indic. mid. of *καθίζω*. Consult line 48.

Γούνων. Consult line 407.

LINE 501. Σκαιῇ, dat. sing. fem. of *σκαίός, ή, όν*, Epic and Ionic for *σκαίός, ά, όν*, "*left,*" and answering to the Latin *scævus*, which last comes from its digammated form *σκαίφος*. Compare the English *skew*, and low German *schief*.—With *σκαιῇ* here understand *χειρί*.

Δεξιτερῇ, dat. sing. fem. of *δεξιτερός, ή, όν*, Epic and Ionic for *δεξιτερός, ά, όν*, lengthened form for *δεξιός*, "*right.*"—Supply here *χειρί*, as in the previous word.

Ἀνθερεῶνος, gen. sing. of *ἀνθερεών, -ῶνος, ό*, "*the chin,*" especially the under part. Some derive it from *ἀνθέω*, others from *ἀθήρ*, "*the beard or spike of an ear of corn,*" whence *ἀνθέρις*, in same signification; but the former is more probable, since Homer himself uses *ανθεῖν* of the sprouting of the beard (*Od.*, xi., 320).

LINE 502. Λισσουμένη. Consult line 15.

Line 503-510.

LINE 503. Ὀνησα, Epic and Ionic for ἄνησα, the augment being dropped; 1 sing. 1 aor. ind. act. of ὀνύνημι, "to aid," "to prove of advantage to," "to help;" fut. ὀνήσω: 1 aor. ὤνησα.—Reduplicated from a root ὀN—, which appears in the derivative tenses and forms.

LINE 504. Κρήνην ἐέλδωρ. Consult line 41.

LINE 505. Τίμησον, 2 sing. 1 aor. imper. act. of τιμάω, "to honor," fut. τιμήσω: 1 aor. ἐτίμησα.—From τιμή, "honor."

Ὠκυμορώτατος, superlative degree of ὠκύμορος, and this from ὠκεις, "swift," and μόρος, "fate."

LINE 506. Ἐπλετ', 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Μιν. Consult line 29.

LINE 507. Consult line 356.

LINE 508. Περ. Consult note on line 131.

Τίσον, 2 sing. 1 aor. imper. act. of τίω, "to honor;" fut. τίσω: 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

Ὀλύμπιε, voc. sing. masc. of Ὀλύμπιος, ον, "Olympian," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίετα, voc. sing. of μητίετᾱ, -ας, ὁ, Epic and Æolic form for μητιέτης, ον, ὁ, "an adviser," "a counselor." In the present passage, however, it has the force of an adjective or epithet, "counseling," "all-wise."—From μῆτις, "counsel," "advice;" like ὀφειήτης, from ὀφεις, and πολίητης, from πόλις.

LINE 509. Τόφρα, adv., "for so long a time." Corresponding to the relative form ὅφρα. Sometimes it stands absolutely, "meanwhile," the time referred to being before known.

Τρώεσσι. Consult line 408.

Τίθει, 2 sing. pres. imper. act. of τιθέω, "to place." Consult line 441.

Κράτος, accus. sing. neut. of κράτος, -εος, τό, "might," "power," "strength."—Probably akin, in its poetic form κάρτος, to the German *hart*, and English *hard*.

LINE 510. Τίσωσιν, 3 plur. 1 aor. subj. act. of τίω, "to honor."—Consult line 508.

Ὀφέλλωσιν, 3 plur. pres. subj. act. of ὀφέλλω, "to increase;" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic verb, not to be confounded with ὀφέλλω, "to owe." Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὀφέλλαιεν.—Compare line 353.

Line 510-513.

E, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound *ἐαυτόν* is used for *ἐ* when the latter is reflexive, and otherwise the simple *αὐτόν*.—Consult, as regards the old nominative of *ἐ*, Anthon's *enlarged Greek Grammar*, p. 263.

LINE 511. *Νεφεληγερέτα*, nom. sing. of *νεφεληγερέτᾱ*, gen. -ας, 2, Epic and Æolic for *νεφεληγερέτης*, -ου, ὁ, “the cloud-collector,” used here as an epithet, “cloud-collecting,” from *νεφέλη*, a cloud,” and *ἀγείρω*, “to collect.”—The genitive-form *νεφεληγερέταο*, employed by Homer (*Il.*, v., 631, &c.), is from *νεφεληγερέτας*, Doric for *νεφεληγερέτης*.

LINE 512. *Ἀκέων*, “in silence,” “silently.” In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, *ἀκέων δαίνυσθε* (*Od.*, xxi., 89). We find it also in the dual, *ἀκέοντε* (*Od.*, xiv., 195), but never in the plural. Although *ἁκέονσα* occurs in the *Iliad* and *Odyssey*, yet *ἀκέων* stands also with feminines (*Il.*, iv., 22).—Akin to the Latin *taceo*. Buttmann supposes an adjective *ἄκαος*, “non hiscens” (a, priv., and *χάω*, *χαίνω*, *hisco*), i. e., *silent*: then, from the feminine *ἁκάαν* would have come into the Ionic dialect *ἁκήν* and *ἁκήν*, and from the neuter singular *ἁκαον* would be formed *ἀκέων*, according to the analogy of *ἱλαον*, *ἱλεων*.—(*Lexil.*, p. 73, ed. Fishlake.)

Δήν, adv., “long,” “for a long time.”—Akin to *δή* and *ἦδη*.

Ἦστο, “he sat,” 3 sing. imperf. indic. of *ἥμαι*, “I sit:” thus, *ἥμην*, *ἦσο*, *ἦστο*, &c.—Strictly speaking, however, *ἥμαι* is a perfect, and *ἥμην* a pluperfect of *ἐξομαι*: and the literal meaning of the former is, “I have seated myself, and remain seated,” i. e., “I sit:” and of *ἥμην*, “I had seated myself, and remained seated,” i. e., “I sat:” fut. *ἐδοῦμαι*. There is no such active as *ἐζω*, “to set,” “to place;” though, as if from it, we have the transitive tenses, *εἶσα*, mid. *εἰσάμην*: fut. mid. *εἶσομαι*, &c.

Ἠψατο, 3d sing. 1 aor. indic. mid. of *ἄπτω*, “to attach,” “to connect;” in the middle, “to attach one’s self to any thing,” “to touch:” fut. *ἄψω*: 1 aor. act. *ἦψα*: 1 aor. mid. *ἦψάμην*.—Root probably the same as the Sanscrit *ap* (compare the Latin *ap-iscor*), with the copulative prefix *á* = *sa*: hence, also, *cap-io*, *ap-to*; and hence the German *haften*, *heften*.

LINE 513. *Ὠς*, for *οὕτως*. Observe the accentuation.

Ἐχετο, 3 sing. imperf. indic. mid. of *ἐχω*, “to hold,” “to have;” in the middle, “to hold one’s self to,” “to cling to:” fut. *ἐξω*.

Ἐμπεφυῖα, Epic for *ἐμπεφυκυῖα*, nom. sing. fem. perf. part. act of

Line 513-518.

ἐμφύω, "to grow on," "to grow unto," "to be in," &c., "to be rooted in;" fut. ἐμφύσω, &c., from ἐν and φύω.

Εἶπετο, "said," "spoke," 3 sing. imperf. indic. mid. of εἶπω, "to speak," "to say;" in the middle, besides these meanings, it signifies "to cause to be told unto one," "to ask."

Νημερτές, "for certain." Properly the neuter sing. of the adjective νημερτής, -ές, "unfailing," "unerring," but used here, and more frequently, also, elsewhere, as an adverb.—From νη-, negative prefix, and ἀμαρτάνω, "to err," "to fail," &c.

Υπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "to promise:" fut. ὑποσχέσομαι: 2 aor. ὑπεσχόμεν: 2 aor. imper. ὑπόσχου, old form ὑπόσχεσο, Epic and Ionic ὑπόσχεο.—Strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατάνευσον, 2 sing. 1 aor. imper. act. of κατανεύω, "to nod," especially "to nod assent," "to ratify a promise with a nod;" fut. κατανεύσομαι.—From κατά and νεύω.

Ἀποεῖπε, Epic for ἀπεῖπε, 2 sing. 2 aor. imper. act., from ἀποεἰπεῖν, for ἀπειπεῖν, "to refuse." Literally, "to speak, say, or tell out boldly or bluntly:" from ἀπό and εἰπεῖν.

Ὀχθήσας, nom. sing. masc. 1 aor. part. act. of ὀχθεω strictly, "to be heavy laden," but only used in a metaphorical sense, "to be heavy or big with anger, wrath, grief," &c., "to be vexed or greatly disturbed in spirit," especially in so far as this is expressed in words (consult note); fut. ὀχθήσω.—An Epic term, probably from ἄχθος, "a burden," "a heavy load," only differing from ἄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθέω only metaphorically.

Δοίγια, nom. plur. neut. of λοίγιος, -ιον, "mischievous." More literally, "pestilent," "deadly:" from λοῖγος, "ruin," "mischievous."

Ἐχθοδοπῆσαι, 1 aor. infin. act. of ἐχθοδοπέω, "to quarrel with," "to become an enemy to;" fut. ἐχθοδοπήσω: from ἐχθοδοπός, "hateful," "hostile." According to Buttmann (*Lexil.*, s. v. ἐχθοδοπῆσαι), the form ἐχθοδοπός comes from ἐχθρός and ὅπτω, ὄψομαι, and signifies, properly, "hostile-looking;" but probably it is only a lengthened form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, &c., a view which appears to be confirmed by the accent.

Ἐφήσεις, 2 sing. fut. indic. act. of ἐφήμι, "to incite," "to stir up;" fut. ἐφήσω: 1 aor. ἐφήκα: Ionic and Epic ἐφέηκα: from ἐπί and ἱημι

Line 519-526.

LINE 519. Ἦρῃ. Consult line 400.

Ἐρέθῃσιν, Epic and Ionic for ἐρέθη, 3 sing. pres. subj. act. of ἐρέθω "to provoke," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.

Ὀνειδείοις, dat. plur. neut. of ὀνειδέιος, ον, "reproachful," "injurious;" from ὀνειδος, "reproach," "blame," &c.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος τό, "word."

LINE 521. Νεικεῖ, 3 sing. pres. indic. act. of νεικέω, "to taunt," "to vex," "to annoy;" and also, "to wrangle with," &c.; fut. νεικέσω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νεικος is used by the tragic writers, and now and then in Attic prose.

Ἀρήγειν, pres. infin. act. of ἀρήγω, "to aid," "to help," &c.; fut. ἀρήξω.—Akin to ἀρκέω, ἐρύκω, arceo, arx, arca. (Pott, *Etymol. Forsch.*, i., 271.)

LINE 522. Ἀπόστιχε, 2 sing. 2 aor. imper. act. of ἀποστείχω, "to go away;" especially, "to go back," "to go home;" fut. ἀποστείξω: 2 aor. ἀπέστειχον: from ἀπό and στείχω, "to go."

Νοήσῃ, 3 sing. 1 aor. subj. act. of νοέω, "to perceive," "to observe;" fut. νοήσω, &c. Consult line 343.

LINE 523. Μελήσεται, 3 sing. fut. indic. mid. of μέλω, "to be an object of care;" fut. μελήσω.—Most usually employed in the 3d person sing. and plur. of act. pres. μέλει, μέλουσι: imperf. ἔμελε: fut. μελήσει: inf. pres. and fut. μέλειν and μελήσειν. In the present instance the middle is employed in an active sense for μελήσει.—The object is in the nominative, the person in the dative.

Τέλῃσσω, Epic and Ionic for τελέσω, 1 sing. 1 aor. subj. act. of τελέω, "to accomplish;" fut. τελέσω: 1 aor. ἐτέλεσα, &c.: from τέλος, "an end," "an accomplishment."

LINE 524. Πειποίθῃς, 2 sing. 2 perf. subj. act. of πείθω, "to persuade;" fut. πείσω: 1 perf. πέπεικα: 1 aor. ἐπεισα: 2 perf. (intransitive), πέποιθα, "I trust," "I rely."

LINE 525. Ἐμέθεν, poetic genitive for ἐμοῦ, in Homer and the Attic writers: never enclitic.

LINE 526. Τέκμωρ, τό, Epic indeclinable form for the more usual τέκμαρ, τό, also indeclinable: "a sign," "a token."

Παλινάγρετον, nom. sing. neut. of παλινάγρετος, ον, "revocable;" more literally, "capable of being taken back:" from πάλιν, "back," and ἀγρέω, "to take"

Line 526-530.

Ἀπατηλόν, nom. sing. neut. of ἀπατηλός, -όν, "accustomed to deceive," "guileful;" from ἀπάτη, "deceit," "guile."

LINE 527. Ἀτελεύτητον, nom. sing. neut. of ἀτελεύητος, -ον, "not to be accomplished," "not coming to an end or issue;" from ἀπρίν, and τελευτάω, "to accomplish."

Κατανεύσω, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514

LINE 528. Ἥ. Consult line 219.

Κυανέησιν, Epic and Ionic for κυανέαις, dat. plur. fem. of κυάνεος, α, ον, "dark;" strictly, "dark blue," "glossy blue."—From κυάνος, "a dark-blue substance," used in the heroic age to adorn works in metal, especially weapons and armor.—Akin, perhaps, to the Sanscrit *cjama*, "dark," "livid." (Pott, *Etymol. Forsch.*, i., p. 116.)

Ὀφρύσι, dat. plur. of ὀφρύς, -ύς, ἡ, "the eyebrow."—Akin to the Sanscrit *bhru*, Persian *abru*, and English *brow*.

LINE 529. Ἀμβρόσιαι, nom. plur. fem. of ἀμβρόσιος, α, ον, "immortal," "divine," "divinely beauteous;" strictly, "ambrosial," i. e., of or belonging to *ambrosia*, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called *ambrosial*, that is, *divine*, or *divinely beauteous*; their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said also of all things that appear more than mortal in greatness or beauty, like our terms "godlike," "divine."—From ἐμβροσία, "*ambrosia*," with which compare the Sanscrit *amrita*, or cup of immortality, through the intermediate ἄμβροτος, "immortal." Consult line 598.

Χαίται, nom. plur. of χαίτη, ης, ἡ, "a lock of hair," "long, loose, and flowing hair," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the signification of *mane* (*Xen., Eq.*, v., 5 and 7).—Probably akin to χέω, "to pour out," &c.

Ἐπεβρώσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπιβρώμαι, "to flow," "to roll downward upon a thing," "to stream one upon the other."—From ἐπί and βρώμαι, "to rush," &c.

LINE 530. Κράτος, gen. sing., assigned with the dative κρατί, accusative κῤῥατα, &c., as a collateral and poetic form of κῤῥα "the head." No nominative κράς is found except in the grammarians. (*Cramer, Anecd.*, iii., 385.) Sophocles has τὸ κῤῥατα as nom. and accus. neuter. (*Philoct.*, 1001, &c.) In Homer, also, we have a lengthened genitive and dative κράατος, κράατι, and nom. plur. κῤῥατα, but no nominative κοῤῥας is found.—Akin to the Sanscrit *cira*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

Line 530-535.

ἑλέλιξεν, 3 sing. 1 aor. indic. act. of *ἐλελίξω*, “to whirl, spin, or twirl round,” “to make to tremble” (consult note); fut. *ἐλέλιξω*: 1 aor. *ἡλέλιξα*.—Poetic form of *ἐλίσσω*.

LINE 531. *Διέτμαγεν*, Epic and Ionic (strictly speaking, Doric) for *διετμάγησαν*, 3 plur. 2 aor. indic. pass., in a middle sense, of *διατμήγω*, “to cut in twain,” “to separate;” fut. *διατμήξω*: 1 aor. *διέτμηξα*: 2 aor. *διέτμᾶγον*: 2 aor. pass. *διετμᾶγην*—Epic form for *διατέμνω*, from *διά* and *τμήγω*, “to cut.”

LINE 532. *Ἄλτο*, Epic syncopated form for *ἄλετο*, and this for *ἤλετο*, 3 sing. 2 aor. indic. mid. of *ἄλλομαι*, “to leap,” “to plunge;” fut. *άλοῦμαι*: 1 aor. *ἡλόμην*: 2 aor. *ἡλόμην*. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the indicative (*Ad. Soph., O. T.*, 1311).

Αἰγλήεντος, gen. sing. masc. of *αἰγλήεις*, *εσσα*, *εν*, “radiant,” “bright.”—From *αἰγλη*, “brightness,” &c., and this akin to *λάω*, *ἀγλαός*, &c.

LINE 533. *Ἐόν*, accus. sing. neut. from *έός*, *έή*, *έόν*, Epic and Ionic for *ός*, *ή*, *όν*, possessive pronoun of the 3d person, “his, her, its.”

Ἀνέσταν, Epic and Doric for *ἀνέστησαν*, 3 plur. 2 aor. indic. act. of *ἀνίστημι*, “to make to stand up;” fut. *ἀναστήσω*: 2 aor. *ἀνέστην*, “I stood up,” “I arose.”

LINE 534. *Ἐδέων*, gen. plur. of *έδος*, *εος*, *τό*, “a seat.” The word is rare in prose, and is there, in general, only used of temples; as, *έδη θεών*.—Akin to Sanscrit *sad*, “to set,” “to place;” Latin *sed-es*; Lithuanian *sed-zin*; Doric *έδσομαι* (*έζομαι*).

Σφοῦ, gen. sing. of *σφός*, *σφή*, *σφόν*, possessive pronoun “their,” like *σφέτερος*. In later poets, also, *σφέος*.—From *σφεῖς*.

Ἐτλη, 3 sing. 2 aor. indic. act., as if from a present *τλήμι*, which however, does not exist. (*Pors., Phæn.*, 1740), “to dare,” “to venture.” Strictly, “to take upon one’s self;” hence, “to bear, to suffer to endure, to dare.”—The verb *τλάω* is merely a radical form, never found in the present, this being replaced by the perfect *τέτληκα*, or the verbs *τολμᾶω*, *ἀνέχομαι*, *ὑπομένω*, &c.

LINE 535. *Μεῖναι*, 1 aor. infin. act. of *μένω*, “to remain,” “to await;” fut. *μενῶ*: 1 aor. *ἔμεινα*.

Ἀντίοι, nom. plur. masc. of *ἀντίος*, *α*, *ον*, “opposite,” “over against,” “in one’s presence,” “before one.”—From *ἀντί*, “over against,” &c

Line 535-545.

Ἔσται, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω: 2 aor. ἔστην, "I stood." Compare ἐνέσταν, line 533.

LINE 536. Καθέζετο. Consult line 360.

LINE 537. Ἠγνόησεν, Epic and Ionic for ἡγνόησεν, 3 sing. 1 aor. in die. act. of ἀγνοέω, "to be ignorant of," "not to know;" fut. ἀγνοήσομαι, but also ἀγνοήσω in Isocrates and Demosthenes 1 aor. ἡγνόησα, Epic and Ionic ἡγνόησα.—From ἄ, priv., and νοέω.

Συμφράσσαστο, Epic and Ionic for συνεφράσσαστο, 3 sing. 1 aor. indic. of the middle deponent συμφράζομαι, "to take counsel with one," "to concert with one;" fut. συμφράσομαι: perf. συμπεφρασμαι.—From σύν and φράζομαι, "to deliberate," middle voice of φράζω.

LINE 538. Ἀργυρόπεζα, ἡ, "the silver-footed," a regular Homeric epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -ον.—From ἄργυρος, "silver," and πέζα, "the foot," originally Doric and Arcadian for ποῦς.

Ἀλίοιο, Epic and Ionic for ἁλίου, gen. sing. masc. of ἅλιος, α, ον, and also ἅλιος, ον, "of or belonging to the sea."—From ἅλς, ἁλός, ἡ, "the sea."

Γέροντος. Consult line 26.

LINE 539. Κερτομίοισι, Epic and Ionic for κερτόμιος, ον, "heart-cutting." Observe that here κερτομίοισι appears without a noun (ἔπεσι, ἐπέεσσι,) expressed, as if it were the dative of τὰ κερτόμια, used as a substantive. Elsewhere, however, the full expression, κερτομίοις ἐπέεσσι, is employed.—From κέαρ, "the heart," and τέμνω, "to cut."

LINE 540. Δολομήτα, voc. sing. of δολομήτης, ον, ὁ, "crafty-minded," "artful."—From δόλος, "deceit," "guile," and μῆτις, "contrivance," &c.

LINE 541. Ἀπονόσφιν, adverb, "far away from," "apart from."—From ἀπό and νόσφι, "apart."

LINE 542. Κρυπτάδια, accus. plur. neut. of κρυπτάδιος, α, ον, "secret," "clandestine."—From κρυπτάζω, frequentative form of κρύπτω, "to hide."

Δικαζέμεν, Epic, Doric, and Æolic for δικάζειν, pres. infin. act. of δικάζω, "to decide," &c.; fut. δικάσω.—From δίκη, "right," &c.

LINE 543. Πρόφρων. Consult line 77.

Τέτληκας. Consult line 228.

LINE 545. Ἐπιέλπεο, Epic and Ionic for ἐπιέλπου, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for

Line 545-554.

ἐπελπομαι, "to hope," "to build hopes upon."—From ἐπί and ἔλπω, "to hope."

Εἰδήσειν, fut. infin. act. of the obsolete radical form εἶδω.
LINE 546. Consult line 203.

Ἀλόχῳ, dat. sing. of ἄλοχος, ον, ἡ, "the partner of one's couch."—From ἄ, copulative, and λέχος, "a couch."

Ἐπιεικές, nom. sing. neut. of ἐπιεικής, ἐς, "fitting,"
LINE 547. "meet," "suitable."—From ἐπί and εἰκός, "fair," "reasonable," &c.

Ἀκουέμεν, Epic, Doric, and Æolic for ἀκούειν. Consult line 381.

Εἴσεται, 3 sing. fut. indic. of the radical εἶδω, "to know."
LINE 548. This form of the future is rarer than εἰδήσω, and mostly Epic: fut. εἴσομαι: perf. οἶδα.

Ἐθέλωμι, Epic and Ionic for ἐθέλω, pres. subj. act. of ἐθέλω, "to be willing;" fut. ἐθελήσω: 1 aor. ἠθέλησα. The synonymous shorter form θέλω never occurs in Homer, or the other Epic writers.

Διείρεο, 2 sing. pres. imper. of the middle deponent διείρομαι, Epic and Ionic for διέρομαι, "to question thoroughly," "to interrogate closely."—From διά and εἶρομαι, for ἔρομαι, "to question."
LINE 550.

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, "to pry," "to inquire curiously into." Strictly, "to inquire or seek after other things" (μετ' ἄλλα); fut. μεταλλάησω.

Βοῶπις, nom. sing. of βοῶπις, ιδος, ἡ, "large-eyed;" literally, "ox-eyed" (consult note), from βοῦς and ὤψ. The masculine βοώπης is post-Homeric.
LINE 551.

Πότνια. Consult line 357.

Αἰνότατε, voc. sing. masc. of αἰνότατος, superlative of αἰνός, ἡ, ὄν, which last is an Epic form equivalent to δεινός, "dread," "fear-inspiring," &c.—Probably, as δεινός comes from δεῖσαι, and means something large and terrible; so αἰνός comes from some verb in a similar manner, and has a similar sense. (Buttmann, *Lexil.*, p. 46, ed. Fishlake.)
LINE 552.

Κρονίδη, voc. sing. of Κρονίδης, ον, ὁ, "son of Saturn," a patronymic formed from Κρόνος, "Saturn."

LINE 553. Εἶρομαι. Consult remarks on διείρεο, line 550.

Εὔκηλος, ον, and (in Apollonius Rhodius) εὔκηλος, η, ορ, Æolic lengthened form of ἔκηλος, "quiet," "calm," "gentle," and also "undisturbed," "uninterrupted," &c.—Nothing to do with εὖ, but probably from the same root with ἔκων. The idea im
LINE 554.

Line 554-561.

plied by *εὐκηλος* and *ἐκηλος*, according to Buttmann, is never an absence of motion or labor, but expresses that nothing unpleasant or vexatious (which interrupts labor as well as rest) is produced by trouble or care. (*Lexil.*, p. 280, *ed. Fishlake.*)

Φράζειαι, Epic and Ionic for *φράζει*, 2 sing. pres. indic. mid. of *φράζω*, "to speak;" in the middle "to consider." (Consult line 83, and also note on *φράσαι*.) Old form *φράζεσαι*: Epic and Ionic *φράζειαι*: Attic *φράζει*, &c.

Ἄσσα, Ionic for *ἅτινα*, accus. plur. neut. of *ὅστις*, "which," &c.—Observe the distinction between this and *ἄσσα* with the soft breathing, which is Ionic for *τινά*, "some," &c., or for *τίνα*, interrogative, "what?" (*Od.*, xix., 218.)

Ἐθέλησθα, Epic, Doric, and Æolic for *ἐθέλῃς*, 2 sing. pres. subj. act. of *ἐθέλω*. (*Kühner*, § 123, 3.) Consult line 549.

LINE 555. *Αἰνῶς*, adv. "greatly."—From *αἰνός*. Consult line 552

Δεῖδοικα, Epic for *δέδοικα*, 1 sing. perf. indic. act. of *δεῖδω*, "I fear;" fut. *δείσω*: 1 aor. *έδεισα*, but in Homer always in the Epic form *έδδεισα*: perf., (with present signification, "I fear,") *δέδοικα*, also *δέδια*, with syncopated forms *δέδιμεν*, *δέδιτε*, &c.

Παρείπη, 3 sing. 2 aor. subj. act. of *παρειπεῖν*. Consult note

LINE 557. *Ἡερίη*. Consult line 497.

Παρέζετο. Consult line 407.

LINE 558. *Οἶω*. Consult line 59.

Ἐτήτυμον, neuter of the adjective *ἐτήτυμος*, *ον*, "true," "genuine," taken as an adverb, "for certain," "truly."—Poetic lengthened form of *έτυμος*: as, *ἄταρτηρός* for *ἄτηρός*.

LINE 559. *Πόλεας*, Epic for *πολλούς*, accus. plur. masc. of *πολύς* *πολλή*, *πολύ*, "many." (*Kühner*, § 297, 3, b.)

LINE 561. *Δαιμονίη*, Epic and Ionic for *δαιμονία*, voc. sing. fem. of *δαιμόνιος*, *η*, *ον*, Epic and Ionic for *δαιμόνιος*, *α*, *ον*: in Homer used only in the vocative, in addresses, and always carrying with it some degree of objurgation, but corresponding, at the same time, to the rank or condition of the party addressed: thus, "strange one," "my good sir," "fellow;" in Attic Greek, ironical, usually "my fine fellow!" like *ὦ βέλτιστε*.—From Herodotus and Pindar downward, "any thing depending on or proceeding from the Deity or Fate."—The literal meaning is, "of or belonging to a *δαίμων*," i. e., to a being from another sphere, and hence, "strange," "wonderful," "astonishing," as above mentioned.—From *δαίμων*.

Οἶεαι, 2 sing. pres. indic. of *οἶομαι*, "to imagine," "to think," &c. Old form of the 2d person, *οἶεσαι*, Epic and Ionic *έἴεαι*, Attic *οἶει*

Line 561-564.

Λήθω, 1 sing. pres. indic. act. of λήθω, "*to escape observation.*" Collateral form of λανθάνω, and whence the latter borrows the fut. λήσω : perf. λέληθα, &c.

Πρήξαι, Epic and Ionic for πρᾶξαι, 1 aor. infin. act. of
LINE 562. πρήσσω, Epic and Ionic for πρύσσω, "*to do,*" &c. : fut. πράξω : 1 aor. ἐπραξα, &c.

Ἐμπης, adverb, Epic and Ionic for ἔμπας (strictly ἐν πασι) "*wholly,*" "*altogether,*" "*at any rate,*" "*after all,*" "*nevertheless,*" &c. Of frequent occurrence in Homer, though he usually puts δι or ἀλλά before it. The adverb ἔμπας never occurs in Attic prose : but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "*however much,*" "*ever so much.*" Besides ἔμπας, Pindar has the exactly equivalent forms ἔμπᾶν and ἔμπᾶ.

Δυνήσεται, 2 sing. fut. indic. of δύναμαι. Old form δυνήσεται, Epic and Ionic δυνήσεται, Attic δυνήσει.

Ἔσεται, 2 sing. fut. indic. of εἶμί, "*to be.*" Old form
LINE 563. ἔσεται, Epic and Ionic ἔσεται, Attic ἔσει.

Ῥίγιον, comparative neuter, formed from ῥίγος ("*frost,*" "*cold*"), and hence literally signifying "*more frosty,*" "*colder,*" whence figuratively, "*more unpleasing,*" "*more painful,*" &c. The masculine form ῥιγίων seems not to occur ; but the superlative ῥιγιστος does occur. (*Il.*, v., 873.)—Used also adverbially, "*more unpleasantly,*" "*more painfully.*"

Μέλλει εἶναι. "*It is very likely to prove.*" Μέλλει is here
LINE 564. the 3 sing. pres. indic. act. of μέλλω, "*to be on the point of doing something, or of suffering something.*" This is its radical signification ; fut. μελλήσω : 1 aor. ἐμέλλησα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes *an action as yet incomplete*, rather than *wholly future*. The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "*I will,*" "*would,*" &c. ; sometimes it expresses *mere possibility* ; sometimes, as in the present instance, a *high degree of probability*, &c.—As the radical sense of μέλλω often passes into that of "*to have a mind,*" "*to intend to do,*" like φροντίζω, perhaps μέλλω and μέλω belong to the same root ; though Pott would rather refer μέλλω to μολεῖν, "*to be going to do.*" Donaldson, again, compares μέν-ω, μέλλ-ω, and the impersonal μέλ-ει, in the general sense of thinking or caring about a thing, with the Gothic *munan*, German *meinen*, and old Nordist *man*. (*New Cratylus*, p. 573—*Grimm*, i., p. 926.)

Line 565-571.

LINE 565. Ἀκούσα, "in silence," "silently." Feminine form of ἀκέων. Consult line 512.

Κάθησο, 2 sing. pres. imper. of κάθημαι, "to sit;" inf. καθῆσθαι. imperf. ἐκαθήμεν. But observe, that κάθημαι is in strictness the perf. of καθέζομαι. Compare line 512, remarks on ἦστο.

Ἐπιπείθεο, 2 sing. pres. imper. mid. of ἐπιπείθομαι, "to obey." Old form ἐπιπείθεσο, Epic and Ionic ἐπιπείθεο, Attic ἐπιπείθου.

LINE 566. Χραίσμωσιν, 3 plur. 2 aor. subj. act. of χραισμέω, "to aid." Consult line 242.

LINE 567. Ἄσσον. Consult line 335.

Ἴονθ'. Consult note.

Ἀάπτους, acc. plur. fem. of ἀάπτος, ον, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From ἀ, priv., and ἄπτομαι, "to touch."

Ἐφέτω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίημι, "to lay upon;" more literally, *to fling upon*: 2 aor. subj. ἐφῶ. uncontracted form ἐφέω: Epic and Ionic ἐφέω, ης, η, &c.

LINE 568. Ἐδδεισεν. Consult line 33.

Βοῶπις. Consult line 551.

LINE 569. Καθήστο, 3 sing. imperf. indic. of κάθημαι, Epic and Ionic for ἐκαθῆστο, the augment being dropped. In strictness, however, it is the pluperfect. Consult remarks on κάθησο, line 565, and also on ἦστο, line 512.

Ἐπιγνάμψα, nom. sing. fem. 1 aor. part. act. of ἐπιγνάμπτω, "to bend," "to bow down;" fut. ἐπιγνάμψω.—From ἐπί and γνάμπτω, "to bend."

LINE 570. Ὀχθησαν, 3 plur. 1 aor. indic. act. of ὀχθέω. Consult line 517.

Δῶμα, accus. sing. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build:" 2 perf. δέ-δομ-α.

Οὐρανίωνες, nom. plur. of οὐρανίων, ωνος, ό, "the heavenly one," like Οὐρανίδης. In Homer always in the plural, and like the Latin *Cœlites*.

LINE 571. Ἥφαιστος, ον, ό, "Hephestus," the Latin "Vulcanus," or Vulcan, god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλυτοτέχνης. He was the son of Jupiter and Juno, and lame from his birth. (*Il.* xviii., 397.)—Schwenk makes the name Ἥφαιστος to be properly Φαιστός, with the prefixed η, like λύγη, ἡλυγη: and Φαιστός he deduces from φαίω (φαίνω), "to be bright," "to shine;" making it, therefore, signify "the bright one." (*Etymol. Andeut.*, p

Line 571-57".

167.) Others see in it a resemblance to the name of the Egyptian god *Phthas*. (Compare *Prichard, Egyptian Mythology*, p. 172.)

Κλυτοτέχνης, ον, ὁ, "illustrious artificer," "famous for his art." An epithet of Vulcan, the fire-god. (Consult preceding remarks on Ἡφαιστος.)—From κλυτός, "illustrious," "famous," and τέχνη, "art," "skill."

Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin." Consult line 495.

Ἀγορεύειν. Consult line 199.

Ἐπίηρα, accus. plur. neut. of ἐπίηρος, ον, "agreeable." LINE 572. The neuter sing. is found in *Lesch. (Fr. Hom., 56)*, and the masculine in *Empedocles*, v. 208. Buttman, however, rejects the word entirely. (Consult note.)—From ἐπί and ἐράω, probably.

Λευκωλένῳ. Consult line 55.

LINE 573. Δοίγῃα. Consult line 518.

Ἀνεκτά, nom. plur. neut. of ἀνεκτός, ὄν, later ἀνεκτός, ἡ, ὄν, "to be endured," "to be borne," "bearable," &c.—From ἀνέχομαι, "to endure."

LINE 574. Σφῶ, nom. dual of personal pronoun σύ.

Ἐριδαίνετον, 2 dual, pres. indic. act. of ἐριδαίνω, "to wrangle," "to quarrel," "to contend;" fut. ἐριδήσω.—From ἔρις, ἔριδος, "strife;" ἐρίζω, "to contend."

Κολῳόν, accus. sing. of κολῳός, οὔ, ὁ, "a disturbance," "a wrangling." LINE 575. —Poetic only. Akin to κολειός, "a jackdaw;" κολουῖάω, "to scream like a jackdaw;" and κολοσυντός, "noise," "din," &c. The common root of all these words is, according to Buttman, to be found in καλέω, κέλομαι. (*Lexil.*, p. 390, *seqq.*, *ed. Fishlake.*)

Ἐλαύνετον, 2 dual, pres. indic. act. of ἐλαύνω, "to excite;" fut. ἐλάσω: 1 aor. ἤλασα: perf. ἐλῆλάκα, &c. The present ἐλάω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ἐλῶ.

Δαιτός. Consult line 467.

LINE 576. Ἑσθλῆς. Consult line 108.

Ἡδος, εος, τό, "enjoyment," "delight." Akin to ἡδύς, "sweet," and ἡδομαι, "to enjoy," "to delight."

Χερείονα, nom. plur. neut. of χερείων, ον, Epic and Ionic for χείρων, ον, irregular comparative of κακός, formed from the radical χέρης, "worse," &c. Χερείονα is, therefore, for χείρονα.

Παράφημι, "I recommend;" properly, *I sit by the side of one* LINE 577. and urge a thing upon his or her attention.—From παρὶ and φημί

Line 577-584.

Νοεούση, Epic and Ionic for νοούση, dat. sing. fem. pres. part. α νοέω, "to think," "to exercise intelligence," &c. ; fut. νοήσω, &c.

LINE 579. Νεικείησι, Epic and Ionic for νεικῇ (uncontracted form, νεικέη), 3 sing. pres. subj. act. of νεικέω, "to wrangle;" fut. νεικέσω.—From νεικος, "wrangling," "strife," &c.

Ταράξη, 3 sing. 1 aor. subj. act. of ταράσσω, "to disturb;" fut. ταραξω: 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

LINE 580. Ἐθέλησιν. Consult line 408.

Ἄστεροπητής, οὗ, ὁ, "the flasher-forth-of-the-lightning," "the lightning-ener." An epithet of Jupiter.—From ἀστεροπή, poetic for ἀστραπή, στεροπή, "lightning."

LINE 581. Ἐδέων. Consult line 534.

Στυφελίζαι, 1 aor. inf. act. of στυφελίζω, "to hurl," "to thrust." Literally, "to strike rudely," "to smite;" and, in general, "to treat roughly and rudely," "to maltreat;" fut. στυφελίξω: 1 aor. ἐστυφέλιξα.—From στυφελός, "close," "solid," "hard," "rough;" and this last from στύφω, "to contract," "draw together," "make firm, solid, hard," &c.

Φέρτατος, nom. masc. superlative, from φέρω. like fortis from fero, in Latin, "most powerful," "mightiest," &c. Another form is φέριστος, and the comparative is φέρτερος.

LINE 582. Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτωμαι, "to soothe." More literally, "to lay hold of," "to fasten upon," and then "to accost," "to address one in words," for the most part in the sense of soothing, and hence most commonly joined with μαλακοῖς or μειλιχίοις ἐπέεσσι, but sometimes, also, to attack with harsh and angry words (ἀντιβίοις or χαλεποῖς ἐπέεσσι καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἄπτομαι, "to touch."

Μαλακοῖσιν, Epic and Ionic for μαλακοῖς, dat. plur. neut. of μαλακός, ἥ, ὅν, "soft."—Akin in root to βλάζ. "slack," "inactive," "sluggish," the letters μ and β being interchangeable. Compare also the Latin mollis.

LINE 583. Ἰλαος, ον, "soothed," "appeased," "gracious," and hence "propitious." Attic form ἱλεως, ον

LINE 584. Ἀναίξας, nom. sing. masc. 1 aor. part. act. of ἀναίσσω, "to start up," "to spring up;" fut. ἀναίξω: Attic ἀνάσσω, ἀνάπτω.—From ἀνά, and αἶσσω, "to move with a quick, shooting motion," "to shoot," "to rush," &c.

Δέπας, αος, τό, "a cup," "a goblet." In Homer it is always of gold, and richly wrought; but, in later writers, of earthenware also (Anthol.)

Line 584-590.

Ἀμφικυπελλον, accus. sing. neut. of ἀμφικύπελλος, *ον*, in Homer always joined with *δέπας*, “a double cup,” such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἀμφί and κύπελλον

LINE 585. *Τίθει*, Epic and Ionic for ἐτίθει. Consult line 441.

LINE 586. *Τέτλαθι*, poetic syncopated form of the perfect infinitive active of the radical *τλάω*, “to endure,” which last is never found itself in the present, this being replaced by the perfect *τέτληκα*, or the verbs *τολμάω*, *ἀνέχομαι*, *ὑπομένω*, &c. : fut. *τλήσομαι* : perf. *τέτληκα* : perf. plur. *τέτλαμεν*, *τέτλατε*, *τετλᾶσι* : dual *τέτλατον* : imperative *τέτλαθι*, *τετλάτω*, &c. Consult line 534.

Ἀνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, “to hold up;” fut. *ἀνέξω* or *ἀνασχῆσω* : perf. *ἀνέσχηκα*. In the middle, *ἀνέχομαι*, “to hold one’s self up or upright,” and so “to hold or bear up against a thing,” “to endure,” “to restrain one’s self:” fut. *ἀνέξομαι* or *ἀνασχῆσομαι* : 2 aor., with double augment *ἤνεσχόμεν* : 2 aor. imper. *ἀνάσχον* : old form *ἀνάσχεσο*, Epic and Ionic *ἀνάσχεο*.

Κηδομένη, nom. sing. fem. of pres. part. of κήδομαι, “to be afflicted,” &c. Consult line 56.

LINE 588. *Θεινομένην*, accus. sing. fem. pres. part. pass. of *θείνω*, “to beat,” “to strike,” “to wound;” fut. *θενῶ* : 1 aor. *ἔθεινα* : 2 aor. (*ἔθενον*), probably used only in the infin. *θενεῖν*, part. *θενών*, subj. *θένω*, and imper. *θένε*.—Akin to *κτείνω* and *θανεῖν*.

Ἀχνύμενος. Consult line 103.

LINE 589. *Χραισμεῖν*. Consult line 242.

Ἀργαλέος, nom. sing. masc. of ἀργαλέος, *α, ον*, “hard,” “difficult.”—From ἄλγος, and for ἀλγαλέος, like *στόμαργος* for *στόμαλγος*. Compare the German *Arg*, *Ärger*.

Ἀντιφέρεσθαι, pres. infin. pass. of ἀντιφέρω, “to carry or set against,” “to bear up against.” In the passive, *ἀντιφέρομαι*, “to be borne up against,” “to be opposed.”—From ἀντί and φέρω.

LINE 590. *Ἄλλοτε*, adverb of time, “at another time,” “on another occasion.”

Ἀλεξέμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. of ἀλέξω, “to aid;” more literally, “to ward,” “to keep off.”—Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλεξέω, from which several of the tenses are formed, but which is itself found in the present only (*Pind.*, *Ol.*, xiii., 12); fut. *ἀλεξήσω*.

Μεμαῶτα, accus. sing. masc. perf. part. of the radical *μάω*, “to despire:” perf., with present signification, *μέωσα* : fut. *μάσομαι* : 1 aor. mid. *ἐμασάμην*.

Line 591-593.

Πῖψε, Epic and Ionic for ἐρρύψε, augment being dropped.
LINE 591. 3 sing. 1 aor. indic. act. of ρίπτω, "to fling," "to hurl;"
 fut. ρίψω: 1 aor. ἐρρύψα.

Τεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, "*having seized*."—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών; but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttmann (*Lexil.*, s. v.), who assume TA— as the root, which also appears in the old Epic imperative τῆ, "*take*," in the Latin *tango*, and the English *take*.

Βηλοῦ, gen. sing. of βηλός, οὔ, ὅ, "*a threshold*," on which one treads, and hence probably from βαίνω.

Θεσπεσίω, Epic and Ionic for θεσπεσίον, gen. sing. masc. of θεσπέσιος, α, ον, and also ος, ον, "*divine*."—Strictly and originally said of the voice, "*divinely sounding*," "*divinely sweet*." Then, "*that can be spoken by none but a god*," and so, "*unspeakable*," "*unutterable*." Hence in most of the Homeric passages it has the general signification of θεῖος, "*divine*." It is also said of any thing "*sent, caused, or proceeding from a god*," and so, "*unspeakable*," "*awful*," "*fearful*," &c.—From θεός, and εἰπεῖν, ἔσπετε.

Ἡμαρ, accus. sing. of ἡμωρ, ἡμῶτος, τό, poetic form for
LINE 592. ἡμέρα, "*day*," especially in Homer, though sometimes he also uses ἡμέρη. Compare the Hebrew *yum*.

Φερόμην, Epic and Ionic for ἐφερόμην, 1 sing. imperf. indic. pass. of φέρω, "*to bear along*," "*to carry*."

Ἡελίω, Epic and Ionic for ἡλίω, dat. sing. of ἥλιος, ον, ὅ, "*the sun*." The term ἥλιος often occurs also in Homer as a proper name for *Helios*, or the *sun-god*, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Greeks had for impersonation.—In a later age, *Helios* was identified with *Apello* or *Phæbus*, but certainly not before *Æschylus*.

Καταδύντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, "*to go down*," "*to go under the ocean*," said here of the sun setting; fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

Κάππεσον, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπίπτω, "*to fall down*;" fut. καταπτώσω: 2 aor. κατέπεσον: perf. καταπέπτωκα.—From κατά and πίπτω, "*to fall*."

Λήμνω, dat. sing. of Λήμνος, ον, ἡ, "*Lemnos*," an island in the

Line 593-598.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence *Λήμνιον πῦρ* became proverbial. The modern name of the island is *Stalimene*.

Ἐνῆεν, Epic and Ionic for *ἐνῆν*, 3 sing. imperf. indic. act. of *ἔνειμι*, "to be in," "to remain in."

LINE 594. *Σίντιες*, nom. plur. of *Σίντις*, *ιος*, *ό*, "a Sintian." Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From *σίντης*, "tearing," "ravenous," and this from *σίνομαι*, "to tear away," "to seize and carry off as booty;" for the Sintians are said to have been pirates. (Consult note.)

Ἄφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for *ἐκομίσαντο*, 3 plur. 1 aor. indic. mid. of *κομίζω*, "to take up and carry away." The middle here denotes that they bore the god to their own homes, and did this with kindly feelings; fut. *κομίσω*: 1 aor. *ἐκόμισα*: 1 aor. mid. *ἐκομισάμην*.

LINE 595. *Μεΐδῃσεν*, Epic and Ionic for *ἐμεΐδῃσεν*, 3 sing. 1 aor. indic. act. of *μειδάω*, "to smile;" fut. *μεΐδήσω*: 1 aor. *ἐμεΐδησα*. in which tense Homer always uses it.—Compare the Sanscrit *s-mi*, and English *s-mile*. (Pott, *Etym. Forsch.*, i., 206.)

LINE 596. *Κύπελλον*, *ον*, *τό*, "a cup," "a goblet." Strictly speaking, a diminutive from *κύπη*, "a hole," "a hollow."

LINE 597. *Ἐνδέξια*, accus. plur. neut. of *ἐνδέξιος*, *α*, *ον*, used adverbially.—From *ἐν* and *δέξιος*. (Consult note.)

LINE 598. *Οἰνοχόει*, Epic and Ionic for *ῥινοχόει*, the augment being dropped, 3 sing. imperf. indic. act. of *οἰνοχοέω*, "to pour out wine for drinking;" fut. *οἰνοχοήσω*. Homer elsewhere uses *ἔρποχόει*, with double augment. (*Il.*, iv., 3.)

Νέκταρ, *ἄρος*, *τό*, "nectar," the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Aleman (16) and Sappho, nectar is their food and ambrosia their drink. (Consult *Meineke*, *Com. Fragm.*, iii., p. 198.) Homer's nectar is red (*ἐρυθρόν*), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived from *νε-* (for *νη-*, "not") and *κτείνω* (radical *κτώ*), "to kill," and so, strictly, like ambrosia, an *elixir vitæ*; but this etymology is very doubtful. Pott deduces it from *νέκ-ταρ*, comparing *νεκ-* with the Latin *nec-em*, and making the term mean *necem effugiens*. This, however, is rather worse than the other. (*Etymol. Forsch.*, i., 228.)

Κρατήοος, Epic and Ionic for *κρατήρ*, *ῆρος*, *ό* "a mixer," Epic and

Line 598-603.

Ionic form κρητήρ, ἤρος.—From κεράννυμι, “to mix.” (Consult note on line 470.)

Ἀφύσσων, nom. sing. masc. pres. part. act. of ἀφύσσω, “to draw,” said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

LINE 599. Ἀσβεστος, ον, and also η, ον, “inextinguishable,” from ἀπρίν., and σβέννυμι, “to extinguish.” Homer uses the term here in a metaphorical sense, as *endless, ceaseless*

Ἐνῶρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνόρνυμι, “to arouse;” fut. ἐνόρσω: 1 aor. ἐνῶρσα.—Middle ἐνόρνυμαι, “to arouse one’s self,” “to arise;” 2 aor. mid. ἐνώρμην, ἐνῶρσο, ἐνῶρτο, &c., for ἐνωρόμην, ἐνώρεσο, ἐνώρετο, &c.—From ἐν and ὀρνυμι.

Μακάρεσσι, Epic and Ionic for μάκαρσι, dat. plur. of μάκαρ, ἀρος “blessed,” “happy;” strictly speaking, an epithet of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

LINE 600. Ποιπνύοντα, accus. sing. masc. pres. part. act. of ποιπνύω, strictly, “to blow,” “puff,” “be out of breath,” from haste or exertion; hence, in general, “to hasten,” “hurry,” “bustle.” (Consult note.)—Not from πονέω, but formed by reduplication from πνέω, πέπνυμαι, like παιπάλω from πάλω, παιφάσσω from ΦΑ- (φάος), ποιφύσσω from φυσάω, and hence its original signification.

LINE 602. Δαίνυντ, κ. τ. λ. Consult line 468.

LINE 603. Φόρμιγγος, gen. sing. of φορμιγξ, ιγγος, ἥ, “a lyre,” “a phorminx,” a species of cithara or lyre, the oldest stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the portable cithara, from φέρω, φορέω, φόριμος, because it was carried on the shoulder by a strap or belt.

Περικαλλέος, Epic and Ionic for περικαλλοῦς, gen. sing. fem. of περικαλλής, ἑς, “very beautiful.”—From περί, in its strengthening sense, “very,” and κάλλος, “beauty.”

Ἐχε, 3 sing. imperf. indic. act. of ἔχω, “to hold,” &c. Epic and Ionic for εἶχε, the augment being dropped.

Line 604-608.

LINE 604. Μουσάων, Epic and Ionic for μουσῶν, gen. plur. of μουσα, ης, ἡ, "a Muse."—Probably from the radical μάω, "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

Ἀειδον, Epic and Ionic for ἡειδον, 3 plur. imperf. indic. act. of αἶω, "to sing." Consult line 1.

Ὅπι, dat. sing. of ὄψ, ὀπός, ἡ, "the voice."—From (ἔπω), ἔπος, εἰπεῖν.

Ἀμειδόμεναι, nom. plur. fem. pres. part. mid. of ἀμείβω. Consult line 84.

LINE 605. Κατέδν, 3 sing. 2 aor. indic. act. of καταδύνω or καταδύω. Consult line 592.

Φάος, εος, τό, "light," for which we have also the contracted φῶς, φωτός, and then resolved in nom. and accus. φώς : plur. φάεα, rarely φῶτα.—Homer uses φάος and φώς, never φῶς, and forms the oblique cases from φάος only. Pindar has only φάος, and so the tragic writers almost always in lyrics, while in dialogue they have both φάος and φῶς, whereas φῶς alone is used in Attic prose.—From φάω, "to shine," "to be bright."

Ἡελίοιο, Epic and Ionic for ἡλίου, gen. sing. of ἥλιος, ου, ὁ, "the sun." Consult line 592.

LINE 606. Κακκεῖοντες, nom. plur. Epic for κατακείμεντες, pres. part. of κατακείω, desiderative form of κατέκειμαι, "to wish to lie down," and hence "to intend to lie down," "in order to lie down." From κατά and κείω, Epic desiderative from κείμει.

Ἔβαν. Consult line 391.

Οἰκόνδε, poetic form for οἰκαδε. Consult Excursus v. p. 427

LINE 607. Ἦχι, Epic for ἧ, adverb "where."

Περικλυτός, ἡ, ὄν, "famous," "renowned." Strictly, "heard of all around."—From περί, "around," and κλυτός, "heard of," which last from κλύω, "to hear."

Ἀυφιγυήεις, ὁ, Homeric epithet of Vulcan, "he that halts in both legs," "lame of both legs."—From ἀμφί, "around," and γυῖός, "lame." Not from γυῖον, "a limb."

LINE 608. Ἰδνίσι, Epic and Ionic for εἰδνίαις, dat. plur. fem. part. οἰοῖδα : thus, εἰδώς, εἰδνῖα, εἰδώς or εἰδός. As regards the terminations of the neuter -ώς and -ός, consult *Anthoni's enlarged Greek Grammar*, p. 153.

Πραπίδεσσιν, Epic and Ionic for πράπισιν, dat. plur. of πραπίδες, αἱ, strictly, "the midriff," "the diaphragm" (equivalent to φρενες); and since this was deemed the seat of the understanding, hence usually

Book 2. Line 608-2.

like φρένες "the understanding," "mind," "skill," &c.—Probably from φράζω φρήν.

LINE 609. "Ο, accus. sing. neut. of the possessive pronoun ὅς, ἥ, ὅ, ἥ. Epic form ἑός, ἐή, ἐόν, which last is more usual in Homer. Consult line 47.

Ἀστεροπητής. Consult line 580.

LINE 610. Ἐνθα, relative adverb for ὅθι, "where."—In the succeeding line, however, it occurs as the mere adverb of place, "there," "here," like the Latin *hic*, *ibi*.—From ἐν.

Κοιμᾷθ', Epic and Ionic for ἐκοιμᾶτο, 3 sing. imperf. indic. mid. of κοιμάω, "to lull or hush to sleep," "to put to sleep;" fut. κοιμήσω: in the middle, "to lie down," i. e., to put one's self to sleep, to go to rest.—Akin to κείμαι, "to lie down;" κῶμα, "deep sleep;" and the Latin *cumbo*, *cubo*.

Ἰκάνοι, 3 sing. pres. opt. of ἰκάνω, "to come." Consult line 254.

LINE 611. Καθεῦδ', Epic and Ionic for ἐκάθευδε, 3 sing. imperf. indic. act. of καθεύδω, "to lie down to repose" (consult note); fut. καθευδήσω.—The Attic forms of the imperfect are ἐκάθευδον and καθηῦδον.

BOOK II.

LINE 1. Ἴπποκορυσταί, nom. plur. of ἵπποκορυστής, οὔ, ὅ, "one who fights armed from a chariot;" literally, "one who arms or equips horses."—From ἵππος and κορύσσω, "to arm," "to equip." (Consult note.)

LINE 2. Εὔδον, Epic and Ionic for ἠῦδον, 3 plur. imperf. indic. act. of εὔδω, "to sleep;" fut. εὔδήσω.—The root is the same as that of λαύω, ἀωτέω, namely, ἄω, ἄημι, αὔω, "to breathe."

Παννύχιοι, nom. plur. masc. of παννύχιος, α, ον, and also ος, ον, "during the whole night," "all night long."—From πᾶς, and νύξ, "the night."

Ἐχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω.

Νήδυμος, ον, "sweet," "refreshing." For a discussion relative to this term, consult Buttmann's *Lexilogus*, p. 414, ed. Fishlake. The difficulty is this, that, if we deduce νήδυμος, as most do, from ἡδύς, and follow at the same time the analogy of the language, the word ought to mean "not sweet," and be derived from νη, "not," and ἡδύς. Buttmann inclines to the opinion that for νήδυμος and νήδυμον, wherever they occur in the Homeric text, we ought to read ἡδυμοι and ἡδυμον. Now, as ἡδυμοι was entitled to the digamma, ἡδυμοι,

Book 2. Line 2-11.

no difficulty as to hiatus could possibly occur; and even when the digamma had disappeared from the language, the hiatus which then occurred was at first tolerated by the ear of the rhapsodist; while wherever the *ν ἐφέλκυστικόν* could be introduced, as in *Δία δ' οὐκ ἔχε ἥδυμος ὕπνος*, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it *ἔχενῆδυμος*. At a later period again, when the old adjective *ἥδυμος* was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether *ἔχε νῆδυμος* or *ἔχεν ἥδυμος*, the error of using *νῆδυμος* for *ἥδυμος* easily arose.

Μερμήριζε, Epic and Ionic for *ἐμερμήριζε*, 3 sing. imperf. in
LINE 3. dic. of *μερμηρίζω*, “to ponder,” “to be full of cares,” &c.
fut. *μερμηρίξω*.—From *μέρμηρα*, ἥ, poetic collateral form of *μέριμνα*,
care,” “trouble.”

LINE 4. Πολέας. Consult book i., line 559.

Οὐλον, accus. sing. masc. of *οὔλος*, η, ον, “pernicious,”
LINE 6. “baneful.” Epic adjective, from *ὀλῶ*, *ὀλλυμι*, “to destroy.”
Another form is *ὀλόος*, of frequent occurrence in both Homer and
Hesiod.

Ὀνειρον, accus. sing. of *ὄνειρος*, ον, ό, “a dream.” The plural is
usually the irregular form *ὄνειρατα*.

LINE 7. Καί μιν φωνήσας, κ. τ. λ. Consult book i., line 201.

Βάσκε, 2 sing. pres. imper. of an obsolete form *βάσκω*, “to
LINE 8. go,” akin to *βιβάζω*, *βαίνω*. (Consult note.) Pott compares
βάσκειν with the Sanscrit *gatshtshh*, the combination *tshh* corre-
sponding to *σκ*, *σχ*. (*Etymol. Forsch.*, i., 169.)

Ἴθι, 2 sing. pres. imper. of *εἶμι*, “to go.”

Θοάς. Consult book i., line 12.

Ἀτρεκέως, adverb, “truly.”—From *ἀτρεκής*, “strictly true,”
LINE 10. “real,” “certain.” This latter word and its derivatives
are rare in Attic, though Euripides has it once or twice, *ἀκριβής* be-
ing used instead.

Ἀγορενέμεν, Epic, Doric, and Æolic for *ἀγορεύειν*. Earliest form
ἀγορενέμεναι.

Ἐπιτέλλω, 1 sing. pres. indic. act. of *ἐπιτέλλω*, “to enjoin.” Lit-
erally, “to put upon,” hence “to lay upon,” “to enjoin;” fut. *ἐπιτελώ*
—From *ἐπί* and *τέλλω*.

Θωρήξαι, 1 aor. inf. act. of *θωρήσσω*, “to arm;” properly,
LINE 11. “to arm with a breast-plate or cuirass;” fut. *θωρήξω*.—From
θώραξ, Ionic and Epic for *θώραξ*, “a cuirass,” &c.

Καρηκομέωντας, accus. plur. Epic lengthened form for *καρηκουῶν*

Book 2. Line 11–20.

τας, pres. part. of a supposed form *καρηκομάω*, “to have long hair,” “to let the hair grow long.” As there is no such form as *καρηκομάω* in use, some think that the word ought to be written *divisim*, namely, *κάρη κομάω*, *κάρη κομῶντες*, &c.—From *κάρη*, Epic and Ionic for *κύρς*, “the head,” and *κομάω*, “to cherish long hair,” “to have long hair.”

LINE 12. Πανσυδίη, adverb, “with all energy,” “with all one’s might,” &c.—From *πᾶς* and *σεύω*, “to urge on,” “to drive.”—Strictly, the dative from a noun *πανσυδίη*, not in use, from which, also, we have the accusative *πανσυδίην* or *πασσυδίην*, in same signification. (*Apoll., Rhod., iii., 195.*)

Εὐρύνυιαν, accus. sing. fem. of *εὐρύνυιός*, *α, ον*, “wide-streeted,” “with wide, roomy streets,” an Homeric epithet for great cities; as, in this case, of Troy.—From *εὐρύς* and *ἄγνια*, “a street,” “a way.”

LINE 13. Ἀμφίς, strictly the same with *ἀμφι*, like *μέχρις* and *μεχρί*, but mostly used as an adverb, “around,” “all around.” (Consult note.)

LINE 14. Φράζονται, 3 plur. pres. indic. mid. of *φράζω*, “to speak : in the middle,” “to deliberate,” i. e., to speak to or with one’s self : fut. *φράσω* : 1 aor. *ἔφρασα*.

Ἐπένναμψεν. Consult book i., line 569, *ἐπιγνάμψασα*.

LINE 15. Κήδεα, nom. plur. of *κῆδος*, *εος, τό*, “trouble;” more literally, “care,” “concern.”—Akin to *κήδω*, “to make anxious,” “to trouble.”

Ἐφῆπται, 3 sing. perf. indic. of *ἐφάπτομαι*, “to be hung over,” “to impend over.” Homer has only *ἐφάπτομαι* (not *ἐφάπτω*), and this only in the 3 sing. perf. and pluperf. *ἔφῆπται*, *ἔφῆπτο*.—From *ἐπί* and *ἄπτομαι*, “to be connected or fastened to.”

LINE 16. Ἀκουσεν, Epic and Ionic for *ἤκουσεν*, 3 sing. 1 aor. indic. act. of *ἀκούω*. Consult book i., line 381.

LINE 17. Καρπαλίμως. Consult book i., line 359.

LINE 18. Ἐκίχανεν, 3 sing. imperf. indic. act. of *κιχάνω*, “to find,” “to come upon,” “to light upon.” Observe that *κιχάνω* is a present used in the indicative only, the other moods following a collateral form *κίχημι* : Homeric subjunctive *κιχείω*, optative *κιχείην*, infinitive *κιχῆναι*, participle *κιχείς*, &c. The Attic form is *κιγχάνω*.

LINE 19. Ἀμβρόσιος. Consult remarks on *ἀμβρόσιαι*, book i., line 529.

Κέχυτο, Epic and Ionic for *ἐκέχυτο*, 3 sing. pluperf. indic. pass. of *χέω*, “to diffuse,” “to pour;” fut. *χεύσω* : 1 aor. *ἔχευσα* : Attic *ἔχευ* perf. *κέχυκα* : perf. pass. *κέχυμαι* : pluperf. pass. *ἐκεχύμην* &c.

LINE 20. Στῆ. Consult book i., line 197.

Book 2. Line 20-25.

Νηληΐω, dat. sing. masc. of **Νηληΐος**, α, ον, "*Ne ēin*," "*of or belonging to Neleus*." Neleus was the son of Neptune and Tyro, and the father of Nestor. (*Od.*, ii., 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Messenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (*Il.*, xi., 691, *seqq.*)

Υἷ, Epic dative of **νιός**, as if from a stem **Υῖς**, gen. **νιος**, dat. **νι**, accus. **νία**: dual **νιε** (distinguished from the vocative singular **νιέ** by the accent): plur. **νιες**, dat. **νιάσι**, accus. **νιάς**.

Ἐοικώς. Consult book i., line 47.

Νέστορι, dat. sing. of **Νέστωρ**, ορος, ό, "*Nestor*," son of Neleus, and king of the Pylians. Consult book i., line 247, and note.

Τῷ, Epic and Ionic for **ἔτιε**, 3 sing. imperf. indic. act. of **τίω**, "*to honor*."

Ἐεισάμενος, nom. sing. masc. Epic and Ionic for **εἰσάμενος**, 1 aor. part. mid. of **εἶδω**, "*to see*."—In the middle, "*to make one's self like to*," "*to liken one's self to*;" fut. **εἰσομαι**: 1 aor. **εἰσάμην** **Προσεφώνεε**. Consult book i., line 332.

Θεῖος, α, ον, Epic and Ionic **η, ον**, "*divine*."—From **θεός**.

Ἀτρείος, gen. sing. of **Ἀτρεΰς**, έος, ό (*Attic έως*), "*Atræus*" **LINE 23.** Consult book i., line 7.

Δαΐφρονος, gen. sing. of **δαΐφρων**, ον, "*of warlike mind*," "*eager for the fray*," and hence "*warrior*."—From **δαΐς**, "*war*," "*battle*," and **φρήν**, "*mind*."

Ἴπποδάμοιο, Epic and Ionic for **ἱπποδάμον**, gen. sing. masc. of **ἱππόδαμος**, ον, "*tamer of steeds*."—From **ἵππος** and **δαμάω**, "*to tame*," "*to subdue*."

Βουληφόρον, accus. sing. masc. of **βουληφόρος**, ον, "*counsel-bearing*," "*counseling*," a constant epithet of princes and leaders.—From **βουλή**, "*counsel*," and **φέρω**, "*to bear*."

LINE 25. **Ὡ**, i. e., **ῶ**, dat. sing. masc. of **ὄς**, ῆ, ὅ.

Ἐπιτετράφεται, Epic and Ionic for **ἐπιτετραμμένοι εισί**, 3 plur. pert. indic. pass. of **ἐπιτρέπω**, "*to confide*." Strictly, "*to turn over*," "*to throw upon*;" fut. **ἐπιτρέψω**: 1 aor. **ἐπέτρεψα**: passive **ἐπιτρέπομαι**: 1 aor. **ἐπετράφην**: perf. **ἐπιτέτοαμμαι**.—From **ἰ-ί** and **τρέπω**, "*to turn*."

Μεμνηεν, 3 sing. 2 perf. act., with present significat.on, "*are a care*," for the Attic **μεμέληκε**, from **μέλω**, "*to be an object of care*;"

Book 2. Line 25-38.

ὑπὸ μελήσω —After Homer, we now and then find the active μελέω, and middle μέλομαι in an active signification, “to care for,” “to take care of,” “to tend,” like ἐπιμελέομαι.

LINE 26. Ἑμέθει, poetic genitive for ἐμοῦ.

Ξύνες, 2 sing. 2 aor. imper. act. of ξυνίημι for συνίημι, “to understand.” Strictly, “to send, bring, or set together;” fut. ξυνήσω: 1 aor. ξυνῆκα: 2 aor. ξύνην.—Consult, as regards the interchange of ξ and σ, book i., line 8.

Ἦκα. Consult book i., line 402.

LINE 27. Ἄνευθεν, adverb, “away,” “apart from.” Only poetic, and never Attic.—From ἄνευ, “without.”

Κήδεται, 3 sing. pres. indic. mid. of κήδω. Consult book i. line 56.

Ἐλεαίρει, 3 sing. pres. indic. act. of ἐλεαίρω, poetic for ἐλέεω, “to take pity upon,” “to have compassion on.”—From ἔλεος, “pity,” “compassion.”

LINE 34. Αἰρείτω, 3 sing. pres. imper. act. of αἰρέω, “to take,” “to seize upon;” fut. αἰρήσω, &c.

Μελίφρων, ον, “honeyed,” “sweet;” more literally, “honeyed or sweet to the mind.”—From μέλι, “honey,” and φρήν.

Ἀνήη, Epic and Ionic lengthened form for ἀνῆ, 3 sing. 2 aor. subj. act. of ἀνίημι, “to send away,” “to release;” fut. ἀνήσω: 1 aor. ἀνῆκα: perf. ἀνεῖκα: 2 aor. ἄνην, not used in sing. indicative.

LINE 35. Ἀπεθήσето, 3 sing. 2 aor. mid. of ἀποθαίνω, “to depart;” fut. ἀποθήσομαι: 2 aor. απεθησόμεν, the 2d aorist being formed with the characteristic (σ) of the first. Consult book i. line 428.

Αὐτοῦ, adverb. Originally the genitive of αὐτός, and, in full, ἐπ’ αὐτοῦ τοῦ τόπου, “at the very place, there, here, on the spot.”

LINE 36. Τελέεσθαι, Epic and Ionic for τελέεσθαι, fut. infin. mid. (in a passive sense) of τελέω, “to accomplish;” fut. τελέσω, &c.

Ἑμελλον. Consult book i., line 564.

LINE 37. Φῆ, Epic and Ionic for ἔφη, 3 sing. imperf. indic. act. of φημί, “to say.” (Consult note.)

Ἦμιτι, dat. sing. of ἡμαρ. Consult book i., line 592.

LINE 38. Νήπιος, α, ον, Epic and Ionic η, ον, and also Attic ος, ον; strictly, “not speaking” (from negative νη- and ἔπος), and so precisely equal to the Latin *infans*, our “infant.” Frequently used in Homer, especially with reference to one still unfit to bear arms, i. e., until about the 15th year, as *Il.*, ix., 440. Employed also figuratively of the understanding, “child,” “childish,” “un-

Book 2. Line 38-43.

aught," &c. and frequently strengthened in Homer by the addition of μέγα, as μέγα νήπιος (*Il.*, xvi., 46, &c.).

Ἥιδη. Consult book i., line 70.

Μήδετο, Epic and Ionic for ἐμήδετο, 3 sing. imperf. indic. of the middle deponent μῆδομαι, "to meditate;" fut. μῆσομαι.—From μῆδος, "plan," "resolve," "counsel."

LINE 39. Θήσειν, fut. infin. act. of τίθημι, "to place," "to put," &c., fut. θήσω: perf. τέθεικα.

Ἄλγεα. Consult book i., line 2.

Στοναχάς, accus. plur. of στοναχή, ἥς, ἡ, "a groan," "a groaning," "a wailing."—From στενάχω, "to groan."

LINE 40. Ὑμίνας, accus. plur. of ὑμίνη, ἥς, ἡ, "a battle." An Epic word, with which compare the Sanscrit *judh-ma*, "a battle."—(*Pott, Etymol. Forsch.*, i., 252.)

LINE 41. Ἐγρετο, 3 sing. of the syncopated 2 aor. mid. of ἐγείρω, "to arouse:" in the middle, ἐγείρομαι, "to arise," "to awake," "to rise from sleep:" 2 aor. ἡγερόμην, syncopated ἡγρόμην, Epic and Ionic (without augment) ἐγρόμην. Some make it an imperfect from ἐγρομαι, which, according to them, is a shortened form for ἐγείρομαι, but this is opposed by Buttmann. (*Irreg. Verbs*, p. 75, ed. *Fishlake*.)

Ἀμφέχυτο, 3 sing. syncopated pluperfect passive for ἀμφεκέχυτο, from ἀμφιχέω, "to pour around," "to diffuse around;" fut. ἀμφιχεύσω: perf. pass. ἀμφικέχνημι: pluperf. pass. ἀμφεκεχύνην.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ἥς, ἡ, "a voice." In Homer always θείη ὀμφή, ὀμφῇ θεῶν οἱ θεοῦ, "a divine voice, prophecy, oracle," especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root ΕΠ-, εἶπ-εἶν, ὄψ, with μ inserted, like στρόμβος, from στρέφω.

LINE 42. Ἐξετο. Consult book i., line 48.

Ὀρθωθείς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὀρθόω, "to raise;" fut. ὀρθώσω. (Consult note.)—From ὀρθός, "erect."

Μαλακόν. Consult book i., line 582.

Ἐνδυνε, Epic and Ionic for ἐνέδυνε, 3 sing. imperf. indic. act. ἐνδύνω, "to put on;" strictly, "to go or get into."—From ἐν and δύνω.

Χιτῶνα, accus. sing. of χιτῶν, ὦνος, ὁ, "a tunic." (Consult note.)—It appears to be an Oriental word, in Hebrew *Kēthôneth*. Gesenius compares *cotton*.

LINE 43. Νηγάτεον, accus. sing. masc. of νηγάτεος, ἡ, ον, "newly-made." Probably for νεηγάτος, from νέος and γάω, γέγαα and substituted for it *metri gratia*.

Book 2. Line 43-50.

Φᾶρος, εος, τό, "a cloak." (Consult note.)

Ποσσί, Epic for ποσί, dat. plural of πούς, ποδός, ό, "a foot."

Λιπαροῖσιν, dat. plur. masc. Epic and Ionic for λιπαροῖς, dat. plur. ο λιπαρός, ά, όν, Epic and Ionic ή, όν, "white," "bright." Originally, "fatty," "oily," "shiny with oil," &c., as referring to the custom of anointing with oil in the *palæstra*, after bathing. Then applied, generally, to the healthy look of the human body or skin, "shining," "sleek," answering to the Latin *nitidus*. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "bright," "white," as above.—From λίπας, "fat," "oil."

Ἐδήσατο, 3 sing. 1 aor. indic. mid. of δέω, "to bind;" fut. δήσω 1 aor. ἔδησα: 1 aor. mid. ἔδησάμην.

Πέδιλα, accus. plur. neut. of πέδιλον, ον, τό, mostly used in the plural (always so in Homer and Hesiod), "sandals," "a pair of sandals." (Consult note.)—From πέδη, "a covering for the foot," "a fetter," "a tie," &c.

Ὡμοισιν, Epic and Ionic for ὥμοις, dat. plur. of ὤμος, ον, ό, LINE 45. "the shoulder."—From the same root comes the Latin *humerus*.—(Compare *Pott, Etymol. Forsch.*, ii, p. 290.)

Ἀργυρόηλον, accus. sing. neut. of ἀργυρόηλος, ον, "silver-studded."—From ἄργυρος, "silver," and ἥλος, "a nail," "a nail-head," "a stud," the studs being formed by the heads of nails.

Ἀφθιτον, accus. sing. neut. of ἀφθιτος, ον, "imperishable." LINE 46. —From ά, priv., and φθίνω, "to perish."

LINE 47. Χαλκοχιτώνων. Consult book i., line 371.

Ἡώς, gen. ήός, contracted ήούς, &c., "Aurora," goddess of the dawn. (Consult note.)

Προσεβήσετο, 3 sing. 2 aor. indic. mid. of προσβαίνω, "to draw near," "to approach;" fut. προσβήσομαι, &c. Observe that here, as in ἀπεβήσετο, the 2d aorist is formed with the characteristic letter (σ) of the first. Consult line 35 of the present book.

Ζηνί, dat. sing. of Ζεύς, "Jupiter." The forms Ζηνός, Ζηνί, LINE 49. Ζήνα, &c., are more poetic than Διός, Διί, Δία, &c.

Φῶς, Epic lengthened form for φῶς, which is itself contracted from φάος, "light." Consult book i., line 605.

Ἐρέουσα, nom. sing. fem. Epic future participle act. for ἐροῦσα, from ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἰρω, "to declare," "to announce." Consult book i., line 76.

Κτερέκεσσι, Epic and Ionic for κήρυξι, dat. plur. of κήρυξ LINE 50. ὄκος, ό, "a herald"

Book 2. Line 50-71.

Λιγυφθογγοῖσι, Epic and Ionic for λιγυφθόγγοις, dat. plur. of λιγυφθογγος, ον, "clear-voiced."—From λίγυς, "clear," "shrill," and φθογγή, "a voice," "a cry."

LINE 51. Κηρύσσειν, pres. infin. act. of κηρύσσω, "to summon;" fut. κηρύξω.—From κήρυξ, "a herald," "a crier."

Ἀγορήνδε. Consult book i., line 54.

Καρηκομόωντας. Consult line 11.

LINE 52. Ἡγείροντο, 3 plur. imperf. indic. mid. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερῶ: 1 aor. ἤγειρα. In the middle, ἀγείρομαι, "to assemble," "to come together."—From ἄγω.

LINE 53. Ἴζε, 3 sing. imperf. indic. act. of ἵζω, "to sit." (Consult note.)

LINE 54. Νεστορέη, dat. sing. fem. of Νεστόρειος, η, ον, Epic and Ionic for Νεστόρειος, α, ον, "of or belonging to Nestor."—From Νέστωρ, ορος, ό, "Nestor."

Πυλογενέος, Epic and Ionic for Πυλογενεοῦς, gen. sing. masc. of Πυλογενής, ές, "Pylos-born."—From Πύλος, "Pylos," and γίγνομαι.—Consult, as regards Pylos, the residence of Nestor, the note on Πύλω, book i., line 252.

LINE 55. Πυκινήν, accus. sing. fem. of πυκνός, ή, όν, poetic lengthened form of πυκνός, ή, όν; literally, "close," "compact," "solid." Then, "well put together," "well made," and figuratively "skillful," "shrewd," &c.

Ἡοτύνετο, 3 sing. imperf. indic. mid. of ἀρτύνω, "to arrange;" fut. ἀρτύσω, &c. In the middle, ἀρτύνομαι, "to arrange for one's self," i. e., to arrange, having some particular object in view.—From ἄρω, "to fit," "to adapt."

LINE 56. Κλῦτε, 2 plur. Epic 2 aor. imper. of κλύω, "to hear." Thus, κλῦθι, κλύτω, &c. Compare βήθι, γνῶθι, and consult book i., line 37.

Ἐνύπνιον, neuter of ἐνύπνιος, α, ον, "in sleep," taken adverbially.

LINE 57. Ἀμβροσίην, Epic and Ionic for ἀμβροσίαν, accus. sing. fem. of ἀμβρόσιος, η, ον, Epic and Ionic for Ἀμβρόσιος, α, ον.—From ἀμβροσία, "ambrosia." Consult remarks on book i., line 529

Δίω, dat. sing. masc. ο δίος, δια, δῖον, "noble," &c. Consult book i., line 7.

LINE 58. Ἀγχιστα, adverb, superlative of ἄγχι, "very closely," "very nearly."

Ἐφκει, 3 sing. 2 pluperf. act. of the radical εἶκω, "to be like" 2 perf. εἶκα, with present signification: 2 pluperf. ἐφκειν, for εἰσκειν.

LINE 71. Ὡχετο, i. e., ὤχετο, 3 sing. imperf. indic. of the middle deponent οἶχουαι, "to go," or, rather, "to be gone," "to have

Book 2. Line 71-79.

gone," and so opposed to ἤκω, "*to have come*," ἐρχομαι, "*to go or come*," being the strict present to each of them: fut. οἰχήσομαι: perf. ὤχημαι: Ionic οἰχῆμαι. (Consult note.)

Ἀποπτάμενος, nom. sing. masc. 2 aor. part. mid. of ἀφίπταμαι, "*to fly away*," and assigned to ἀποπέτομαι.—From ἀπό and ἵπταμαι. This present ἵπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (Porson, *ad Eurip., Med.*, 1.—Buttmann, *Irreg. Verbs*, p. 205, ed. Fishlake.)

Ἀνῆκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "*to send away*," "*to release*," &c. (consult note on line 34); fut. ἀνήσω: 1 aor. ἀνήκα, &c.

Θωρήξομεν, Epic for θωρήξωμεν (the mood-vowel being shortened), 1 plur. 1 aor. subj. act. of θωρήσω, "*to arm*." Consult line 11.

Υἱας, accus. plur. of υἱός, as if from a stem υῖς. Consult line 20.

ΛΙΝΕ 73. Ἐγών, Epic and Æolic for ἐγώ.

Πειρήσομαι, Epic and Ionic for πειράσομαι, 1 sing. fut. indic. mid of πειράω, "*to try*," fut. πειράσω. But much more frequently as a middle deponent, πειράομαι, fut. πειράσομαι, &c.—From πείρα, "*a trial*," "*an attempt*," &c.

Θέμις, ἡ, old and Epic genitive θέμιστος, and in Homer the only form: accus. θέμιν (*Æsch., Agam.*, 1431), &c. So, too, Homer declines the proper name Θέμις, Θέμιστος: accus. Θέμιστα: but Attic Θέμιτος, accus. Θέμιν. Common Gr. Θέμιδος, Ionic Θέμιος, voc. Θέμι (probably from root ΘΕ-, τίθημι), "*that which is laid down or established*," "*law*," like θεσμός, not as fixed by statute, but as established by old usage; answering to the Latin *jus* or *fas*, as opposed to *lex*: hence, generally, "*what is right*," "*fit*," &c.

Πολυκλήϊσι, dat. plur. of πολυκλήϊς, ἴδος, "*of many benches*," "*many-benched*."—From πολὺς and κλείς, "*a rowing-bench*," Epic and Ionic κληῖς.

Ἐρητύειν, pres. infin. act. of ἐρητύω, "*to restrain*." Consult book i., line 192.

Ἡμαθόεντος, gen. sing. masc. of ἡμαθόεις, όεσσα, όεν, "*sandy*" (consult note), Epic and Ionic for ἀμαθόεντος, from ἀμαθόεις, &c.—From ἄμαθος, "*sand*," and this from ἄμος, lengthened form ἄμμος.

Ἡγήτορες, nom. plur. of ἡγήτωρ, ορος, ό, "*a leader*," "*a commander*," often occurring in Homer, who usually joins ἡγήτορες ἡδὲ μέδοντες, "*leaders and guardians*," i. e., *chiefs in the field or in council*.—From ἡγεύαι, "*to lead*."

Book 2. Line 79-88.

Μέδοντες, nom. plur. of *μέδων*, *οντος*, *ός*, "one who provides for," "guardian," &c. (Consult remarks on preceding word.)—From *μέδομαι*, "to provide for."

Ἐνισπεν, 3 sing. 2 aor. indic. act. of *ἐνεπω*, "to tell," "to declare," a strengthened form of the root or stem of *εἰπεῖν*. (ENΠ-, *ἐνέπω*, like AAK-, AAEK-, and OPT-, *ὀρέγω*). The imperfect (according to form) is *ἐνεπον*: the 2 aor. *ἐνισπον*, *ἐνισπεῖν*, *ἐνίσπω*, *ἐνίσποιμι*: fut. *ἐνίψω* and *ἐνισπήσω*. Observe that the aorist here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as in *ἐσπόμεν*, from *ἐσποιμαι*.

Φαῖμεν, Epic for *φαίμεν*, 1 plur. pres. optative of *φημί*, "to say," "to pronounce."

Νοσφιζοίμεθα, 1 plur. pres. optative middle of *νοσφίζω*, "to put away," "to remove;" fut. *νοσφίσω*.—In the middle, *νοσφίζομαι*, "to turn away from," "to become estranged."—From *νόσφι*, "away," "apart."

LINE 82. *Εὔχεται*. Consult book i., line 91.

Νέεσθαι, Epic and Ionic for *νεισθαι*, pres. infin. of the middle deponent *νέομαι*, "to go," "to depart," "to come." Only used in the present and imperfect. In the present usually, like *εἶμι*, with future signification: to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is *nê*, "to lead," with which compare the lengthened forms *νείσομαι*, *νείσσομαι*, *νίσσομαι*.

LINE 86. *Σκηπτοῦχοι*, nom. plur. of *σκηπτοῦχος*, *ον*, "sceptre-bearing." Consult book i., line 279.

Βασιλῆς, nom. plur. of *βασιλεύς*, *έως*, Ionic *ῆος*, *ός*, "a king."

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of *ἐπισεύω*, "to put in motion against one."—In the middle, *ἐπισεύομαι*, "to advance hastily;" Epic *ἐπισσεύομαι*: imperf. indic. *ἐπεσσευόμεν*.

LINE 87. *Ἔθνεα*, Epic and Ionic for *ἔθνη*, from *ἔθνος*, *εος*, *τό*, "a nation."

Μελισσάων, Epic and Ionic for *μελισσών*, gen. plur. of *μέλισσα* *οι* *εὔλιττα*, *ης*, *ή*, "a bee."—From *μέλι*, "honey."

Ἀδινάων, Epic and Ionic for *ἀδινών*, gen. plur. of *ἀδινός*, *ή*, *όν*, radical signification, "close," "thick." Hence, in Homer, "crowded," "thronged," "closely-thronging."—From *ἄδην*, "enough," "to one's fill."

LINE 88. *Πέτρης*, gen. sing. of *πέτρη*, *ης*, *ή*, Epic and Ionic for *πέτρα*, *ας*, *ή*, "a rock."

Γλαφυρῆς, gen. sing. fem. of *γλαφυρός*, *ή*, *όν*, Epic and Ionic for

Book 2. Line 88-94.

λαφυρός, ἄ, ὄν, "hollow," "hollowed."—From γλάφω, "to dig out," "to hollow out," &c.

Βοτρυδόν, adve.b, "in clusters," "cluster-like."—From
LINE 89. βότρυς, "a cluster."

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to fly." Original meaning, "to spread the wings to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι, &c.

Εἰαρινοῖσιν, Epic and Ionic for εἰαρινοῖς, dat. plur. neut. of εἰαρινός, ἦ, ὄν, Epic and Ionic for εἰαρινός, ἦ, ὄν, "vernal," "of spring."—From εἶαρ, "spring."

LINE 90. Ἀλῖς, adverb, "in crowds," "in great numbers," &c. Akin to ὠλής, "thronged."

Πεποτάται, Epic and Ionic for πεπότνηται, 3 plur. perf. indic. pass. of the deponent ποτάομαι, Epic and Attic poetic form for πέτομαι, "to fly," "to wing one's way;" fut. ποτήσομαι: perf. πεπότνημαι, with present signification.—In Epic we find also ποτέομαι.

LINE 91. Νεῶν. Consult book i., line 48.

LINE 92. Ἡϊόνος, gen. sing. of ἡϊών, ὄνος, ἦ, "the shore," "a sea-bank," "a river-bank."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἰς, &c.

Ἑστιχώντο, Epic and Ionic lengthened form for ἐστιχώντο, 3 plur. imperf. indic. middle of στιχάω, "to march," usually in the middle.—From στείχω, στίχες, στίχος, the literal meaning of the verb being, "to set or place in rows or ranks."

LINE 93. Ἰλαδόν, adverb, "in squadrons," "in troops." Analogous to the Latin *turmatim*.—From ἰλη, "a squadron," "a troop."

Ῥοσσα, ης, ἦ, "rumor."—Properly, "a voice," "report," or "rumor," which, its origin being unknown, is therefore held divine; a word noised abroad, one knows not how; hence Ῥοσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὀσσεύομαι. But observe, that ὀσσομαι has nothing in common with ὀσσα.

Δεδήει, Epic and Ionic for ἐδέδηει, 3 sing. 2 pluperf. act. of δαίω, "to light up," "to kindle," and then "to blaze."—The Sanscrit root is *dah*, "to burn," whence, probably, δαῖς, δαῖδος, "a torch," &c.

LINE 94. Ὀτρύνουσα, nom. sing. pres. part. act. of ὀτρύνω, "to urge on," "to encourage;" fut. ὀτρύνω: 1 aor. ὤτρυνα. Always with collateral notion of zeal and activity.

Ἄγγελος, ου, ὁ, "a messenger." In general, "one that announces or tells."—The preposition ἀνά appears to enter into the first part of this compound (for such it evidently is), while the latter part is

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compared, by Pott, with the root of *gallus*, the Latin term for the domestic fowl, the reference in either case being to *proclaiming* or *announcing*. (*Etymol. Forsch.*, i., 184.)

Ἀγέροντο, Epic and Ionic for ἡγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "to gather together;" fut. ἀγερώ: in the middle, "to gather themselves together," "to assemble:" 2 aor. ἡγερόμην.—From ἄγω.

LINE 95. Τετρήχει, Epic and Ionic for ἐτετρήχει, 3 sing. 2 pluperfect of τάρασσω, "to disturb," "to stir up," &c.; fut. ταραύω: 1 perf. τετάραχα, "I have disturbed:" 2 perf. (intransitive) τέτρηχα, "I am disturbed," "I am in confusion," &c. The common opinion, that τέτρηχα is perfect of a verb τρήχω (from τρηχύς, "rough"), is refuted by Buttmann (*Lexil.*, s. v.), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήχω, "to be rough or stiff;" as Nicand., *Ther.*, 521; and Apollonius Rhodius (iii., 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταραύσω, by transposition τραύσω, contracted, with τ absorbing the latent aspirate of the ρ, into θράσω (Attic); fut. θράω: perf. τέτρωχα: Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζετο, Epic and Ionic for ἐστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, "to groan," "to resound."—From στενάχω, and with a species of frequentative meaning.

LINE 96. Ὀμαδος, ov, ó, "a loud din," "an uproar," &c., said especially of the confused voices of a large crowd.—From δμός, ὁμάς, "the whole," "together," &c.

LINE 97. Βοώντες, enlarged Epic form for βόωντες, nom. plur. masc. pres. part. of βοάω, "to cry aloud;" fut. βοήσω.—From βοή, "a cry," "a shout."

Ἐοήτουν, 3 plur. imperf. indic. act. of ἐρητύω, "to restrain," "to hold back;" fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, "to draw," "to keep in," "to check."

Αὔτης, gen. sing. of αὔτή, ἥς, ἥ, "a clamor," "a cry," "a shout."
LINE 98. Σχοίατο, Epic and Ionic for σχοῖντο, 3 plur. 2 aor. opt. mid. of ἔχω, "to hold," "to restrain."—In the middle, "to restrain one's self," "to refrain:" 2 aor. mid. ἐσχόμην.

Διοτρεφών. Consult book i., line 176.

LINE 99. Σπουνδή, dat. sing. of σπονδή, ἥς, ἥ, "pains," "trouble," "difficulty," taken adverbially. (Consult note.)

Ἐρητυθεν, Epic contracted form for ἡρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "to restrain." Consult line 97.

Ἐδρας, accus. plur. of ἔδρα, ας, ἥ, Epic and Ionic ἔδρη. ης, ἥ, "a seat." "a division or row of seats." (Consult note.)

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LINE 100. Κρείων. Consult book i., line 130.

LINE 101. Ἡφαιστος. Consult book i., line 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμνω, “to bestow labor upon,” “to labor;” fut. καμοῦμαι: 2 aor. ἔκαμον.—Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.—Bopp compares the Sanscrit root *ksham*, “to endure,” &c.

Τεύχων, nom. sing. masc. pres. part. of τεύχω, “to fabricate,” “to prepare,” “to get ready,” “to make,” &c.; fut. τεύξω: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγγανω, ἐτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τίκτω, and the German *zeugen*.

Διακτόρω, dat. sing. of διάκτορος, ον, ό, “a messenger.” LINE 103. The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify “the conductor,” “the guide,” which would suit *Il.*, v., 390, where Mercury releases Mars; and *Il.*, xxiv., 339, where he conducts Priam to Achilles. Most commonly however, the term is interpreted “the messenger,” as if ό διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (*Fr.*, 164), of the owl, as Minerva’s attendant. Buttmann (*Lexil.*, s. v.) derives it from διάκω, as a collateral form of διώκω, and makes it simply equivalent to διάκονος.

Ἀργειφόντη, dat. sing. of Ἀργειφόντης, ον, ό, for Ἀργοφονευτής, ον, “the slayer of Argus.” (Consult note.)—From ἄργος, and φονεύω, “to slay.”

Ερμείας, ον, ό, Epic for Ἑρμῆς, ον, ό, “Mercury.”—As a technical term, any four-cornered *post* ending in a head or bust was called Ἑρμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἔρμα, “a prop,” “post,” “support,” &c.

Πέλοπι, dat. sing. of Πέλοψ, οπος, ό, “Pelops,” son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus.—From πελός, “dark,” and ὤψ, “visage;” and hence Pelops means “the dark-faced,” or “swarthy” one, as indicative of an Asiatic. (Donaldson, *Varroianus*, p. 25.)

Πληξίππω, dat. sing. masc. of πλήξιππος, ον, “the urger-on a

Book 2. Line 104–110.

steeds;" more literally, "*steed-smiting*," i. e., with the lash. An Homeric and Hesiodic epithet of heroes, like *ἵπποδαμης*.—From *πλήσσω*, "*to smite*," and *ἵππος*, "*a courser*."

LINE 105. Ἀτρεΐ, dat. sing. of Ἀτρεΰς, *έος, ό*, "*Atreus*."—Probably from *ά*, *priv.*, and *τρέω*, "*to tremble*," "*to fear*." Hence *Atreus* may mean, "*the unfearing*."

Ποιμένι, dat. sing. of ποιμήν, *ένος, ό*, "*a shepherd*."—In general, *one who keeps or tends*, and hence a king is called *the shepherd* (i. e. the keeper or guardian) of his people.—Probably akin to πέπαμα, perf. of πάομαι, "*to acquire*," "*to possess*," *πάμα*, "*possession*," *πῶϋ* "*a flock*," &c.

LINE 106. Πολύαρνι, dat. sing. of πολύαρνος, *ον*, "*rich in lambs or sheep*," "*with many lambs or sheep*." Observe that πολύαρνι is here a metaplastic dative. (Consult, on Metaplastic Nouns, *Anthos's enlarged Greek Grammar*, p. 120.)—From πολύς and ἀρνός, genitive assigned to ἀμνός, "*a lamb*."

Θυέστη, dat. sing. of Θυέστης, *ον, ό*, "*Thyestes*," son of Pelops grandson of Tantalus, and brother of Atreus, whom he succeeded according to the present passage, in the government of Mycenæ.

LINE 107. Θυέστα, Æolic nominative, gen. Θυέστας, for Θυέστης, *ον*. *ό*. (Consult note.)

Φορηναι, Epic pres. infin. of φορέω, "*to wield*," "*to bear*." Another Epic form of the pres. infin. is φορήμεναι. Compare γοήμεναι, κολάμεναι, ποθήμεναι.

LINE 108. Πολλῇσιν, Epic and Ionic for πολλαῖς.

Ἀργεῖ, dat. sing. of Ἀργος, *εος, τό*, "*Argos*." (Consult note.)

LINE 109. Ἐρεισάμενος, 1 aor. part. mid. of ἐρείδω, "*to make one thing lean against another*;" fut. ἐρείδω.—In the middle, "*to prop one's self*," "*to lean upon*."

Μετηύδα, 3 sing. imperf. indic. act. of μετανάω, "*to speak among*," and hence, "*to address*."—From μετά and αὐτάω.

LINE 110. Ἥρωες. Consult book i., line 4.

Θεράποντες, nom. plur. of θεράπων, *οντος, ό*, "*a servant*," "*an attendant*," &c. In Homer and old authors it always differs from δοῦλος, as implying free and honorable service. In Chios, however, θεράποντες was the name for their slaves. (*Arnold, Thucyd.* viii., 40.)

Ἄρης, gen. sing. of Ἀρης, *ης, ό*, Epic and Ionic for Ἀρης, *εος, ό*, "*Mars*," son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an appellative for "*war*," "*slaughter*," "*murder*," &c.—Akin to ἀρόη

Book 2. Line 110-117.

ἄρσιν, as *Mars to mas*; perhaps, also, to ἀνήρ, ἥρως, and German *herr*; perhaps, also, to αἶρων, ἐναίρω, Latin *arma*, and to the prefix αἰοι From the same root come ἀρετή, ἀρείω, ἀριστος, the first notion of *goodness* being that of *manhood, bravery in war*. (Donaldson's *New Cratylus*, p. 365.)

LINE 111. Ἄτη. Consult book i., line 412.

Ἐνέδησε, 3 sing. 1 aor. indic. act. of ἐνδέω, "to bind in," "to entangle;" fut. ἐνδήσω: 1 aor. ἐνέδησα.—From ἐν and δέω, "to bind."

LINE 112. Σχέτλιος, α, ον, Epic and Ionic η, ον, "cruel," said properly of persons *doing and enduring, daring, obstinate, rash, reckless, &c.*—From ἔχω, σχεῖν, in the sense of *holding on, enduring*.

Ὑπέσχετο καὶ κατένευσεν. Consult book i., line 514.

LINE 113. Ἴλιον. Consult book i., line 71.

Ἐκπέρσαντα. Consult book i., line 19.

Εὐτείχεον. Consult book i., line 129.

Ἀπονέεσθαι, Epic and Ionic for ἀπονείσθαι, pres. infin. of the middle deponent ἀπονέομαι, "to depart," "to return home."—From ἀπό and νέομαι, "to go."

LINE 114. Ἀπάτην, accus. sing. of ἀπάτη, ης, ἡ, "deceit," "fraud," &c.—From ἅπτω, ἀφάω, "to touch," i. e., "to cheat," answering to the Latin *palpare*. (Buttmann, *Lexil.*, ed. Fishlake, p. 118.)

Βουλευσατο, Epic and Ionic for ἐβουλεύσατο, 3 sing. 1 aor. indic. mid. of βουλεύω, "to deliberate with another;" fut. βουλεύσω: 1 aor. ἐβούλευσα: in the middle, βουλεύομαι, "to deliberate with one's self," "to resolve upon," &c.; fut. βουλεύσομαι: 1 aor. ἐβουλευσάμην.—From βουλή, "counsel," "advice," &c.

LINE 115. Δυσκλέᾱ, Epic and Ionic for δυσκλεῖα, accus. sing. masc. of δυσκλεής, ἐς, "inglorious."—From δυσ- and κλέος, "glory," "fame."

Ἄργος, accus. sing. neut. of Ἄργος, εος, τό, "Argos." Consult book i., line 30.

Ἰκέσθαι. Consult book i., line 19.

Ὀλεσα, 1 sing. 1 aor. indic. act. of ὀλλυμι, "to lose," "to destroy;" fut. ὀλέσω: 1 aor. ὤλεσα.

LINE 116. Μέλλει. Consult book i., line 564.

Ὑπερμενεί, dat. sing. masc. of ὑπερμενής, ἐς, "superior in might," "exceeding mighty," a frequent epithet, in Homer and Hesiod, of Jupiter and of kings. In later writers, in a bad sense also, "overweening," "insolent."—Poetic word, from ὑπέρ and μένος, "might," "strength," &c.

LINE 117. Πολλάων, Epic for πολλῶν

Book 2. Line 117-125.

Κατέλυσε, 3 sing. 1 aor. indic. act. of καταλύω, ' *to destroy*,' " *to ay iow*."—From κατά and λύω, " *to loosen*," " *to relax*," &c.

Κάρηνα, accus. plur. of κάρηνον, ου, τό, " *a head*," " *a summit*." By the " *summits of cities*" are meant, properly, the fortresses or citadels of places, that is, their loftiest and strongest parts.

LINE 119. Αἰσχρόν, nom. sing. neut. of αἰσχρός, ἄ, όν, " *disgraceful*," " *causing shame*," and hence derived from αἰσχος, " *shame*," &c.

Εσσομένοισι, Epic and Ionic for ἐσόμενοις, fut. part. mid. of εἶμι " *to be*."

LINE 120. Μάψ, adverb, " *to no purpose*," " *in vain*." This word, with all its compounds, is solely poetic, and mostly Epic.—According to some, from αἴψα, " *quick*," " *on a sudden*:" better, perhaps, from μάρπτω, " *to grasp*," 2 aor. infin. Epic μαπέειν, and equivalent to ἐμπαπέως, " *hastily*," " *hand over hand*," and so " *rashly*," " *in vain*," &c.

LINE 121. Ἄπρηκτον, Epic and Ionic for ἄπρακτον, accus. sing. masc. of ἄπρηκτος, ου, " *fruitless*," " *unavailing*," " *unprofitable*."—From ἄ, priv., and πρήσσω (Epic and Ionic for πράσσω), " *to accomplish*," " *to effect*."

LINE 122. Πauροτέροισι, Epic and Ionic for παυροτέροις, dat. plur. masc. of παυρότερος, α, ου, " *fewer*," comparative of παύρος, α, ου, " *few*."—Compare φαῦρος, φαῦλος, and the Latin *paulus* and *paucus*.

Πέφανται, 3 sing. perf. indic. pass. of φαίνω, " *to show*;" fut. φανῶ: later perf. πέφαγκα: 2 perf. (intrans.) πέφηνα: in the middle, φαίνομαι, " *to appear*;" perf. pass. (strictly mid.) πέφαμμαι, πέφανσαι, πέφανται, &c.

LINE 124. Ὀρκια, accus. plur. of ὄρκιον, ου, τό, " *a league*." (Consult note.)

Ταμόντες, nom. plur. masc. 2 aor. part. act. of τέμνω, " *to cut*," " *to strike*;" fut. τεμῶ: 2 aor. ἔταμον later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀριθμηθῆμεναι, Epic and Ionic for ἀριθμηθῆναι, 1 aor. infin. pass. of ἀριθμέω, " *to number*," " *to count*," fut. ἀριθμήσω.—From ἀριθμός, " *number*."

LINE 125. Δέξασθαι, 1 aor. infin. mid. of λέγω, " *to select*;" fut. λέξω. (Consult note.)

Ἐφέστιοι, nom. plur. masc. of ἐφέστιος, ου, " *an inhabitant*." Literally, " *on the hearth*," i. e., at home, by one's own fireside; and hence, " *settled in a place*," " *having a house and home*," " *a house*

Book 2. Line 125-130.

keeper" (in the legal sense), or "householder," "an inhabitant," &c.—From ἐπι, "upon," and ἑστία, "a hearth."

Ἔασιν, Epic for εἰσί, 3 plur. pres. indic. of εἶμι, "to be."

LINE 126. Δεκάδας, accus. plur. of δεκάς, ἄδος, ἥ, "a decad," "a body of ten men." Corresponding to the Latin *decuria*.—From δέκα, "ten," with which compare the Sanscrit *dacan*, our *ten*, and the German *zehn*.

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθήμεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "to distribute in order," fut. διακοσμήσω.—From διά and κοσμέω, "to arrange in order."

LINE 127. Ἐλοίμεθα, 1 plur. 2 aor. opt. mid. of αἰρέω, "to choose," &c.

Οἶνοχοεύειν, pres. inf. act. of οἶνοχοεύω, "to pour out wine," another form for οἶνοχοέω. Consult book i., line 598.

LINE 128. Δενοίατο, Epic and Ionic for δεύοιντο, 3 plur. pres. opt. of the middle deponent δεύομαι, poetic form for δέομαι, "to want."

Οἶνοχόοιο, Epic and Ionic for οἶνοχόου, gen. of οἶνοχός, ου, ὁ, "a cup-bearer."—From οἶνος, "wine," and χέω, "to pour."

LINE 129. Πλέας, accus. plur. of πλέες, Epic comparative of πολύς, only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλεῖς.

Υἱας, accus. plur., as from a stem υῖς. Consult line 20, and also book i., line 162.

LINE 130. Ναῖονσι, 3 plur. pres. indic. act. of ναίω, "to dwell," fut. mid. νάσομαι: 1 aor. ἐνασάμην: perf. νένασμαι. The 1 aor. act. ἐνασσα (for ἐνασα) is used in a transitive sense, especially in poetry, "to make to dwell in or inhabit," "to give one to dwell in," but this occurs also in the 1st aor. pass. and mid.; as, πατήρ ἐμὸς Ἀργεῖ νάσθη, "my father settled at Argos" (*Il.*, xiv., 119); and νάσσαιτο ἄγχ' Ἐλικῶνος. (*Hes.*, *Op.*, 637.)

Ἐπίκουροι, nom. plur. of ἐπίκουρος, ου, ὁ, "an ally," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "helping," "aiding," "defending." In Attic Greek, especially, οἱ ἐπίκουροι are "mercenary troops," also called ξένοι, opposed to the national army, and literally μισθοφόροι, "hirelings," a less honorable name than σύμμαχοι.—From ἐπί and κύρος, "a youth," "one in youthful prime." Some distinguished ἐπίκουροι from σύμμαχοι, by making the former refer to the allies of those attacked or invaded; and σύμμαχοι to the allies of those who attack, invade, or bring the war.

Book 2. Line 131-135.

LINE 131. Πολλέων, Epic for πολλῶν. Homer takes -ῶν, arising by contraction from the old form in -άων, and opens it again by the insertion of ε, producing thus an ending in -έων, which, regularly, must be pronounced as one syllable by synizesis. (Kühner, G. G., § 261, 3.)

Ἐγχέσπαλοι, nom. plur. masc. of ἐγχέσπαλος, ον, "*spear-brandishing*," "*wielding the spear or lance*."—From ἐγχος, "*a spear*," and πάλλω, "*to brandish*," "*to wield*."

LINE 132. Πλάζουσι, 3 plur. pres. indic. act. of πλάζω, "*to cause to wander*;" fut. πλάγξω: 1 aor. ἐπλαγξα.—In the middle, "*to cause one's self to wander*," i. e., "*to wander*."—As if from a root ΠΛΑΓX—.

Εἰῶσι, 3 plur. pres. indic. act. of εἰάω, εἰῶ, Epic and Ionic for εἶω, εἶῶ, "*to permit*," "*to allow*." Hence εἰῶσι is for εἶωσι.

LINE 134. Βεβύασι, Epic and syncopated form for βεβήκασι (another syncopated, and, at the same time, contracted form for which is βεβῶσι), 3 plur. perf. indic. act. of βαίνω, "*to go*." Homer has βεβῶσι, part. βεβῶς, βεβάντα, and infin. βεβῶμεν. Later writers have also βεβώς, βεβῶσα, βεβώς.—All these forms, however, are rare, except in poetry.

Ἐνιαυτοί, nom. plur. of ἐνιαυτός, οῦ, ό, "*a year*." This word, though common in all Greek, is most frequent in the poets. It meant *any complete space, or period of time*; and hence we have (*Od.*, i., 16) ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, "*as times rolled on the year came round*."—From ἔνος, "*a year*," with which compare the Latin *annus*. The derivations ἐνὶ αὐτῷ, "*self-contained*," and ἐν, *ἰαύω*, are mere subtleties.

LINE 135. Δούρα, contracted from δούρατα, and both these Epic and Ionic forms for δόρατα, nom. plur. of δόρυ, ατος, τό, "*wood*," and any thing made therefrom, "*the timbers*" of a ship, "*a spear*," &c.—Compare the Sanscrit *daru*, "*the stem of a tree*." (*Eichhoff, Vergleich.*, p. 205.)

Σέσηπε, 3 sing. 2 perf. indic. act. of σήπω, "*to make rotten*," "*to corrupt*;" fut. σήψω: 2 perf. as a present, with intransitive or passive force, σέσηπα, "*I am rotten*."—The root, strictly, is ΣΑΠ—, as it appears in the second aorist passive ἐ-σάπ-ην, σαπ-ῆναι, and in the adjective σαπ-ρός. The adjective σαθ-ρός is akin.

Σπάρτα, nom. plur. of σπάρτον, ον, τό, "*a rope*," "*a cable*."—From σπείρω, "*to twist*," according to some, although this same σπείρω is found only in the grammarians. Not, certainly, from σπάρτος, "*Spanish broom*," which was unknown to the Greeks in Homer's time. (Consult note.)

Book 2. Line 135-144.

Ἀέλννται, 3 plur. perf. indic. pass. of λύω, "to loosen," "to untwist;" fut. λύσω: perf. ἔλνκα: perf. pass. ἐέλνμαι, &c.

LINE 136. Ἄλοχοι, nom. plur. of ἄλσχος, ου, ἡ. Consult book i., line 546.

Νήπια. Consult line 38.

LINE 137. Εἶαται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, "I sit." Consult book i., line 565.

Μεγάροις, dat. plur. of μέγαρον, ου, τό, "a hall;" properly, *any large room or chamber*. Mostly used in the plural, like *ædes* in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "at home," with the notion of peace and quiet, as opposed to war and traveling.—From μέγας.

Ποτιδέμεναι, nom. plur. fem. Epic and Doric for προσδέμεναι, syncopated 2 aor. part. of προσδέχομαι, "to wait for," "to expect." According to some, προσδέμεναι is for προσδεδεγμέναι, perf. part. of προσδέχομαι; but consult *Buttmann, Irreg. Verbs*, p. 63, ed. *Fishlake*, and compare book i., line 22, remarks upon δέχθαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of *waiting for, expecting*. (*Buttmann, l. c.*)

Ἄμμι, Epic and Æolic for ἡμῖν.

LINE 138. Αὖτως. Consult book i., line 133.

Ἀκρίαντον, nom. sing. neut. of ἀκράαντος, ου, "unfinished," "without result."—From ἀ, *priv.*, and κραιαίνω, "to accomplish;" Epic lengthened form for κραίνω: fut. κρᾶνῶ: so that ἀκράαντον is itself a lengthened form for ἀκραντον. Consult book i., line 41.

Εἵνεκα, Epic and Ionic for ἔνεκα.

LINE 140. Φεύγωμεν, 1 plur. pres. subj. act. of φεύγω, "to flee." Consult book i., line 173.

Πατρίδα, accus. sing. of πατρίς, ἰδος; strictly, poetic feminine of τᾱτριος, "native," "of one's fathers." Used especially in conjunction with γαῖα, αἶα, &c., "one's native land," "one's fatherland."—From πατήρ, "a father."

LINE 142. Στήθεσσιν. Consult book i., line 83.

Ὅρινεν, Epic and Ionic for ὠρινεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "to arouse."—From ὄρω, ὀρνυμι, "to arouse," "to excite."

LINE 143. Πληθύν, accus. sing. of πληθύς, ὅς, ἡ, "a throng," Ionic and Epic form for πλῆθος, εος, τό.—From πλῆθω, "to fill."

LINE 144. Κινήθη, Epic and Ionic for ἐκινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "to move," "to agitate," "to excite;" fut. κινήσω: 1 aor. ἐκίνησα, &c.—From κίω, "to go," the literal meaning of κινέω being "to set a going."

Book 2. Line 145-148.

LINE 145. Πόντον, gen. sing. of πόντος, ου, ό, "the deep," "the open sea."—Akin to βένθος, "depth," βάθος, βυθός, and Latin *fundus*.

Ίκαρίοιο, Epic and Ionic for Ίκαρίον, gen. sing. masc. of Ίκάριος, η, ου, Epic and Ionic for Ίκάριος, α, ου, "Icarian," "of or belonging to the island of Icaria."—From Ίκαρία, Epic and Ionic Ίκαρίη, "Icaria." (Consult note.)

Εὔρος, ου, ό, "the southeast wind," the Latin *Eurus* or *Vulturnus*.—According to some, from αὔρα, "the fresh air of morning;" according to others, from ἠώς, ἔως, "morning," as indicating the morning wind.

Νότος, ου, ό, "the south wind," or, strictly, "the southwest wind," the Latin *Notus*. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότιος, "wet," "damp;" νότις, "moisture;" νοτίζω, "to moisten," &c.

LINE 146. ὤρορε, 3 sing. 2 aor. of ὀρννμι, "to raise," "to excite," re-duplicated form for ὤρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttmann (*Irreg. Verbs*, p. 193, ed. Fishlake), who controverts the earlier opinion, that ὤρορε is a perfect with the quantities transposed.

Ἐπαίξας, nom. sing. masc. 1 aor. part. act. of ἐπαΐσσω, "to rush," "to burst forth;" fut. ἐπαΐξω.—Attic form, ἐπάσσω or ἐπάπτω; fut. ἐπάξω.—From ἐπί and αΐσσω, "to rush."

LINE 147. Κινήσῃ, 3 sing. 1 aor. subj. act. of κινέω. Consult line 144.

Ζέφυρος, ου, ό, "the northwest wind;" strictly, "the north-northwest." (Consult note.)—Commonly derived from ζόφος, "darkness," "gloom," which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος "the west wind," and, deriving it likewise from ζόφος, consider it equivalent to "the evening wind;" but consult note as above.

Ἀήτιον, ου, τό, "standing corn," "the crop standing on the land."—Commonly, but not very correctly, it would seem, derived from λήια, for λεία, "booty," "spoil," such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be borne away by the husbandman.

LINE 148. Αάβρος, ου, "impetuous," "blustering."—Probably from a root AAB- (compare λαμβάνω), as referring to that which seizes and bears forcibly away.

Book 2. Line 148-154.

Ἐπαιγίζων, nom. sing. masc. pres. part. act. of ἐπαιγίζω, "to rush upon."—From ἐπί and αἰγίς, "a rushing storm," "a hurricane."

Ἡμύει, 3 sing. pres. indic. act. of ἡμύω, "to bend," "to bow down," "to sink," &c.; fut. ἡμύσω: 1 aor. ἡμυσα: perf., with reduplication, ἐμῆμυκα; without it, ἡμυκα.—Akin to μύω, "to close," &c.

Ἀσταχύεσσιν, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἀσταχυς, υος, ὁ, "an ear of corn."—From ἀ, euphonic, and στάχυς, "an ear of corn;" and this last akin to the German *achel*, *stachel*.

LINE 149. Ἀλαλητῶ, dat. sing. of ἀλαλητός, οὔ, ὁ, "a shouting;" strictly, "a war-cry."—From ἀλαλά, "a war-cry."

LINE 150. Ἑσσεύοντο, 3 plur. imperf. indic. mid. of σεύω, "to put in quick motion," "to drive," "to urge on:" in the middle, "to rush," "to urge one's self on."—Akin to θέω, θεύσομαι, "to run:" just as the Laconian dialect changed ϑ into σ.

Ὑπένερθε, adverb, "from beneath," "beneath."

Κονίη, Epic and Ionic for κονία, ας, ἡ, "dust," especially as stirred up by men's feet.—From κόνις, "dust."

LINE 151. Ἰστατο, 3 sing. imperf. indic. mid. of ἵστημι, "to place:" in the middle, "to place one's self," "to stand."

Ἀειρομένη, nom. sing. fem. pres. part. pass. of αἰρώ, "to raise," "to excite," Epic and Ionic for the Attic αἶρω: fut. ἀερῶ (Attic ἀρῶ): 1 aor. ἤειρα and ἄειρα (Attic ἦρα).

LINE 152. Ἐλκέμεν, Epic, Doric, and Æolic for ἐλκεῖν, pres. intn. act. of ἐλκω, "to drag." Consult book i., line 194.

Εἰς ἄλα διαν. Consult book i., line 141.

LINE 153. Οὐρούς, accus. plur. of οὐρός, οὔ, ὁ, "a trench" or "channel" for hauling up ships and launching them again. When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὀλκός.—Probably from OP—, the root of ὀρνυμι.

Ἐξεκάθαιρον, 3 plur. imperf. indic. act. of ἐκκαθαίρω, "to clean out;" fut. ἐκκαθαρώ: 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "to clean."

Ἀϋτή. Consult line 97.

Ἴκεν, 3 sing. imperf. indic. act. of ἵκω, "to go," &c., which is the root of ἰκνέομαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

LINE 154. Ἰεμένων, gen. plur. pres. part. mid. of ἵημι, "to send:" in the middle, ἵεμαι, "to send one's self after a thing," "to desire," &c. (Consult note.)

Ἥρεον, i. e., ἥρεον, Epic and Ionic for ἥρουν, 3 plur. imperf. indic. act. of αἰλέω, "to take"

Book 2. Line 154-162.

***Ἐρματα**, accus. plur. of ἔρμα, ατος, τό, "a prop." Consult book i., line 486.

LINE 155. Ὑπέρμορα, accus. plur. neut., taken adverbially, of ὑπέρμορος, ον, "contrary to fate," "over, above, or beyond fate;" said of those who by their own fault add to their destined share of misery. The idea properly involved is that of *addition* to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, *to that extent*, decree. (Consult note.)

Νόστος, ον, ό, "a return," usually *home* or *homeward*. — Akin to νέομαι.

Ἐτύχθθ, 3 sing. 1 aor. indic. pass. of τεύχω, "to effect," "to make," &c. Consult line 101.

LINE 157. Πόποι. Consult book i., line 254.

Αἰγυόχοιο. Consult book i., line 202.

Ἀτρυτώνη, voc. sing. fem. of ἀτρύτωνος, η, ον, "unwearied," "tameless," an epithet of Minerva. (Consult note.)—From ἀ, priv., and τρύω, "to weary."

LINE 159. Φεύξονται, 3 plur. fut. indic. of φεύγω, "to flee." Observe that φεύξομαι, though middle in form, is active in meaning; and that φευξοῦμαι (Doric) is also occasionally employed in Attic, along with φεύξομαι.

Εύρέα, accus. plur. neut. of εὐρύς, εἶα, ύ, "broad."

Νῶτα, accus. plur. of νῶτος, ον, ό, "the back." Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, *Anthon's enlarged Greek Grammar*, p. 59.

LINE 160. Κάδ. Consult note.

Εὐχωλήν, accus. sing. of εὐχωλή, ἧς, ή, "a boast."—From εὐχομαι.

LINE 161. Ἑλένην, accus. sing. of Ἑλένη, ης, ή, "Helen," daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce Ἑλένη from ἐλένη, "a fire-brand," "a torch," as indicative of the cause of the war.

LINE 162. Τροίη, Epic and Ionic for Τροίη, dat. sing. of Τροίη, ης

Book 2. Line 162-169.

η, Epic and Ionic for Τροία, ας, ή, "Troy," "the plain of Troy," which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for ἀπώλοντο, 3 plur. 2 aor. mid. ο. ἀπόλλυμι, &c.

Αἴης, Epic and Ionic for αἴας, gen. sing. of αἶα, "land," "earth," collateral form for γαῖα.—Döderlein well compares with αἶα, γαῖα, the German *Au*, *Gau*.

LINE 163. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ωνος. Consult book i., line 371.

LINE 164. Ἀγανοῖς, dat. plur. neut. of ἀγανός, ή, όν, "mild," "bland." —From γάνος, "brightness," "beauty," &c., the α being merely euphonic.

Ἐρήτυε, 2 sing. pres. imper. act. of ἐρητύω, "to restrain," "to detain."

Φῶτα, accus. sing. of φώς, φωτός, ό, "a man," i. e., a brave and good one; much like ἀνήρ.—Probably from φάω, φημί, "one who has the gift of speech," like μέσση.

LINE 165. Εἶα, 2 sing. pres. imper. act. of εἶάω, "to suffer," "to permit," Epic and Ionic for εἰάω, imperative εἶα. Consult line 132.

Ἀμφιέλισσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships; usually rendered, "impelled on both sides by oars," "rowed on both sides." But, as Rost remarks, the signification of ἐλίσσω (the word coming from ἀμφί and ἐλίσσω, "to roll," &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of "twisting in all ways," "wavering," "doubtful;" and so in Homer, probably, ναῦς ἀμφιέλισσα may mean the ship "swaying to and fro," the "rocking ship."

LINE 166. Ἀπίθησε. Consult book i., line 220.

Γλανκῶπις. Consult book i., line 206.

LINE 167. Ἀτξασα, nom. sing. fem. 1 aor. part. act. of ἀτξω, "to rush;" fut. ἀτξω. Consult line 146.

LINE 168. Καρπαλίμως. Consult book i., line 359.

Ἴκανε. Consult book i., line 431.

LINE 169. Μῆτιν, accus. sing. of μῆτις, ιος, ή, "counsel," "the faculty of advising."—Compare the Sanscrit *mati*, "thought," "counsel;" from *man* "to think;" and also the German *muth*, and Latin *mens*.

Ἀτάλαντον, accus. sing. masc. of ἀτάλαντος, ον, "equal to," "equivalent to." Strictly, "equal in weight."—From ἀ, copulative and τάλαντον, "weight"

Book 2. Line 170-183.

LINE 170. Ἴσταότα, Epic syncopated form for ἐστήκοτα, accus. sing. perf. part. act. of ἵστημι, "to place;" fut. σιήσω: perf. ἕστηκα, "I stand," &c.

Ἐυσσέλμοιο, Epic and Ionic for εὐσέλμον, gen. sing. fem. of εἵσέλμος, ον, "well-benched," "with good banks of oars."—From εἶ and σέλμα, "a rowing-bench."

LINE 171. Ἄχος. Consult book i., line 188.

LINE 172. Ἀγχοῦ, adverb, "near," equivalent to ἄγχι.—The form ἄγχος, which is found in Hesychius, comes nearest the root: hence ἐναγχος, ἐγγύς, as also ἄγχω, and Latin *ango*. Compare the German *eng*, *engen*.

Ἴσταμένη, nom. sing. fem. pres. part. mid. of ἵστημι, "to place."—In the middle, ἵσταμαι, "to place one's self," "to stand," &c.

LINE 173. Διογενές. Consult book i., line 337.

Πολυμήχανε, voc. sing. masc. of πολυμήχανος, ον, "of many expedients," "abounding in resources," "inventive," "ever ready," frequently occurring in Homer as an epithet of Ulysses.—From πολὺς, and μηχανή, "a contrivance," "a scheme," &c.

LINE 175. Πολυκλήϊσι. Consult line 74.

LINE 179. Ἐρῶει, 2 sing. pres. imper. act. of ἐρῶέω, "to retreat," "withdraw," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἐρῶή, of any quick motion, but the verb has this signification only of sudden checks; whence the meanings first given, namely, "to retreat," &c.

LINE 182. Συνέηκε, Epic for συνῆκε, 3 sing. 1 aor. indic. act. of συνίημι, "to understand," "to recognise." Literally, "to send bring, or set together," &c. Consult book i., line 8.

Ὅπα, accus. sing. of ὅψ, ὀπός, ἥ, "the voice," whether speaking, calling, or singing.—From ἔπω (radical form), ἔπος, εἶπεῖν.

LINE 183. Θέειν, Epic and Ionic for θεῖν, pres. infin. act. of θέω, "to run;" fut. θεύσομαι.—Hence θοός, "swift."—Akin to σεύω, where the *v* or *f* appears as in the future θεύσομαι. Compare Sanscrit *dhâv*.

Χλαῖναν, accus. sing. of χλαῖνα, ης, ἥ, "a woollen cloak." (Consult note.)—No doubt the root was the same as that of the Latin *lana*, "wool;" *læna*, with *χ* prefixed; whence also λῆνος, λάχνη, λάχνος, λάσιος: hence, likewise, χλανίς and χλαμύς.

Ἐκόμισσεν, Epic for ἐκόμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "to take care of," "to take up and carry away," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομιῶ: 1 aor. ἐκόμισα.—From κομέω, "to take care of," &c.

Book 2. Line 184–191.

LINE 184. Ἰθακήσος, *u, ov*, Epic and Ionic *η, ov*, “the *Ithacensian*, i. e., native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephallenia. It was the home of Ulysses. On the question whether the modern *Thiaki* is Homer’s Ithaca, consult *Nitzsch, Præf. ad Od.*, xviii.

Ὀπῆδει, 3 sing. imperf. indic. act. of ὀπῆδέω, “to accompany,” “to follow after,” Epic and Ionic for ὀπαδέω.—From ὀπαδός (Epic and Ionic ὀπῆδός), “an attendant.”—Homer uses only the 3 sing. pres. ἔπῆδει, and the 3 sing. imperf. ὀπῆδει, as in the present passage; the latter always without the augment

LINE 185. Ἀτρεΐδιω, Epic for Ἀτρεΐδου, gen. of Ἀτρεΐδης, *ov*, “*Atride:s*.” The old genitive form Ἀτρεΐδαο is contracted into Ἀτρεΐδω, and then the final syllable is opened again by the insertion of *ε*. (*Kühner*, § 261, 2.)

Ἀντίος. Consult book i., line 535.

LINE 186. Πατρώϊον. Consult note on line 46.

LINE 187. Χαλκοχιτώνων. Consult book i., line 371.

LINE 188. Ἐξοχον, accus. sing. masc. of ἐξοχος, *ov*, “distinguished,” “prominent;” more literally, “standing out,” “having one’s self standing forth to view.”—From ἐξ and ἔχω.

Κιχείη, 3 sing. pres. opt. of κίχημι, a collateral and unused form of κίχάνω, “to meet with,” “to light upon,” “to find,” &c. Observe, however, that κίχάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κίγχανω. Consult book i., line 26.

LINE 189. Ἐρητύσασκε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐρητύω, “to check,” “to restrain,” and, consequently, for ἡρήτυσε. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (*Anthon’s enlarged Greek Grammar*, p. 379.)—Consult, as regards ἐρητύω, line 97.

LINE 190. Δαιμόνιε, voc. sing. masc. of δαιμόνιος. Consult note, and also book i., line 561.

Δειδίσσεσθαι, pres. inf. of the middle deponent δειδίσσομαι, used only in this passage in a passive sense, “to be terrified;” everywhere else as an active transitive, i. e., deponent verb, “to terrify;” fut. δειδίξομαι.—From δείδω.

LINE 191. Κάθησο. Consult book i., line 565.

Ἰδρνε, 2 sing. pres. imper. of ἰδρύω, “to cause to sit down;” fut. ἰδρύσω.—In the passive, “to be seated,” “to be still.”—From ἵζω, “to cause to sit.”

Book 2. Line 192-199.

Πω, adverb, "*as yet*." With the circumflex, (πῶ,) it signifies *where?* and is then said to be Sicilian Doric for ποῦ; —This πω appears to be a Doric genitive from the old radical ΠΟΣ, for πον or πόθεν.

Σάφα, poetic adverb, "*clearly*," from the adjective σαφής, "*clear*," &c. The common form is σαφῶς.

Οἶσθα. Consult book i., line 85.

Ἀτρείωνος, gen. sing. of Ἀτρείων, ωνος, "*the son of Atreus*." A patronymic, the same in force as Ἀτρείδης.

Πειρᾶται, 3 sing. pres. indic. mid. of πειράω, "*to make trial of*;" fut. πειράσω, &c. : in the middle, πειράομαι, "*to make trial for one's self*;" i. e., for purposes best known to one's self, or for one's own private advantage.—From πείρα, "*trial*."

Ίψεται, 3 sing. fut. of the middle deponent ἵπτομαι; strictly, "*to press hard upon*," "*to press down*," and then figuratively, "*to afflict*," "*to harm*," "*to hurt*," "*to smite*;" fut. ἵψομαι.—From the root ἵπος, "*a burden*," "*a heavy pressure*."

Χολωσάμενος, 1 aor. part. mid. of χολόω. Consult book i., line 9.

Ῥέξη, 3 sing. 1 aor. subj. act. of ῥέζω, "*to do*;" fut. ῥέξω.—Observe that ῥέζω is merely a transposed form of ἔρδω, and consult book i., line 315.

Διοτρεφέος, Epic and Ionic for διοτρεφοῦς, gen. sing. masc. of διοτρεφής, ἔς, "*Jove-nurtured*."—Consult book i., line 176.

Μητίετα, nom. sing. Epic and Æolic for μητιέτης. Consult book i., line 508.

Δήμον, gen. sing. of δῆμος, ου, ό, "*the common people*." Probably, at first, this word meant "*a country district*," "*a tract of enclosed or cultivated land*," and hence was opposed to πόλις : and, therefore, as in early times the common people were scattered through the country, while the chiefs held the city, it came to signify *the lower orders, the commons, &c.*—According to some, from δέμω, "*to build*," "*to settle*;" but better, perhaps, from δέω, "*to bind*," "*to connect*." (Consult Arnold, *Thucyd.*, vol. i., *Append.* 3.)

Βόωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βοάω. Consult line 97.

Ἐλάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαύνω, "*to strike*;" strictly, "*to drive or urge on*," and hence "*to strike*," as the most effectual mode of driving on; fut. ἐλάσω : 1 aor. ἤλασα : and hence ἐλάσασκεν is for ἤλασεν. Consult remarks on ἐρητύσασκε, line 189.

Book 2. Line 199–205.

Ὀμοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ὁμοκλέω, “to reprove;” strictly, “to call out, shout to,” whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, “to call out together;” though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὁμοκλήσω: 1 aor. ὁμόκλησα: and hence ὁμοκλήσασκε is for ὁμόκλησε. Homer however, never uses the augment. A rarer form of the verb is ὁμοκλάω.—From ὁμός, ὁμοῦ, and καλέω.

LINE 200. Ἀτρέμας, adverb, “quietly;” literally, “without trembling,” and so moveless, fixed, &c. Before a consonant it is written ἀτρέμα, and before a vowel ἀτρέμας.—From ἀ, priv., and τρέμω, “to tremble.”

Ἦσο, 2 sing. imperative of ἦμαι.

LINE 201. Ἀπόλεμος, ον, “unwarlike,” poetic form for ἀπόλεμος.—From ἀ, priv., and πτόλεμος, Epic for πόλεμος.

Ἀναλκις, ἰδος, ὁ, ἡ, “weak,” “cowardly.”—From ἀ, priv., and ἀλκη, “strength.”

LINE 202. Ἐναρίθμιος, ον, “counted in,” “reckoned in,” “taken into account,” “valued.”—From ἐν and ἀριθμός, “number.”

Ἐνί, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

LINE 203. Πως, adverb, “by any means,” “at all.” With the circumflex it is interrogative, “how?” “in what way?”—Strictly speaking, πῶς is the adverb of πός, whence ποῦ, πῶ, ποῖ, &c.

Βασιλεύσομεν, 1 plur. fut. indic. act. of βασιλεύω, “to be king,” “to rule;” fut. βασιλεύσω.—From βασιλεύς.

LINE 204. Πολυκοιρανίη, ης, ἡ, Epic and Ionic for πολυκοιρανία, ας, ἡ, “the government of many.”—From πολὺς and κοίρανος, “a ruler.”

Κοίρανος, ον, ὁ, “a ruler,” “a leader,” “a commander.”—From κύρος, “supreme power,” “authority,” &c., like κοινός, from ξυνός. Ακίη to κάρα, κάρανος, as also to τύραννος.

LINE 205. Κρόνου, gen. sing. of Κρόνος, ον, ὁ, “Saturn,” son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, “time.”

Ἀγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ον, ὁ, ἡ, “crafty,” “wily,” more literally, “crooked of counsel.”—From ἀγκύλος, “crooked,” and μήτις “counsel” (Consult note.)

Book 2. Line 206-213.

LINE 206. Θέμιστας, accus. plur. of θέμις, ιστος, ἡ, "a privilege," &c. Consult book i., line 238, and book ii., line 73.

LINE 207. Κοιρανέων, pres. part. of κοιρανέω, "to act as chief," "to be the leader," &c.—From κοίρανος, "a leader," "a chief," &c.

Δίεπε, Epic and Ionic for δίδειπε, 3 sing. imperf. indic. act. of διέπω, "to arrange," "to manage an affair;" fut. διέψω.—From διά and ἔπω, "to be about or with," "to be busied with," &c.

LINE 208. Ἐπεσσεύοντο. Consult line 86.

LINE 209. Ἥχῃ, dat. sing. of ἡχή, ἥς, ἡ, "a tumult," "a noise" of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas ἦχος is more frequently in prose.

Πολυφλοίσβοιο. Consult book i., line 34, and also note on the same.

LINE 210. Αἰγιαλῷ, dat. sing. of αἰγιαλός, οὔ, ὁ, "the shore," "the seashore." According to some, from ἄγννμι, "to break," and ἄλς, "the sea," and so, like ἀκτῇ, that on which the sea breaks; better, according to others, from αἰσσω, and ἄλς, like αἰγίς, that over which the sea rushes.

Βρέμεται, 3 sing. pres. indic. mid. of βρέμω, "to roar," said of the waves, and corresponding in both form and meaning to the Latin fremo: in the middle βρέμομαι, with same signification as the active. —Akin to βροντή. Compare the Latin fremo, as above.

Σμαραγεῖ, 3 sing. pres. indic. act. of σμαραγέω, "to crash," said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence "to echo again," "to re-echo."—The word appears to be an onomatopœia, that is, formed in imitation of the sound to which it refers.

LINE 211. Ἐζοντο, 3 plur. imperf. indic. of ἕζομαι, "to seat one's self;" fut. ἐδοῦμαι. Consult book i., line 48.

Ἐρήτυθεν. Consult line 99.

LINE 212. Μοῦνος, Epic and Ionic for μόνος, η, ον, "alone"

Ἀμετροεπής, ἑς, "intemperate of speech," "immoderate in words;" according to Döderlein, "not measuring his words."—From ἀμετρον, μέτρον, "a measure," and ἔπος.

Ἐκάλῳ, 3 sing. imperf. indic. act. of κολυάω, "to be loudly clamorous," "to cry," "shout," "bawl," &c.—Akin to κολοιάω, "to scream like a jackdaw," and this from κολοιός, "a jackdaw."

LINE 213. Ἦισιν, i. e., ἧσιν, Epic and Ionic for αἷς, dat. plur. fem. of ὅς, ἡ, ὅν, "his," "her," "its."

Book 2. Line 213-219.

Ἀκσμα, accus. plur. of ἄκοσμος, *ον*, "indecorous." Strictly, "without order," "disorderly," "confused." In Homer, however, it only occurs in a moral signification, "indecorous," "unseemly," "indecent," &c.—From ἄ, *priv.*, and κόσμος, "order."

Ἦδη, *i. e.*, ἦδη. Consult book i., line 70.

LINE 214. Μάψ. Consult line 120.

Ἐριζέμεναι, Epic, Æolic, and Doric for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἐρίσω.—From ἐρις, "strife."

LINE 215. Εἴσαιτο, 3 sing. 1 aor. opt. mid. of the radical εἶδω, "to see."—Epic and Ionic, passive and middle, εἶδομαι, "to be seen," "to appear," "to seem;" 1 aor. εἰσάμην, &c.

Γελοῖον, Epic and Ionic for γέλοιον, nom. sing. neut. of γέλοιος, *α, ον*, "laughable," "absurd," "a subject or cause for laughter."—From γέλως, "laughter."

LINE 217. Φολκός, *όν*, "bandy-legged." (Consult note.) A verbal form, which may be referred to ἔλκω, ὀλκός, as φοξός to ὀξύς, φοῖτος to οἶτος, &c. Compare the Latin *valgus*. The old derivation of the term, in its supposed sense of "squint-eyed," was from φάος, "the eye," and ἔλκω, "to twist," "to distort."

Χωλός, ἦ, *όν*, "lame," "halting," "limping."—From the same root as the Sanscrit *hval*, "titubare," "vacillare;" our "halt," "halting;" Latin *clodus*, *claudus*. (Pott, *Etymol. Forsch.*, p. 265.)

ὤμω, nom. dual of ὤμος, *ον, ό*, "the shoulder."

LINE 218. Κυρτώ, nom. dual masc. of κυρτός, ἦ, *όν*, "crooked," "curved," "bent."—Akin to the Latin *curvus*, English *curb*, &c.

Συνοχωκότε, nom. dual masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force) of συνέχω, "to hold together;" 2 perf. συνόκωχα: and hence συνοχωκότε is, by transposition, for συνοκωχότε. The 2 perf. is supposed to have been originally σύνωχα, whence, by reduplication, came συνόκωχα, and by transposition συνόχωκα.—From σύν and ἔχω, 2 perf. ὦχα, by reduplication ὀκωχα, by transposition ὀχωκα.

LINE 219. Φοξός, ἦ, *όν*, "pointed," "tapering to a point," applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From ὀξύς. Compare the remarks on φολκός, line 217.

Ἐην, Epic and Ionic for ἦν, 3 sing. imperf. indic. of εἰμί.

Ψεδνή, nom. sing. fem. of ψεδνός, ἦ, *όν*, "rubbed off," and so spare," "thin," "scanty."—From ψέω, "to rub off."

Ἐπενήνοθε, 3 sing. perf. indic. of ἐπένθω or ἐπενέθω, "to lie upon." Consult Buttmann, *Irreg. Verbs*, p. 95, ed. Fishlake; *Lexil.*, p. 110, seqq.

Book 2. Line 219-228.

Λαχνη, ης, ἥ, "soft woolly hair."—The same as ἄχνη, akin to χλαῖνα, χλανίς, Latin *læna*, *lana*.

LINE 221. Νεικίεσκε, 3 sing. imperf. indic. act. iterative form for ἐνείκει, from νεικέω, "to revile;" fut. νεικέσω.—From εἵκος, "railing," "reproach," &c.

LINE 222. Ὀξέα, accus. plur. neut. of ὀξύς, εἶα, ὕ, taken adverbially.

Κεκληγώς, nom. sing. masc. 2 perf. part. of κλάζω, "to cry out," "to make a loud clamor," &c.; fut. κλάγξω: 1 perf. κέκλαγγα: 2 perf. κέκληγα, but only Epic. Consult book i., line 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, "to utter."

Ὀνειδέα. Consult book i., line 291.

LINE 223. Ἐκπάγλως. Consult book i., line 268.

Κοτέοντο, Epic and Ionic for ἐκοτέοντο, 3 plur. imperf. indic. pass. of κοτέω, "to be incensed." Consult book i., line 181.

Νεμέσσηθεν, Epic and Doric for ἐνεμεσήθησαν, 3 plur. 1 aor. indic. pass. of νεμεσάω, Epic and Ionic for νεμεσάω, "to be indignant," "to be wroth." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμεσήσω.—From νέμεσις, "anger at any thing unjust or unfitting," &c.

LINE 224. Νείκεε, Epic and Ionic for ἐνείκει, 3 sing. imperf. indic. act. of νεικέω, "to revile," "to abuse." Consult line 221

LINE 225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφει, Epic and Ionic for ἐπιμέμφει, 2 sing. pres. indic. of the middle deponent ἐπιμέμφομαι, "to complain;" fut. ἐπιμέμφομαι.—From ἐπί and μέμφομαι, "to blame."

Χατίζεις, 2 sing. pres. indic. act. of χατίζω, "to want," "to have need of,"—From χατέω, "to want."

LINE 226. Πλεῖται, Epic and Ionic for πλέται, from πλεῖος, for πλέος, "full."

Χαλκοῦ, gen. sing. of χαλκός, οὔ, ὁ. Consult book i., line 236.

LINE 227. Κλισίης, Epic and Ionic for κλισίαις, dat. plur. of κλισία, ας, ἥ, "a tent." Consult book i., line 306.

Ἐξαίρετοι, nom. plur. fem. of ἐξαίρετος, ον, "selected from."—From ἔξ and αἰρέω, "to take," "to choose."

LINE 228. Πρω-ίστω, dat. sing. masc. of πρότιστος, η, ον, poetic superlative of πρῶτος, "first of all," "first of the first." (Consult note.)

Πιολίεθρον, ον, τό, "a city." In form a diminutive from πτολις

Book 2. Line 228-237.

poetic for πόλις; but in *usage* just equal to πέλις. Frequent in Homer and Hesiod, never found, however, in the form πολίεθρον.

Ἐπιδείξει, Epic and Ionic for ἐπιδεύει, 2 sing. pres. indic.
 LINE 229. of the middle deponent ἐπιδενομαι; fut. ἐπιδενήσομαι, "*to be in want of*," Epic and Ionic for ἐπιδέομαι; fut. ἐπιδεήσομαι.

LINE 230. Ἰπποδάμων. Consult line 23.

Ἄποινα. Consult book i., line 13.

LINE 231. Ἀγάγω, 1 sing. 2 aor. subj. act. of ἄγω, "*to lead away*."

LINE 232. Ἡέ, poetic, and especially Epic, for ἧ, "*or*."

Μίσγεται, Epic and Ionic, with the shortened mood-vowel, for μίσγη, 2 sing. pres. subj. mid. of μίσγω, "*to unite*." Old form μίσγησαι: Epic and Ionic μίσγηαι (μίσγεαι): Attic μίσγη.—Akin to Latin *misceo*, German *mischen*, English *mix*, Sanscrit *mishta*.

Ἀπονόσφι, adverb, "*apart*."—From ἀπό and νόσφι, "*apart*,"
 LINE 233. "*aloof*."

Κατίσχει, Epic and Ionic for κατισχῆ, 2 sing. pres. subj. mid. of κατίσχω, "*to hold back*," "*to retain*;" collateral form of κατέχω, the mood-vowel being shortened; consult note.

Ἀρχόν, accus. sing. of ἀρχός, οὔ, ό, "*a leader*," "*a ruler*."

Ἐπιθασκέμεν, Epic, Doric, and Æolic for ἐπιθάσκειν, pres. inf. act. of ἐπιθάσκω, "*to lead on*," &c. (Consult note.)

LINE 235. Πέπονες, voc. plur. of πέπων, ον, gen. ονος, "*faint-hearted*." Strictly, said of fruit, "*cooked by the sun*," i. e., ripe hence, in general, "*mellow*," "*soft*," and so, figuratively of persons "*faint-hearted*," "*effeminate*," &c.—The root is the same as πέσσα "*to soften*," of which πέπτω, "*to cook*," is another form.

Ἐλέγχεα, voc. plur. of ἔλεγχος, εος, τό, "*a reproach*," "*a disgrace*." In Homer especially, "*shameful cowardice*," the bitterest reproach in the heroic age. Not to be confounded with ἔλεγχος, ον, ό, "*proof*," "*trial*," &c.

Ἀχαιῖδες, Epic and Ionic for Ἀχαιῖδες, voc. plur. of Ἀχαιῖς, ἰδος, ἧ (Attic Ἀχαιῖς, ἰδος, ἧ), "*a Grecian woman*." The term is properly an adjective, γυνή being understood. So, Ἀχαιῖς, "*the Achaian land*," supply γαῖα or γῆ.

LINE 236. Νεώμεθα, 1 plur. pres. subj. of νέεμαι, "*to go back*," "*to return*."

Ἐώμεν, 1 plur. pres. subj. act. of εἰώω, ω, "*to permit*," &c.

LINE 237. Γέρα, accus. plur. of γέρας, "*a prize*," &c. Consult book i., line 118.

Πεσσόμεν, Epic, Doric, and Æolic for πέσσειν, pres. infin. of πέσσα

Book 2. Lane 237-247.

‘to enjoy.’ Original meaning, “to soften,” “to make soft;” hence, of the sun “to ripen;” and of artificial means, “to brol,” “to cook,” “to dress.” then, of the action of the stomach, “to digest;” and hence, “to feed on,” “to brood over,” “to enjoy;” fut. πέψω: perf. pass. πέπεμμαι. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πότ-ανον, “any thing baked.” It occurs, also, in the Sanscrit *bach*, with which compare the German *bachen*, and the Phrygian βέκ-ος.

LINE 238. Προσαμύνομεν, 1 plur. pres. indic. act. of προσαμύνω, “to aid,” “to come to the aid of one;” fut. προσαμύνω, &c.—

From πρόσ and αμύνω.

LINE 239. “Eo, Epic and Ionic for οὗ, pronoun of the third person in a reflexive sense.

Φῶτα. Consult line 164.

LINE 240. Ἠτίμησεν, κ. τ. λ. Consult book i., line 11.

LINE 241. Χόλος, ον, ό. Consult book i., line 81.

Μεθήμων, ον, gen. ονος, “careless,” “remiss.”—From μεθήμι, “to be remiss.”

LINE 242. Ἡ γὰρ ἄν, κ. τ. λ. Consult book i., line 232.

LINE 244. Ὡκα. Consult book i., line 402.

Παρίστατο, 3 sing. imperf. indic. mid. of παρίστημι, &c.

LINE 245. Ὑπόδρα. Consult book i., line 148.

Ἠνίπατε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίπτω, “to rebuke;” fut. ἐνίψω: 2 aor. ἥνιπον, lengthened by the Epic writers into ἥνίπαπον.—Homer has also another 2d aorist, ἐνένιπτε, for which Buttmann, with Wernicke (*ad Tryphiod.*, p. 355), proposes every where to follow several MSS. in reading ἐνένιπε. (*Lexil.*, s. v. ἀνήνοθεν.)

LINE 246. Θερσίτᾱ, voc. sing. of Θερσίτης, ον, ό, “Thersites.”

Ἀκριτόμυθε, voc. sing. of ἀκριτόμυθος, ον, “recklessly or confusedly talking,” “a random babler.” (Consult note.)—From ἀκριτος, “unarranged,” “confused,” and μῦθος, “any thing delivered by word of mouth.”

Διγύς. Consult note, and also book i., line 248.

Διοργήτης, οὗ, ό, “a declaimer;” generally, “a speaker,” “an haranguer,” before an ἀγορά, or public assembly.

LINE 247. Ἰσχεο, Epic and Ionic for ἰσχον, 2 sing. pres. imper. mid. of ἰσχω, “to hold,” “to check,” &c. Consult book i., line

214.

Οἶος. Consult book i., line 118

Book 2. Line 248-260.

LINE 248. Χερειότερον, accus. sing. masc. of χερειότερος, α, ον, Epic and Ionic η, ον, "baser," poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Βροτόν, accus. sing. of βροτός, οὔ, ό, "a mortal."—Akin to μορος, μορτός, Latin *mori, mors*, Sanscrit *mri*.

LINE 249. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, ό, "Atrides," "son of Atreus."—In the plural, Ἀτρεῖδαι, "the Atridae," "the sons of Atreus."

LINE 251. Σφιν. Consult book i., line 73.

Φυλάσσοις, 2 sing. pres. opt. act. of φυλάσσω, "to be on the watch for." More literally and commonly, "to guard;" fut. φυλάξω.

LINE 252. Ἴδμεν, Epic, Doric, and Ionic for ἴσμεν, 1 plur. of οἶδα, "I know," &c.—The regular forms, οἶδαμεν, οἶδατε, οἶδασι, appear only seldom in the Ionic and later writers. (Kühner, § 240, 1.)

LINE 253. Νοστήσομεν, 1 plur. fut. indic. act. of νοστέω, "to return home;" fut. νοστήσω.—From νόστος, "a return."

LINE 255. Ὀνειδίζων, nom. sing. masc. pres. part. of ὀνειδίζω, "to heap abuse upon;" fut. ὀνειδίσω.—From ὀνειδος, "abuse," "reproach."

LINE 256. Κερτομέων, nom. sing. masc. pres. part. act. of κερτομέω, "to taunt, mock, or sneer at," "to scoff," &c.; fut. κερτομήσω.—From κέρτομος, ον, strictly, "heart-cutting," hence "stinging," "taunting."

LINE 257. Ἀλλ' ἔκ τοι, κ. τ. λ. Consult book i., line 212.

LINE 258. Ἀφραίνοντα, accus. sing. masc. pres. part. of ἀφραίνω, "to play the fool," "to be silly;" ἀφρανῶ.—From ἄφρων, "silly," "foolish."

Κιχησομαι, 1 sing. fut. indic. mid. of κιχανω, "to catch." "to find." Consult note, and also line 188.

LINE 259. Κάρη, Epic and Ionic for κάρα, τό, "the head." Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κάρη were of the 1st declension, namely, κάρης, κάρη, κάρην.—Sanscrit *ciras, cirsha* (compare κόρη, "the side of the head," "the temple"), with which compare Latin *cere-brum*, German *gehirn*, &c.

LINE 260. Τηλεμάχοιο, Epic and Ionic for Τηλεμάχου, gen. of Τηλεμάχος, ου, ό, "Telemachus," son of Ulysses and Penelope; so called, according to Eustathius (*ad Od.*, iv., 11), because rear-

Book 2. Line 260-266.

ed when his father was fighting afar; from *τῆλε*, ‘*afar*,’ and *μάχομαι*, ‘*to fight*.’ When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος εἶην, 1 sing. perf. opt. pass. of *καλέω*, ‘*to call* ;’ fut. *καλέσω*.

LINE 261. *Εἵματα*, accus. plur. of *εἶμα*, *ατος*, *τό*, ‘*a vestment*,’ ‘*a garment*.’—From *ἐννυμι*, ‘*to attire*.’

Δύσω, 1 sing. fut. indic. act. of *δύω*, ‘*to enter* ;’ fut. *δύσω* : 1 aor. *ἔδυσα*. Observe that *δύω* has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of ‘*to wrap up*,’ and hence in the present passage, when united in translation with *ἀπό*, we have the signification ‘*to strip*.’

LINE 262. *Χλαῖναν*. Consult line 183.

Χιτῶνα, accus. sing. of *χιτῶν*, *ῶνος*, *ὁ*, ‘*a tunic*,’ ‘*an under-garment or frock*,’ answering in some measure to the Latin *tunica*, and said both of men and women. Consult note on line 42.

Αἰδῶ, accus. sing. of *αἰδώς*, *ός*, contracted *οῦς*, *ἡ*, ‘*nakedness*.’

Ἀμφικαλύπτει, 3 sing. pres. indic. act. of *ἀμφικαλύπτω*, ‘*to cover*,’ ‘*to cover all around*.’—From *ἀμφί* and *καλύπτω*.

LINE 263. *Ἀφήσω*, 1 sing. fut. indic. act. of *ἀφίημι*, ‘*to send away* ;’ fut. *ἀφήσω*, &c.

LINE 264. *Πεπληγώς*, nom. sing. masc. part. 2 perf. of *πλήσσω*, ‘*to strike*,’ ‘*to whip*,’ ‘*to chastise* ;’ fut. *πλήξω* : 2 perf. *πέπληγα*.

Ἀεικέσσι, Epic for *ἀεικέσι*, dat. plur. fem. of *αἰκής*, *ές*, ‘*disgraceful*,’ ‘*unseemly*.’ Consult book i., line 341.

Πληγῇσιν, Epic and Ionic for *πληγαῖς*, dat. plur. of *πληγή*, *ῆς*, *ἡ*, ‘*a blow*,’ ‘*a stripe*.’—From *πλήσσω*, ‘*to strike*,’ &c.

LINE 265. *Μετάφρενον*, *ον*, *τό*, ‘*the back* ;’ strictly, ‘*the part behind the midriff*’ (from *μετά*, ‘*after*,’ and *φρένες*, ‘*the midriff*’); hence ‘*the part between the shoulder blades*,’ and, in general, ‘*the back*.’

Ἦμος, accus. dual of *ῶμος*, *ον*, *ὁ*, ‘*the shoulder*.’

LINE 266. *Πλήξεν*, 3 sing. 1 aor. indic. act. of *πλήσσω*, ‘*to strike* ;’ fut. *πλήξω* : 1 aor. *ἔπληξα* : Epic and Ionic *πλήξα*, with out augment.

Ἰδνῶθι, 3 sing. 1 aor. indic. pass. of *ιδνῶω*, ‘*to bend*,’ ‘*to creak*,’ ‘*to bow*.’—Observe that the passive aorist has here a middle force ‘*to bend one’s self*,’ ‘*to double one’s self up*’

Book 2. Line 266-273

Θαλερόν, nom. sing. neut. of θαλερός, *ά, όν* Epic and Ionic *ή, ον*. Consult note.)—From θάλλω, “to bloom,” “to be luxuriant,” &c.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐπίπτω, “to fall from,” &c.; fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

LINE 267. Σμῶδιξ, ιγγος, *ή*, “a weal,” “a swollen bruise,” especially from a blow, answering to the Latin *vibex*.

Αἱματοέσσα, Epic and Ionic for αἱματοῦσσα, nom. sing. fem. of αἱματός, *έσσα, όεν*, Epic and Ionic for αἱματοῦς, αἱματοῦσσα, αἱματοῦν “bloody.”—From αἷμα.

LINE 268. Τάρβησεν, Epic and Ionic for ἐτάρβησεν, 3 sing. 1 aor. indic. act. of ταρβέω, “to be terrified,” “to be alarmed,” “to fear;” fut. ταρβήσω. An intransitive verb.—From τάρβος, “fright,” “alarm,” “terror.”

LINE 269. Ἀλγήσας, nom. sing. 1 aor. part. act. of ἀλγέω, “to suffer pain.”—From ἄλγος, any pain, whether of body or of mind.

Ἀχρεῖον, accus. sing. neut. of ἀχρεῖος, *ον*, rarely *α, ον*, “useless,” “unprofitable,” “good for nothing.” Homer uses the word twice: viz., of Thersites, in the present passage, after being beaten by Ulysses, “having looked foolishly,” or, more closely, “having given a helpless or puzzled look” (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, “she laughed without use or cause,” i. e., made a forced laugh. (*Od.*, xviii., 163.)—From *ά, priv.*, and *χρεία*, “use.”

Ἀπομόρξατο, Epic and Ionic for ἀπεμόρξατο, 3 sing. 1 aor. indic. mid. of ἀπομόργνυμι, “to wipe away;” fut. ἀπομόρξω.—In the middle, ἀπομόργνυμαι, “to wipe away from one’s self;” fut. ἀπομόρξομαι: 1 aor. ἀπεμορξάμην.—From ἀπό and ὁμόργνυμι, “to wipe.”

LINE 270. Ἀχνύμενοι, nom. plur. masc. pres. part. mid. of ἄχνημι, “to grieve,” “to trouble one’s self.” Only used in present and imperfect.—From ἄχος, “grief,” &c.

Γέλασσαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελάω, “to laugh;” fut. γελάσω: 1 aor. ἐγέλασα.

LINE 271. Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical *έπω*, “to say,” “to speak;” 2 aor. εἶπον, iterative εἶπεσκον. Consult remarks on ἐρητύσασκε, line 189.

LINE 272. Μυρία. Consult book i., line 2.

Ἑσθλά. Consult book i., line 108.

Ἑοργεν, 3 sing. 2 perfect of ἔρδω, “to do,” “to perform;” fut. ἔρξω: 2 perf. ἔοργα.

LINE 273. Εξάρχων, nom. sing. masc. pres. part. act. of ἐξάρχω, “to originate,” “to begin,” &c.; fut. ἐξάρξω.—From *έξ* and *άρχω*, “to begin.”

Book 2. Line 273-282.

Κορύσσω, nom. sing. masc. pres. part. act. of **κορύσσω**, “*to arouse*” Strictly, “*to arm with helm,*” “*to helm*” (consult note); fut. **κορύξω**—From **κόρυς**, “*a helmet.*”

LINE 274. **Ἐρεξεν**, 3 sing. 1 aor. indic. act. of **ῥέξω**, “*to do,*” &c.; fut. **ῥέξω**: 1 aor. **ἔρεξα**. Consult book i., line 444.

Λωβητῆρα, accus. sing. of **λωβητήρ**, ἦρος, ὁ, “*a slanderer,*” LINE 275. “*a reviler.*”—From **λωβάομαι**, “*to insult,*” “*to revile,*” “*to outrage;*” and this from **λώβη**, “*outrage,*” “*insult,*” &c.

Ἐπεσθόλον, accus. sing. masc. of **ἐπεσθόλος**, ον, “*of unbridled tongue,*” “*abusive.*” Strictly, “*throwing words about.*”—From **ἐπος** and **βάλλω**.

Ἐσχε, 3 sing. 2 aor. indic. act. of **ἔχω**, “*to restrain,*” &c. More literally, “*to hold in,*” i. e., “*to check.*”

Ἀγοράων, Epic and Ionic for **ἀγορῶν**, gen. plur. of **ἀγορά**, ᾱς, ἡ, “*an harangue,*” &c.

Θήν, enclitic particle, used chiefly in Epic, rarely in Attic LINE 276. poetry: akin to **δή**, and expressing strong conviction; “*assuredly.*” (Consult note.)

Ἀνῃσει, 3 sing. fut. indic. act. of **ἀνίημι**, “*to excite.*” Literally, “*to send up or forth,*” hence, “*to let go,*” “*to let loose*” (as a dog); “*to set upon,*” “*to excite,*” &c.; fut. **ἀνήσω**, &c.—From **ἀνά** and **ιημι**.

Ἀγῆνωρ, ορος, ὁ, ἡ, “*insolent.*” Literally, “*manly*” (from **ἄγαι** and **ἀνῆρ**); but, in Homer, frequently with the collateral notion of “*headstrong, haughty, insolent,*” &c.

Ὀνειδείois, dat. plur. masc. of **ονείδειος**, ον, “*abusive,*” &c. LINE 277. —From **ὀνειδος**, “*abuse,*” “*reproach,*” &c.

Φάσαν, Epic and Ionic for **ἔφασαν**, 3 plur. imperf. indic. LINE 278. act. of **φημί**.

Πτολίπορθος, ον, “*city-sacking.*”—From **πτόλις**, old form for **πόλις**, and **πέρθω**, “*to sack.*”

LINE 279. **Γλανκῶπις**. Consult book i., line 206.

Εἰδομένη, nom. sing. fem. pres. part. mid. of **εἶδω** Con LINE 280. sult line 22.

Σιωπᾶν, pres. infin. act. of **σιωπάω**, “*to be silent;*” fut. **σιωπήσομαι**. 1 aor. **ἔσιώπησα**.

Ἀνώγει, Epic and Ionic for **ἠνώγει**, 3 sing. pluperf. indic. act. assigned to **ἄνωγα**, an old Epic perfect with a present signification, “*I command,*” “*I order;*” hence **ἀνώγειν**, “*I commanded,*” “*I ordered.*” —Derivation uncertain. Buttmann derives it from an old root **ἄγγω**, thus connecting it with **ἀγγέλλω**.

LINE 282. **Ἐπιφράσσαίαιτο**, Epic and Ionic for **ἐπιφράσαιντο**. 3 plur

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1 aor. opt. mid. of ἐπιφράζω, "to say besides." But more usually ἐπιφράζομαι, in the middle, "to ponder upon," "to perceive," "to understand."—From ἐπί and φράζω. Consult book i., line 83.

LINE 283. Ὁ σφιν ἐϋφρονέων, κ. τ. λ. Consult book i., line 73.

LINE 285. Ἐλέγχιστον, accus. sing. masc. of ἐλέγχιστος, η, ον, irregular superlative of ἐλεγχής, "most disgraced," "most visited with reproach."—From ἐλεγχος, "reproach," &c.

Θέμεναι, Epic, Æolic, and Doric for θείναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροφι, dat. plur. of μέροψ, οπος. Consult book i., line 250.

LINE 286. Ἐκτελέουσιν, Epic and Ionic for ἐκτελοῦσιν, 3 plur. pres. indic. act. of ἐκτελέω, "to fulfill," "to perform;" fut. ἐκτελέσω.—From ἐκ and τελέω.

Ἵπόσχεσιν, accus. sing. of ὑπόσχεσις, εως, ἡ, "a promise."—From ὑπισχνέομαι.

Ἵπέστην, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act. of ὑφίστημι, "to stand under," "to undertake;" fut. ὑποστήσω: perf. ὑφέστηκα.—From ὑπό and ἵστημι.

LINE 287. Στείχοντες, nom. plur. pres. part. act. of στείχω, "to come," "to go," "to proceed;" especially, "to go one after another," "to go in line or order," i. e., to battle, &c.; fut. στείξω: 1 aor. ἔστειξα: 2 aor. ἔστιχον.—The root appears to be found in the Latin *ve-stig-ium*.

Ἴπποδότριοι, Epic and Ionic for ἱπποδότρου, gen. sing. of ἱππόδοτος, ον, "steed-nurturing;" more literally, "fed on by horses," i. e., good for their grazing.—From ἵππος and βόσκω, "to feed."

LINE 288. Ἴλιον ἐκέρσαντ', κ. τ. λ. Consult line 113.

LINE 289. Νεαροί, nom. plur. masc. of νεαρός, á, óν, "young." Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χῆραι, nom. plur. fem. of χῆρος, α, ον, also ος, ον, "widowed;" literally, "bereaved," "bereft."—The root XH-, XHP-, occurs in the Sanscrit *há, hâ*, "to desert," "to abandon," so that χῆρος is strictly "deserted," "left."

LINE 290. Ὀδύρονται 3 plur. pres. indic. of middle deponent ὀδύρωμαι, "to wail," "to mourn," &c. No active ὀδύρω occurs.—From the same root as δύη, "misery," &c., and ὀδύνη, "pain," "distress."

LINE 291. Ἀνιθέντα, Epic and Ionic for ἀνιαθέντα, accus. sing. masc. 1 aor. part. pass. of ἀνιάω, "to distress," "to trouble," "

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ἀπυοι," "to expose to privations," &c. ; fut. ἀνιάσω : 1 aor. ἡνίασα : 1 aor. pass. ἡνιάθην : Epic and Ionic ἀνιήσω, ἀνίησα, ἀνιήθην, &c.

Μῆνα, accus. sing. of μῆν, μηνός, ό, "a month."—From μῆν
 LINE 292. comes μῆνη, and these, with our moon, the German mond, and Latin men-sis, may all be traced to the Sanscrit má, "to measure." The Persian word for month is also máh. (Pott, Etymol. Forsch., i., p. 194.)

Ἦς, gen. sing. fem. of the possessive ὅς, ἡ, ὅν, "his, her, its."

Ἀσχαλάα, Epic and Ionic for ἀσχαλᾶ, 3 sing. pres. indic.
 LINE 293. act. of ἀσχαλάω, "to be vexed," "to be grieved," &c. Only used in the present, of which Homer has, besides ἀσχαλάα, the following irregular forms : 3 plur. ἀσχαλόωσι : infin. ἀσχαλάαν : part. ἀσχαλόν. He also once has the form ἀσχάλλω. (Od., ii., 193.) Both forms occur now and then in the tragic writers. The form ἀσχάλλειν is found in Herodotus (iii., 152), and late prose : sometimes even in Attic prose.—According to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.

Πολυζύγω, dat. sing. fem. of πολύζυγος, ον, "of many benches," "many-benched ;" referring to the rowers' benches.—From πολὺς and ζυγόν, "a rowing bench."

Ἀελλαι, nom. plur. of ἄελλα, ης, ἡ, "a blast," "a tempest."—Probably akin to εἴλω, "to drive."

Χειμέριαι, nom. plur. fem. of χειμέριος, α, ον, "wintry,"
 LINE 294. "stormy."—From χειῖμα, "winter," the root of which is XI-, or hi-, which appears in χιών, "snow." Compare the Sanscrit himan, "snow," whence the Himalaya mountains, i. e., the house of snow ; also Mount Imäus, and likewise Emodus. The Latin hiems is related to χειῖμα, as hir to χείρ, heres herinaceus to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλῶσιν, 3 plur. pres. subj. act. of εἰλέω, ὦ, "to hem, shut, or coop in" (consult note) ; fut. εἰλήσω.

Ὅρινομένη, nom. sing. fem. pres. part. pass. of ὀρίνω, "to agitate ;" fut. ὀρίνω.—In passive, ὀρίνομαι, "to be agitated," "to be troubled."—Akin to ὄρω, ὄρνυμι.

LINE 295. Εἵνατος, Epic and Ionic for ἐννατος, "the ninth."

Περιτροπέων, nom. sing. masc. pres. part. of περιτροπέω, "to revolve," Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

Μιμνόντεσσι, Epic and Ionic for μίμνουσι, dat. plur. pres.
 LINE 296. part. of μίμνω, "to remain," lengthened by reduplication from μένω, and, therefore, shortened from μιμένω. It is used for

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μενω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νεμεσίζομαι, 1 sing. pres. indic. of middle deponent νεμεσίζομαι (like νεμεσάω), "to be angry with one," "to blame one."—Compare remarks on νεμεσάω, line 223.

Κορωνίσιν, dat. plur. of κορωνίς, ἴδος, ἥ, "of bending stern,"
LINE 297. "curved," "bending," "crooked-beaked;" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, ornamented top of it.

Ἐμπης. Consult book i., line 562.

Δηρόν, accus. sing. neut. of δηρός, ἄ, ὄν, "long," used adverbially, which is commonly the case in Homer.—From δῆν, "long," "for a long time."

Κενεόν, accus. sing. neut. of κενός, ἥ, ὄν, Epic and Ionic for κερός, ἥ, ὄν, "empty," "empty-handed," used adverbially.

Τλῆτε, 2 plur. 2 aor. imper. act. of τλάω, "to endure," "to bear;" strictly, "to take upon one's self."—Observe that τλάω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., fut. τλήσομαι: 2 aor. ἔτλην (as if there were a present τλήμι, which there is not. *Pors., Phæn., 1740*): 2 aor. imper. τλήθι: perf., with present signification, τέτληκα.—Τλ-άω is radically the same as τολμάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

Μείνατε, 2 plur. 1 aor. imper. act. of μένω, "to remain;" fut. μενωί 1 aor. ἔμεινα.

Δαῶμεν, 1 plur. 2 aor. subj. pass. of δάω, an old root, with the signification of "to teach," "to learn," the latter of which meanings applies here. To this sense of "to learn" belong the future δάησομαι: the perfect forms δεδάηκα, δεδαηκώς, δεδαημένος: the 2 aor. pass. ἐδάην, subj. δαῶ, δαεῖω, infin. δαῆναι, δαήμεναι, part. δαείς.—Akin to δῆω, Latin *di-sco*. Consult *Pott, Etymol. Forsch.*, i., p. 185.

Ἐτεόν, accus. sing. neut. of ἔτεός, ἄ, ὄν, "true." Home
LINE 300. only employs the neuter, and usually as an adverb, "in truth," "really," "verily," answering to the Latin *revera*; more rarely, as in the present passage, with the meaning of "truly." Seen only never found as a masculine or feminine adjective. The Ionians also use the dat. fem. ἐτεῇ as an adverb, "in truth."

Μαντεύεται, 3 sing. pres. indic. of the middle deponent μαντεύομαι "to divine," "to predict;" fut. μαντεύσομαι —From μάντις, *seer*," "a predictor."

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LINE 301. Ἰδμεν. Consult book i., line 124.

Μάρτυροι, nom. plur. of μάρτυρος, ον, ό, "a witness." Older

LINE 302. Epic form for μάρτυς. The grammarian Zerodotus wholly rejected this form.

Κῆρες, nom. plur. of Κήρ, κηρός, ή, "the goddess of death," also "goddess of fate," especially as bringing violent death; often occurring in Homer, who sometimes, as in the present instance, has also the plural Κῆρες, "the Fates."

Ἐβα. Consult book i., line 391.

Χθιζά, adverb, "yesterday."—From χθιζός, ή, όν, "of yesterday," and this from χθές.—Observe that χθές is the Sanscrit *hyas*, Latin *hesi* and *hesiternus*, afterward *heri* and *hesternus*. Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώζα, adverb, "the day before yesterday."—From πρώζος, and this from πρωῒ.

Αὐλίδα, accus. sing. of Αὐλῖς, ἶδος, ή, "Aulis," a small place in Bœotia, near which was a large harbor, where the Grecian fleet had their rendezvous before sailing against Troy, and where they were detained by head winds until Iphigenia was sacrificed to Diana by Agamemnon, the father of the former. It was situate on the shores of the Euripus, and nearly opposite to Chalcis in Eubœa. The modern name of the harbor is *Vathi*.

LINE 304. Ἠγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι, as a passive verb, "to be gathered together." Homer uses it only in the 3 plur. present and imperfect.

LINE 305. Κρήνην, accus. sing. of κρήνη, ης, ή, "a spring," "a fountain."—From the same root as κρουνός, "a spring," and perhaps κύρα, κύρηνον, like the Latin *caput aquæ*.

Βωμούς, accus. plur. of βωμός, οῦ, ό, "an altar." Consult book i., line 440.

LINE 306. Ἐρδομεν, 1 plur. imperf. indic. act. of ἔρδω, "to offer up." Consult book i., line 315.

Τελήεσσας. Consult book i., line 315.

Ἑκατόμβας. Consult book i., line 65.

LINE 307. Πλατανίστῳ, dat. sing. of πλατάνιστος, ον, ή, "a plane tree." Same as πλάτανος, "the Oriental plane." Latin *platanus*, a tree of the maple kind.—From πλάτος, "breadth;" πλατύς, "broad;" because of its broad leaves and spreading form.

Ῥέν, Epic and Ionic for ἔρρεεν, 3 sing. imperf. indic. act. of ῥέω "to flow;" fut. ῥεύσομαι: 1 aor. ἔρρενσα. In Attic, more usually fut. ῥυήσομαι and 2 aor. ἐρρύην, always in an active signification.

Book 2. Line 307-312.

nence is formed the perfect ἐρρύηκα.—The root is PE-, PY-, Sanscrit *sru*.

Ἀγλαόν, nom. sing. neut. of ἀγλαός, ἡ, ὄν, "limpid," "clear." An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἶγλη, "brightness," and ἀγάλλομαι.

LINE 308. Ἐφάνη, 3 sing. 2 aor. indic. pass., in a middle sense, of φαίνω, "to show;" fut. φανῶ: 1 aor. ἐφῆνα: later perfect πέφαγκα. In the middle, φαίνομαι, "to appear," i. e., to show one's self: 2 aor. pass. ἐφάνην.—Lengthened from root ΦΑ-, which appears in φάος, "light." Compare Sanscrit *bhā*, "lucere." (Pott, *Etymol. Forsch.*, i., 194.)

Σῆμα, ατος τό, "a sign," "omen."—Probably connected with θέα and θεάομαι, by the common Laconian change of θ into σ, and so, strictly, "that by which something is seen."

Δράκων, οντος, ὁ, "a dragon," "a large serpent." A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red color, or shot with many changing tints: indeed, in *Il.*, xi., 40, he describes a three-headed one.—Supposed to come from δέρκω, "to look earnestly or piercingly;" 2 aor. ἔδρακον: part. δρακῶν, from its fabled keenness of vision.

Νῶτα, accus. plur. of νῶτον, ον, τό, "the back." Consult line 159

Δαφροίνός, ὄν, late also ἡ, ὄν, "all blood-red."—From δα, intensive, and φοινός, "blood-red," and this from φόνος, "bloodshed," &c.

LINE 309. Σμερδαλέος, α, ον, Ionic η, ον, "fearful to the view," "terrible to behold."

Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, "to send;" fut. ἤσω: 1 aor. ἦκα.

Φόωςδε, adverb, "to the light," "into the light."—From φώς, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

LINE 310. Ὑπαίξας, nom. sing. masc. 1 aor. part. of ὑπαίσσω, "to glide from under;" fut. ὑπαίξω.—From ὑπό and αἶσσω.

Ὅρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ἐρούω, "to dart forward;" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὄρω "to arouse," "to excite."

LINE 311. Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἰμί.

Στρονθοῖο, Epic and Ionic for στρονθοῦ, gen. sing. of στρονθός, οῦ, ὁ and ἡ, "a sparrow."

Νεοσσοί, nom. plur. of νεοσσός, οῦ, ὁ, "a young bird;" hence νεοσσοί, "the young ones."—From νέος.

LINE 312. Ὅζω, dat. sing. of ὄζος, ον, ὁ, "a bough," "a branch."—

Book 2. Line 312-318.

Perhaps akin to *δσχος*, the German *ast*, and, according to Pott, to *angere*. (*Etymol. Forsch.*, i., 223.)

Πετάλοις, dat. plur. of πέταλον, *ον, τό*, "a leaf." In the dative plural it forms πέταλσι as well as πετῆλοις (*Buttmann, Ausf. Gr.*, § 56, *Anm.*, 13, *n.*)—From πετάννυμι, "to spread out," "to expand."

Ὑποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες nom. plur. masc. perf. part. act. of ὑποπτήσσω, "to cower beneath," "to crouch under;" fut. ὑποπτήξω : perf. ὑποπέπηκα.—From ὑπό and πτήσσω, "to crouch," "to cower down."

LINE 314. Ἐλεεινά, accus. plur. neut. of ἐλεεινός, *ή, όν*, "piteous," "pitiable," taken adverbially, "piteously."—From ἔλεος "pity," "compassion."

Κατήσθις, 3 sing. imperf. indic. act. of κατεσθίω, "to devour," "to eat up;" fut. κατέδομαι.—From κατά and ἐσθίω, "to eat."—To this verb κατέφαγον is assigned as a second aorist.

Τετριγῶτας, Epic and Ionic for τετριγότας, accus. plur. masc. perf. part. of τρίζω, "to twitter," "to cry sharp and shrilly;" fut. τρίζω. perf., with present signification, τέτριγα.

LINE 315. Ἀμφεποτάτο, 3 sing. imperf. indic. of the middle deponent ἀμφιποτάομαι, "to fly or flutter around."—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "to fly."

LINE 316. Ἐλελιζάμενος, 1 aor. part. mid. of ἐλελίζω, "to wind," "to twirl round," &c. ; fut. ἐλελίξω.—In the middle, "to wind one's self round," "to form one's self into a coil."

Πτέρυγος, gen. sing. of πτέρυξ, *υγος, ή*, "a wing."—From πτερόν, "a wing."

Ἀμφιαχυῖαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "to sound on all sides," "to make a loud cry round about;" fut. ἀμφιαχήσω : perf. ἀμφίαχα : perf. part. ἀμφιαχώς, *νῆα, ός*.—From ἀμφί and ἰάχω, "to cry aloud."

LINE 317. Ἐφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in use, but used as the 2d aor. of ἐσθίω, "to eat," which is itself only used in the present and imperfect ἥσθιον, other tenses being supplied by ἔδω, and the aorist being, as already remarked, ἔφαγον.

LINE 318. Ἀρίζηλόν, accus. sing. neut. of ἀρίζηλος, *ον*, also *η, ον*, Epic form for ἀρίδηλος, "very conspicuous."—From ἀρι-, intensive, and δῆλος, "manifest," &c. (Consult note.)

Ἐφηνει, 3 sing. 1 aor. indic. act. of φαίνω, "to show," "to display to view."

Book 2. Line 319-331.

Λᾶαν, accus. sing. of λᾶας, gen. λᾶος, dat. λαῖ, accus. λαῖαν,
 LINE 319. "a stone."

Ἀγκυλομήτεω, Epic and Ionic for ἀγκυλομήτης, ου, ό. Consult line 205.

Ἑσταότες, Epic and Ionic syncopated form for ἐστηκότες,
 LINE 320. nom. plur. masc. perf. part. act. of ἵστημι, "to place," &c.;
 fut. στήσω: perf. ἕστηκα, with intransitive force, "I stand."

Θαυμάζομεν, Epic and Ionic for ἐθαυμάζομεν, 1 plur. imperf. indic.
 act. of θαυμάζω, "to wonder;" fut. θαυμάσω: perf. τεθαύμακα.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to do," &c. Consult
 line 101.

Πέλωρα, nom. plur. neut. of πέλωρον, ου, τό, "a prodigy."
 LINE 32. —From πέλωρ, τό, indeclinable, "a monster," "a prodigy,"
 and this probably from πέλω.

Ἑκατόμβας. Consult book i., line 65.

LINE 322. Θεοπροπέων. Consult book i., lines 85 and 109.

LINE 323. Τίπτ'. Consult book i., line 202.

Ἀνέω, adverb, "without a sound," "mute." Less correctly written
 ἀνέφ, as if a nominative plural from the obsolete adjective (Attic
 form) ἄνεως, gen. ἄνεω, ό, ή. (Consult note.)

Καρηκομόωντες. Consult line 11.

Τέρας, accus. sing. of τερας, ατος, Epic αος, τό, "a sign,"
 LINE 324. "a wonder," "a marvel." Nom. plur. τέρατα, Epic τέραα:
 gen. τερῶν, Epic τεράων: dat. τέρασι, Epic τεράεσσι.—Akin to τέρμα

Μητίετα, nom. sing.—Consult book i., lines 175, 508, &c.

Ὀψιμον, accus. sing. neut. of ὄψιμος, ου, "late in coming."
 LINE 325. Poetic form of ὄψιος.—From ὀψέ, "late."

Ὀψιτέλεστον, accus. sing. neut. of ὀψιτέλεστος, "late of fulfillment,"
 "to be late fulfilled."—From ὀψέ and τελέω, "to fulfill," "to
 accomplish."

Ὀλεῖται, 3 sing. fut. mid. of ὀλλυμι, "to destroy."—Middle, ὀλλῶ-
 μαι, "to perish," "to pass away;" fut. ὀλοῦμαι: 2 aor. ὠλόμην.

Τοσσαῦτα, Epic for τσσαῦτα, accus. plur. of τοσοῦτος, τοσ-
 LINE 328. αὔτη, τοσοῦτο, "so many," "so much."

Πτολεμίζομεν, 1 plur. fut. indic. act. of πτολεμίζω, Epic form for
 πολεμίζω, "to war," "to wage war;" fut. πτολεμίζω.—From πτόλεμος,
 Epic form for πόλεμος.

Τελεῖται, 3 sing. pres. indic. pass. of τελέω, "to accom-
 LINE 330. plish;" fut. τελέσω.

Μίμνετε, 2 plur. pres. imper. of μίμνω, "to remain" Consult
 LINE 331. line 295.

Book 2. Line 331-339

Ευκνήμιδες. Consult book i., line 17.

LINE 332. Εἰσόκεν, conjunction, "until." In Homer usually joined with the subjunctive or future indicative.—Compounded of εἰς ὃ κεν or κε.

LINE 333. Ἰαχον, 3 plur. imperf. indic. act. of ἰάχω, "to shout;" fut. ἰαχήσω: perf. ἱαχα.—Probably from ἱα, "a voice," "a cry."

LINE 334. Κονάβησαν, Epic and Ionic for ἐκονάβησαν, 3 plur. 1 aor. indic. act. of κοναβέω, "to resound," "to ring;" fut. κοναβήσω: 1 aor. ἐκονάβησα.—From κόναβος, "a resounding," "ringing," and this, according to Buttmann, from κόμπος, "a noise," "din," &c.

Ἀϋσάντων, gen. plur. masc. 1 aor. part. act. of αὔω, "to shout;" fut. αὔσω: 1 aor. ἤϋσα (for, in the present and imperfect, av- is a diphthong; but in the future αῦ, and in aor. two syllables).—The root in Sanscrit is *wa*, "to blow," &c.

LINE 336. Γερήνιος, ὁ, "the Gerenian," an Homeric epithet of Nestor. (Consult note.)

Ἰππότα, Epic and Æolic nominative (gen. ἱππότας) for ἱππότης, ον, ὁ, "ruler of steeds;" more literally, "a horseman," "a driver of steeds," &c.—From ἵππος.

LINE 337. Ἀγοράσθε, Epic lengthened form for ἀγορᾷσθε, 2 plur. pres. indic. of the middle deponent ἀγοράομαι, "to harangue;" more literally, "to meet in assembly," "to sit in debate," &c.; fut. ἀγοράσομαι: Epic and Ionic ἀγορήσομαι, &c.—From ἀγορά, "an assembly," Epic and Ionic ἀγορή.

LINE 338. Νηπιάχοις, dat. plur. masc. of νηπίαχος, ον, "infant," "young." Poetic form for νήπιος, "infant," the -αχος being a mere termination. Consult line 38.

Μέλει, 3 sing. pres. indic. act. (impersonal form) of μέλω, "to be a care to," "to be an object of concern to;" fut. μελήσω.—Akin to μέλλω. Consult book i., line 564.

Πολεμήϊα, Epic and Ionic for a supposed form πολέμεια, nom. plur. neut. of πολεμήϊος, ον "warlike," "appertaining to war," Epic and Ionic for a supposed form πολέμειος.—From πόλεμος.—The common form is πολέμιος.

LINE 339. Πῇ, interrogative adverb, "whither," equivalent here to ποῖ, and the dative, in fact, of an obsolete form πός, of which πῶς is the adverb.

Συνθεσῖαι, nom. plur. of συνθεσία, ας, ἡ, "an agreement."—From συντίθημι.

Ὁρκια, nom. plur. of ὄρκιον, ον, τό, "a sworn pledge." (Consult note.)—From ὄρκος, "an oath."

Book 2. Line 340-346.

LINE 340. Γενούτο, Epic and Ionic for γένουτο, 3 plur. 2 aor. opt of γίγνομαι.

Μήδεα, nom. plur. of μῆδος, εος, τό, "a plan," "a resolve," "any thing planned and done cunningly or skillfully." Hardly found save in the plural μῆδεα.—Akin to μῆτις.

LINE 341. Σπονδαί, nom. plur. of σπονδή, ῆς, ἡ, "a libation," "a drink-offering," the Latin *libatio*.—From the same root come the Latin *spondeo*, *sponsus*, *sponsio*, originally used of solemn covenants.

Ἀκρητοί, Epic and Ionic for ἄκρᾱτοι, nom. plur. fem. of ἄκρητος, ον, Epic and Ionic for ἄκρᾱτος, ον, "pure," "unmixed." (Consult note.)—From ἀ, *priv.*, and κεράννυμι, "to mix."

Ἥις, i. e., ἧς, Epic and Ionic for αἷς, dat. plur. fem. of ὅς, ἧ, ὅ, "who which, what."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 2 pluperf. of πείθω, "to persuade," &c., for ἐπεποίθειμεν. The 2 perf. πέποιθα has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. ἐπεποίθειν, "I confided in," "I relied on."

LINE 342. Ἐριδαίνομεν, 1 plur. pres. indic. act. of ἐριδάνω, "to contend," "to wrangle," &c. Consult book i., line 574.

Μῆχος, εος, τό, "a remedy," "an expedient." An old poetic root of μηχανή.—Akin, in all likelihood, to μῆδος, μῆδομαι, μῆτις.

LINE 343. Εὐρέμεναι, Epic, Doric, and Æolic for εὐρεῖν, 2 aor. infin. act. of εὐρίσκω, "to devise;" fut. εὐρήσω, &c.

Δυνάμεσθα, Epic for δυνάμεθα, 1 plur. pres. indic. of δύναμαι, "to be able."

LINE 344. Ἀστεμφέα, Epic and Ionic for ἀστεμφῇ, accus. sing. fem. of ἀστεμφής, ἑς, "unshaken," "firm."—From ἀ, *priv.*, and στέμβω, "to shake by stamping." Compare the Sanscrit *stabh*, "niti;" *stambha*, "columna;" and the English *stamp*, *step*.

LINE 345. Ἀρχεγε, 2 sing. pres. imper. act. of ἀρχεύω, "to rule over," "to command," "to lead." Poetic form for ἄρχω.

Τουίνας, accus. plur. of ὑσμίνη, ῆς, ἡ, "a conflict," "a fight." In this same book of the Iliad (v. 863), and also in viii., 56, we have a metaplastic Epic dative ὑσμίνι, as if from ὑσμίν or ὑσμίς.—Pott compares the Sanscrit *judh*, "to fight," and *judh-ma*, "a battle." (*Etym. Forsch.*, i., p. 252.)

LINE 346. Ἐα, 2 sing. pres. imper. of εἶω, "to suffer," "to let," "to permit." fut. εἶσω: 1 aor. εἶσα, &c.

Φθινύθειν, pres. inf. act. of φθινύθω, "to perish," "to waste away," &c. Poetic form for φθίνω, the more usual present for φθίω, "to perish," &c.; fut φθίσω.

Book 2. Line 346-356.

τοί, Epic and Ionic for οί, "who."

LINE 347. Νόσφιν. Consult book i., line 349.

Ἀνυσίς, εως, ἥ, "an accomplishment."—From ἀνύω, "to accomplish."

LINE 348. Ἀργοςδε, adverb, "to Argos." Consult note on book i., line 30.

LINE 349. Γνώμεναι, Epic, Doric, and Æolic for γνῶναι, 2 aor. inf. of γιγνώσκω, "to know;" fut. γνώσομαι, &c. Consult book i., line 199.

ὑπόσχεσις, εως, ἥ, "a promise."—From ὑπισχνέομαι, "to promise"

LINE 350. Κατανεῦσαι. Consult book i., line 514.

LINE 351. Ἥματι. Consult book i., line 592.

Ὠκυπόροισιν. Consult book i., line 421.

LINE 352. Φόνον, accus. sing. οὐ φόνοϛ, ου, ό, "slaughter," "carnage," analogous to the Latin *cædes*.—From the radical φένω, "to slay."

Κῆρα, accus. sing. of Κήρ, κηρός, ἥ, "Fate," "death." (Consult note, and compare book i., line 228.)

LINE 353. Ἀστράπτων, nom. sing. masc. pres. part. of ἀστράπτω, "to flash forth lightning," "to lighten;" fut. ἀστράψω.—From ἀστραπή, "a flash of lightning"

Ἐπιδέξια, accus. plur. neut. of ἐπιδέξιϛ, ου, "to the right," taken adverbially.—From ἐπί and δεξιός.—In Homer the term always carries with it the meaning of motion toward, namely, "from left to right," "toward the right," &c. But with the post-Homeric writers the signification of motion toward died away, and the word became equivalent, in general, to δεξιός, "on the right;" as, τὰπιδέξια (Arist., *Av.*, 1493), "the right side." (Compare, however, Arist., *Pac.*, 957.)

Ἐναίσιμα, accus. plur. neut. of ἐναίσιμος, ου, "auspicious," "favorable." Literally, "sent by destiny," "fated," but especially in a good signification.—From ἐν and αἶσα, "fate," "destiny."

LINE 354. Ἐπειγέσθω, 3 sing. pres. imper. middle of ἐπείγω, "to urge or drive on another;" fut. ἐπέιξω: in the middle, ἐπείγομαι, "to hasten," "to make haste," i. e., "to urge one's self on."

LINE 356. Τίσασθαι, 1 aor. infin. mid. of τίνω, "to pay a price," by way of a return or recompense (whereas τίω is confined to the signification of paying honor); fut. τίσω: 1 aor. ἔτισα: perf. ἔτικα: in the middle, τίνομαι, "I make another pay the price or penalty of a thing," "I take vengeance," "I avenge;" fut. τίσομαι: 1 aor. ἔτισαμην.

Ὀρμήματα, accus. plur. of ὄρμημα, ατος, τό, "vexation," "any violent act or feeling," &c. (Consult note.)—From ὀρμῶ.

Book 2. Line 356-362.

Στοναχάς, accus. plur. of στοναχή, ἥς, ἡ, "a groan."—From στενάχω, "to groan."

LINE 357. Ἐκπάγλως, adverb. The special meaning, "terribly," "fearfully" (consult book i., line 268), frequently passes as in the present instance, into the general notion, "greatly," "exceedingly," "beyond measure." Among the post-Homeric writers it implies merely the notion of something astonishing, wonderful.

LINE 358. Ἀπτέσθω, 3 sing. pres. imper. middle of ἄπτω, "to connect," "fasten to," &c. : in the middle, ἄπτομαι, "to touch," "to lay hands upon."

Ἦς, gen. sing. fem. of ὅς, ἥ, ὅν, "his, her, its."

Ἐϋσέλμοιο. Consult line 170.

LINE 359. Πρόσθε, adverb, "before," "sooner than."

Πότμον, accus. sing. of πότμος, ου, ὁ, "fate," "destiny," especially, "an evil fate," "a mishap," in which sense Homer always employs it.—From a root ΠΕΤ-, analogous to the Sanscrit *pat*, "to fall," i. e., "to fall out," "to befall," and whence we have ἐπεσον, &c., πίτνω, πίπτω, &c.

Ἐπίσπῃ, 3 sing. 2 aor. subj. act. of ἐφέπω, "to go after," "to seek after," "to pursue." A frequent Homeric phrase is θάνατον καὶ πότμον ἐπισπεῖν, "to seek out death and fate," i. e., "to incur" them. 2 aor. ἐπεσπον.

LINE 360. Μῆδεο, Epic and Ionic for μῆδου, 2 sing. pres. imper. of μῆδομαι, "to deliberate" (consult note); fut. μήσομαι.—From μῆδος, "plan," "deliberation," &c.

LINE 361. Ἀπόβλητον, nom. sing. neut. of ἀπόβλητος, ου, "deserving of being rejected;" more literally, "to be thrown or cast away as worthless."—From ἀπό and βάλλω.

LINE 362. Κρῖνε, 2 sing. pres. imper. act. of κρίνω, "to separate," "to parcel off," "to tell off;" fut. κρῖνῶ : perf. κέκρικα. Compare the Sanscrit *krî*, "to separate," and the Latin *cerno*.

Φῆλα, accus. plur. of φῦλον, ου, τό, "a tribe." More generally, "a stock, race, kind." (Consult note.)

Φρήτρας, accus. plur. of φρήτρη, ης, ἡ, Epic and Ionic for φράτρας, ἡς, ἡ, "a family," "a kindred," "a body of persons of kindred race" (consult note), and forming a component part of a φῦλον, or tribe. This appears to have been its meaning in heroic times. In historical times it denoted a political division of people, which no doubt took its first rise from ties of blood and kinship. Every φυλή at Athens consisted of three φράτται or φρατρίαι, whose members were called

Book 2. Line 361-371.

φρατερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin *frater*, Sanscrit *bhratri*, English *brother*, the original sense of the word φρατρία will be “brotherhood.”

LINE 362. Φρήτρην, dat. sing., with the suffix -φιν, of φρήτρῃ, ης, ἡ. Consult page 283, *seqq.*, remarks on the suffix φι or φιν.

Ἀρήγη, 3 sing. pres. subj. act. of ἀρήγω, “to lend aid.” Consult book i., line 521.

LINE 364. Ἐρξης, 2 sing. 1 aor. subj. act. of ἔρδω, “to do.” Consult book i., line 315.

LINE 365. Γνώσῃ, 2 sing. fut. indic. mid. of γιγνώσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

LINE 366. Ἐῃσι, Epic and Ionic for ἦ (intermediate form ἔῃ), 3 sing. pres. subj. of εἶμι, “to be.”

Σφέας, Epic and Ionic for σφᾶς, accus. plur. of σφεῖς.

Μαχέονται, Epic and Ionic for μαχέσσονται, 3 plur. fut. indic. of μάχομαι, “to fight;” fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic μαχοῦμαι.

LINE 367. Γνώσεαι, Epic and Ionic for the common form γνώσῃ (Attic γνώσει), 2 sing. fut. indic. of γιγνώσκω.—Old form γνώσεσαι. Epic and Ionic γνώσεαι, common form γνώσῃ, Attic γνώσει.

Θεσπεσίῃ, dat. sing. fem. of θεσπέσιος, α, ον, and also ος, ον, “divine.” Consult note, and also book i., line 591.

Ἀλαπάξεις, 2 sing. fut. indic. act. of ἀλαπάζω, “to sack;” more literally, “to empty,” “drain,” especially of power and strength; fut. ἀλαπάξω: 1 aor. ἡλάπαξα.—From ἀ, euphonic, and λαπάζω, “to empty.”

LINE 368. Κακότητι, dat. sing. of κακότης, ητος, ἡ, “cowardice;” literally, “badness,” “unfitness for a thing;” hence of men, and especially warriors, “cowardice.”—From κακός.

Ἀφραδίῃ, Epic and Ionic for ἀφραδίᾳ, dat. sing. of ἀφραδίη, ης, ἡ, Epic and Ionic for ἀφραδία, ας, ἡ, “inexperience,” “want of proper deliberation,” “ignorance.” Epic word for the prose term ἀφροσύνη.—From ἀ, priv., and φράζουαι, “to reflect, consider,” &c.

LINE 370. Μάν, Epic and Doric for μῆν, an affirmative particle, “in truth,” “verily.” Not rare in the Iliad, but occurring in the Odyssey only once (xvii., 170). It is sometimes, as in the present instance, strengthened by the addition of ἦ.—It is probable that μάν, and μά the particle of swearing, are near of kin.

LINE 371. Αἶ, adverbial exclamation of strong desire, “would that!” “O that!” and answering to the Latin *utinam*. Home

Book 2. Line 371–381.

always joins αἰ γάρ, αἰ γὰρ δὴ; the Attics have εἰ γάρ οἱ ἢ γάρ: it is only in Æolic and Doric that αἰ stands by itself.

LINE 372 Συμβεράδμονες, nom. plur. of συμβεράδμων, ονος, ὁ, “a fellow-counselor.” Properly an adjective, “advising with one.”
—From συμβεράζουαι, “to counsel with one,” “to deliberate together.”

Εἰεν, contracted form for εἴησαν, 3 plur. pres. opt. of εἶμι. Very common afterward in Attic Greek.

LINE 373. Ἦμυσειε, 3 sing. Epic and Æolic 1 aor. opt. act. of ἡμύω, “to sink in ruins,” “to bow down,” &c. Consult note, and also line 148.

LINE 374. Ἠμετέρησιν, Epic and Ionic for ἡμετέραις, dat. plur. fem. of ἡμέτερος, &c.

Ἀλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of ἀλίσκουαι, “to be taken,” a defective passive, the active (ἀλίσκω) being supplied by αἶρέω: fut. (with passive signification) ἀλώσομαι: 2 aor. act. (with passive signification) in the form ἦλων, Attic usually ἐάλων: 2 aor. part. ἀλούς, (“taken”): perf. ἦλωκα, ἐάλωκα, also passive in meaning, “I have been taken,” &c.

Περθόμενη, nom. sing. fem. of pres. part. pass. of πέρθω, “to sack.” Consult book i., line 125.

LINE 376. Ἀπρήκτους, accus. plur. masc. of ἄπρηκτος, ον. Consult line 121.

Νείκεα, accus. plur. of νεῖκος, εος, τό, “a quarrel,” “a contention.”
LINE 377. Μαχεσσύμεθα, Epic and Ionic for ἐμαχεσάμεθα, 1 plur. 1 aor. indic. mid. of μάχομαι, “to contend;” fut. μαχέσομαι: 1 aor. ἐμαχεσύμην.—From μάχη.

Κούρης. Consult book i., line 98.

LINE 378. Ἀντιβίους. Consult book i., line 304.

Χαλεπαίνων, nom. sing. masc. pres. part. act. of χαλεπαίνω, “to become angry;” strictly, “to be hard, severe, grievous;” then used metaphorically of men, “to deal severely, harshly,” especially from anger, “to be harsh,” “to be ill-tempered,” “to become bitterly angry,” &c.—From χαλεπός, “harsh,” “severe,” &c.

LINE 380. Ἀνάβλησις, εως, ἡ, “a deferring,” “a putting off.”—From ἀναβάλλω, “to defer.”

Ἠβαιόν, accus. sing. neut. of ἡβαιός, ἡ, ὄν, Epic and Ionic for βαιός, “small,” “little,” &c., taken adverbially: hence οὐδ’ ἡβαιόν, “not even in a small degree,” i. e., not in the least.

LINE 381. Δεῖπνον, ον, τό, “a meal,” used by Homer, quite generally, sometimes as equivalent to the ἄριστον, or morning meal, which is the case here; sometimes for the δόρπον the afternoon or

Book 2. Line 381-387.

evening meal. Nitzsch regards it as *the principal meal*, whenever taken: in Attic certainly it means the chief meal, and answers to our *dinner*, or the Latin *coena*, begun toward evening, and often prolonged till night.

Ξυνάγωμεν, 1 plur. pres. subj. act. of ξυνάγω, “*to join* ;” fut. ξυνάξω, &c.

Ἄρηα, Epic and Ionic for Ἄρεα, accus. sing. of Ἄρης, εὖς, ο “*Mars*,” god of war; put here, figuratively, for the fight itself.

Θηξάσθω, 3 sing. 1 aor. imper. middle of θήγω, “*to sharpen* ;” fut. θήξω: 1 aor. ἐθηξα: in the middle, θήγομαι, “*to sharpen something belonging to one’s self* ;” fut. θήξομαι: 1 aor. ἐθηξάμην.—Compare the Sanscrit *tji*, “*to sharpen*,” which points to a connection with θιγείν, θιγγάνω, &c.

Ἀσπίδα, accus. sing. of ἀσπίς, ἰδος, ἥ, “*a shield*,” a round shield, in Homer large enough to cover the whole man, usually of bull’s hide, and overlaid with metal plates, with a boss (ὀμφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὀπλίται), as opposed to the Thracian πέλτη, and Persian γέρρον.

ὤκνυπόδεσιν, Epic and Ionic for ὠκνυπόδεσιν, dat. plur. οἱ ὠκνυποδῆς, ἐς, “*swift-footed*.” Poetic term for ὠκύπους, ποδος.

Ἀρματος, gen. sing. of ἄρμα, ατος, τό, “*a chariot*,” especially “*a war-chariot*,” with two wheels, in Homer used very often in the plural for the singular.

Μεδέσθω, 3 sing. pres. imper. of μέδομαι, “*to think of*,” “*to prepare for*.”—Observe that μέδομαι is an older form than μῆδομαι, the latter being merely an Ionic form for the former.

LINE 385. Πανημέριοι. Consult book i., line 472.

Στυγερός, dat. sing. masc. of στυγερός, ἄ, ὄν, “*hateful*.”—From στυγέω, “*to hate*.”

Κρινώμεθα, 1 plur. pres. subj. mid. of κρίνω, “*to separate* :” in the middle, κρίνομαι, “*to single out for one’s self*,” i. e., a combatant or opponent, and thus “*to contend*.”

Ἀρηῖ, dat. of Ἄρης. Consult line 381.

LINE 386. Πανσωλή, ῆς, ἥ, “*rest*,” “*a respite*.”—From παύω, “*to cause to cease*.”

Μετέσσειται, Epic and Ionic for μέτεσται, 3 sing. fut. of μέτεμι, “*to be between*,” “*to intervene*.”

LINE 387. Διακρινέει, Epic and Ionic for διακρινεῖ, 3 sing. fut.

Book 2. Line 387–395.

ind. act. of διακρίνω, “to part,” “to separate.” Old form διακρίνεσαι, Epic and Ionic διακρινέει, Attic διακρινεῖ

Μένος. Consult book i., line 103.

LINE 388. Ἰδρώσει, 3 sing. fut. indic. act. of ἰδρώω, “to sweat,” “to perspire;” fut. ἰδρώσω.—From ἰδρως, “sweat.”

Τεν, Epic, Ionic, and Doric for τινός.—Observe that τεῦ, on the other hand, is for the interrogative τίνος.

Τελαμών, ὦνος, ὅ, “a strap,” “a belt.” (Consult note.)—No doubt from τλῆναι, “to bear,” whence, also, the hero Telamon probably took his name.

LINE 389. Ἀμφιβρότης, gen. sing. fem. of ἀμφίβροτος, η, ον, “man-protecting,” “covering the whole man.” Consult remarks on the Grecian ἀσπίς, line 382.

Ἐγχεῖ, dat. sing. of ἔγχος, εος, τό, “a spear,” consisting of two parts, αἰχμή and δόρυ, head and shaft, *Il.*, vi., 319, where its length is eleven cubits: the shaft was usually ashen. The ἔγχος served for both throwing and thrusting, but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honorable weapon.

Καμεῖται, 3 sing. fut. indic. of κάμνω, “to toil,” “to labor,” “to be fatigued;” fut. καμοῦμαι: perf. κέκμηκα.

LINE 390. Εὐξοον, accus. sing. neut. of εὐξοος, ον, “well-polished,” “bright.”—From εὖ and ξέω.

Τιταίνων, nom. sing. masc. pres. part. act. of τιταίνω, “to draw;” fut. τιτανῶ: 1 aor. ἐτίτηνα. An Epic verb synonymous with τείνω, τανύω, and signifying, literally, “to stretch.”

LINE 392. Μιμνάζειν, pres. infin. act. of μιμνάζω, “to linger,” “to stay,” “to remain,” “to loiter.” Poetic form for μίμνω.

Κορωνίσιν. Compare line 297.

LINE 393. Ἀρκιον, nom. sing. neut. of ἄρκιος, α, ον, and ος, ον, “on which one may rely,” “safe,” “sure.” (Consult note.)—From ἀρκέω, “to be of use,” “to suffice,” &c.

Ἔσσειται, Epic and Doric 3 sing. fut. indic. of εἰμί, from a Doric form ἐσσοῦμαι, for the common ἔσμαι.

Φυγέειν, Epic and Ionic for φυγεῖν, 2 aor. infin. act. of φεύγω, “to escape;” fut. φεύξομαι: perf. πέφευγα: 2 aor. εφθυγον.

LINE 394. Ἰαχον. Consult line 333.

LINE 395. Ἀκτῇ, dat. sing. of ἀκτή, ῆς, ἡ, “the shore,” “the beach,” “the strand;” strictly, the place where the waves break, and thus opposed to λιμήν. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἄγνυμι, “to break.”

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Ὑψηλῇ, dat. sing. fem. of ὑψηλός, ἡ, ὅν, "*lofty,*" "*high-towering.*"
—From ὑψι, "*on high;*" whence, also, ὕψος, "*height.*"

Νότος, ον, ὅ, "*the south wind.*" Consult line 145.

Προβλήτι, dat. sing. of προβλής, ἦτος, ὅ, ἡ (without neuter),
LINE 396. "*projecting,*" "*jutting;*" strictly, "*thrown before or forward.*"—From πρό and βάλλω.

Σκοπέλω, dat. sing. of σκόπελος, ον, ὅ, "*a rock,*" "*a lofty rock;*" strictly, like σκοπιά, "*a look-out place.*" Compare the Latin *scopula*.—From σκοπέω, "*to take a survey,*" &c.

Παντοίων, gen. plur. masc. of παντοῖος, α, ον, "*of all kinds,*" "*of all sorts.*"—From πᾶς.

Ἀνστάντες, nom. plur. masc. of the Epic shortened form
LINE 398. (for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "*to place up,*" &c.; fut. ἀναστήσω: 2 aor. ἀνέστην, "*I arose,*" "*I stood up.*"

Ὅρεοντο, Epic and Ionic for ὠροῦντο, 3 plur. imperf. indic. mid. of ὀρέομαι, "*to make a rush.*"—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι οἱ κεδάω, "*to disperse,*" "*to scatter;*" fut. κεδάσω. A poetic form for σκεδάννυμι.

Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor. indic. act. of καπνίζω, "*to make a smoke,*" "*to raise a smoke;*" fut. καπνίσω.—From καπνός, "*smoke.*"

Ἐλοντο, Epic and Ionic for εἶλοντο, 3 plur. 2 aor. indic. mid. of αἰρέω, "*to take;*" 2 aor. mid. εἰλόμην.

Ἐρεξε, 3 sing. imperf. indic. act. of ῥέζω, a transposed
LINE 400. form for ἔρδω, "*to sacrifice.*" Consult book i., lines 444 and 315.

Αἰιγενετῶν, Epic for ἀιγενετῶν, gen. plur. of ἀιγενετής, ἐς, "*everlasting,*" "*immortal.*"—From αἰεί, Epic and Ionic for ἀεί, "*ever,*" and the radical γένω.

LINE 401. Εὐχόμενος. Consult book i., line 43.

Μῶλον, accus. sing. of μῶλος, ον, ὅ, "*toil.*"—Referred by Pott to the same root as μῶλν: perhaps, also, akin to μολεῖν, and the Latin *moles*, *molior*; and so, again, to μόγος, μόχθος.

Ἀρηος, Epic and Ionic for Ἀρεος, gen. sing. of Ἀρης. Consult line 381.

Ἰέρευσεν, 3 sing. 1 aor. indic. act. of ἱερεύω, "*to offer up,*" "*to sacrifice;*" fut. ἱερεύσω: . aor. ἴερενσα, Epic and Ionic ἴερενσα—From ἱερός, "*sacred.*"

Πίονα, accus. sing. masc. οἱ πίον, ονος, ὃ, ἡ, "*fat*" "*sleek.*" Compare book i., line 40.

Book 2. Line 403-412.

Πενταίημεν, accus. sing. masc. of πενταέτηρος, *ον*, "five years old." Poetic form for πενταετής, *ες*.—From πέντε and ἔτος, "a year."

Κικλήσκων, Epic and Ionic for ἐκίκλησκων, 3 sing. imperf. indic. act. of κικλήσκω, "to invite," Ionic form for καλέω, used only in the present and imperfect.

Ἀριστῆας, accus. plur. of ἀριστεύς, *έως, ό*, Epic and Ionic ῆος, and hence ἀριστῆας, for ἀριστεάς. Consult book i., line 227.

Παναχαιῶν, gen. plur. of Παναχαιοί, *οί*, "all the Greeks." Literally, "all the Achaeians." (Consult note.)

Ἰδομενῆα, Epic and Ionic for Ἰδομενέα, accus. sing. of Ἰδομενεύς, *έως, ό*, Epic and Ionic ῆος, "Idomeneus." Consult book i., line 145.

Αἴαντε, accus. dual of Αἴας, *αντος, ό*, "Ajax." Consult book i., line 138, and note on this line.

Τυδέος, gen. sing. of Τυδεύς, *έως, ό*, Epic for Τυδεύς, *έως*, "Tydeus," father of Diomedes. He was the son of Æneus, king of Calydon in Ætolia, and, having slain his uncle Alcathous, fled to Adrastus at Argos. Here he received in marriage Deiphyle, one of the daughters of the Argive monarch. He went with Polynices to the Theban war, and was slain by Melanippus.

Ἐκτον, accus. sing. masc. of ἑκτος, *η, ον*, *sixth*.—From *ἕξ*, "six."

Ὀδυσῆα, κ. τ. λ. Consult line 169.

Αὐτόματος, *η, ον*, and Attic *ος, ον*, "acting of one's own will," "of one's own accord," "unbidden," "uncalled."—From αὐτός, and the radical μάω (μέμαα), "to strive after," "to attempt," "to desire," &c.

Βοήν, accus. sing. of βοή, *ῆς, ή*, "a cry," whether of joy or grief "shout," "cry for succor." In Homer, however, it is usually "the battle-cry," "the alarm," and even the battle itself. (Consult note.)

Ἦιδες, i.e., ἦδες, 3 sing. uncontracted form of the pluperfect for ἦδη. Consult book i., line 70.

Ἐπονεῖτο, 3 sing. imperf. indic. of the middle deponent *πονέομαι*, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek, the form *πονέω* takes its place.

Περιστήσαντο, 3 plur. 1 aor. indic. mid. of *περίστημι*, "to place around:" in the middle, "to place one's self around," &c. Observe that *περιστήσαντο* is Epic and Ionic for *περιεστήσαντο*.

Οὐλοχύτας. Consult book i., line 449.

Ἀέλοντο. Consult book i., line 449.

Κύδιστε, voc. sing. masc. of κύδιτος, *η, ον*, "most glo-

Book 2. Line 412-417

“*vous*” Super ative of *κυδρός*, *ύ*, *όν* (formed, however, in reality from *κῦδος*: as, *αἰσχιστας*, from *αἰσχος*). Compare book i., line 122.

Κελαινεφές, voc. sing. masc. of *κελαινεφής*, *ές*, “dark cloud-enveloped.” Consult book i., line 397.

Αἰθέρι, dat. sing. of *αἰθήρ*, *έρος*, *ό*, “ether,” “the upper regions of air,” “the pure sky,” as opposed to *αἴηρ*, the lower atmosphere. Hence “heaven,” as the abode of the gods.—From *αἶθω*, “to light up,” “to kindle.”

Ναῖων, nom. sing. masc. pres. part. of *ναίω*, “to inhabit.” Consult line 130.

LINE 413. *Δύναι*, 2 aor. infin. act. of *δύω*, “to enter,” i. e., in the present case, the ocean, “to go down,” as said of the sun; fut. *δύσω*: 1 aor. *έδυνσα*: 2 aor. *έδυν*.

Κνέφας. Consult book i., line 475.

LINE 414. *Πρηνές*, accus. sing. neut. of *πρηνής*, *ές*, “headlong,” “prone.” Observe that *πρηνής* is Epic and Ionic for the Doric and Attic *πρᾶνής*, with which compare the Latin *pronus*.

Βαλέειν, Epic and Ionic for *βαλεῖν*, 2 aor. infin. act. of *βάλλω*, “to hurl.”

Μέλαθρον, accus. sing. of *μέλαθρον*, *ον*, τό, “a palace,” “a hall,” &c. Properly, “the ceiling of a room,” especially the large cross-beam which bears it. Then, generally, “a roof,” “a house,” “a mansion,” &c.—Derived by some from *μελαίνω*, “to blacken,” as referring to the blackening effects of the smoke in passing through the *καπνοδόχη*, or hole in the ceiling for that purpose. Compare the Latin *atrium*, similarly derived from *ater*.

LINE 415. *Αἰθαλόεν*, accus. sing. neut. of *αἰθαλόεις*, *όεσσα*, *όεν*, “blazing,” “wrapped in flames.”—From *αἶθαλος*, and this from *αἶθω*.

Πρῆσαι, 1 aor. infin. act. of *πίμπρημι*, “to burn;” fut. *πρήσω*: 1 aor. *έπρησα*, as if from *πρήθω*.—Lengthened from the root ΠΡΗ-, which root appears in the German *brennen* and English *burn*.

Δηῖοιο, Epic for *δηίου*, gen. sing. of *δήϊος*, *η*, *ον*, Epic and Ionic for *δαῖος*, “hostile.”

Θύρετρα, accus. plur. of *θύρετρον*, *ον*, τό, “a gate,” “a door.”—From *θύρα*.

LINE 416. *Εκτόρεοι*, accus. sing. masc. of *Εκτόρεος*, *α*, *ον*, “of Hector.”—From *Εκτωρ*.

Δαῖξαι, 1 aor. infin. act. of *δαῖζω*, “to sever;” fut. *δαίξω*: 1 aor. *έδαίξα*. From *δαίω*, “to divide.”

LINE 417. *Ῥωγαλέον*, accus. sing. masc. of *ρωγαλέος*, *α*, *ον*, “rent,”

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"*to*ν," "*broken*." —From ῥῶξ, ῥωγός, ῥή, "*a rent*," "*a cleft*:" akin to ῥήγνυμι, ῥήζω.

Πολέες, Epic and Ionic for πολλοί, and so πολέων, πολέεσσι, πολέας for πολλῶν, πολλοῖς, πολλοῦς.

Πρηνέες, Epic and Ionic for πρηνεῖς, and this for the Doric LINE 418. and Attic πρᾶνεῖς. Consult line 414.

Κονίησιν, Epic and Ionic for κονίαις, dat. plur. of κονίη, ης, ῥή, Epic and Ionic for κονία, ας, ῥή, "*dust*." Consult line 150.

Ὀδᾶς, adverb, "*with the teeth*," "*by biting with the teeth*."—From δᾶς, "*with the teeth*," akin to δάκνω. Compare the Latin *mordicus*.

Λαζοίατο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "*to seize*;" poetic deponent for λαμβάνω.—Observe that the future λάζομαι (*Herod.*, vii., 144), "*to receive*," does not belong to this verb, but to λαγχάνω.—From ΛΑΒ—, λαμβάνω. Compare νίζω νίπτω, δίζημι, διφάω.

Ἐπεκραιίνω, 3 sing. imperf. indic. act. of ἐπικραιαίνω, LINE 419. Epic lengthened form of ἐπικραίνω, "*to accomplish*," "*to fulfill*;" fut. ἐπικραιανῶ, for ἐπικρανῶ, &c.—From ἐπί and κραίνω "*to accomplish*," &c.

Δέκτο, Epic and Ionic for ἔδεκτο, 3 sing. syncopated 2 aor LINE 420. of δέχομαι, "*to receive*;" fut. δέξομαι: perf. δέδεγμαι: 2 aor. ἐδέγμην, ἔδεξο, ἔδεκτο, &c.

Ἀμέγαρτον, accus. sing. masc. of ἀμεγαρτος, ον, "*severe*," "*unhappy*," "*wretched*." Strictly, "*unenvied*," "*unenviable*." The meaning "*abundant*," "*large*," &c., which some interpreters assign to this word, is refuted by Buttmann, *Lexil.*, s. v.

Ὀφελλεν, Epic and Ionic for ὤφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "*to increase*;" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic word.

Λεγώμεθα, 1 plur. pres. subj. middle of λέγω. (Consult LINE 435. note.)

Ἀμβαλλώμεθα, Epic and Ionic for ἀναβαλλώμεθα, 1 plur. LINE 436. pres. subj. mid. of ἀναβάλλω, "*to put off*," "*to delay*."—From ἀνά and βάλλω.

Ἐγγναλίζει, 3 sing. pres. indic. act. of ἐγγναλίζω, "*to put into one's hands*," "*to bestow*;" fut. ἐγγναλίξω. Consult book i., line 353.

Ἀγειρόντων, for ἀγειρέτωσαν, 3 plur. pres. imper. act. of LINE 438. ἀγείρω, "*to gather together*," "*to assemble*."—This abbreviation of -έτωσαν into -όντων occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τω for των, answering to the Latin termination of

Book 2. Line 438-450.

the 3 pers. plural of the imperative; as, ποιούντω (*faciunto*)· λεγόντω (*legunto*), &c.

LINE 439. Ἀθρόοι, nom. plur. masc. of ἀθρόος, *a, ov*, very rarely *ος*, *ον*, “*assembled*,” “*gathered in crowds, heaps, masses*,” “*crowded together*.” Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἀ, copulative, and θρόος, “*a noise as of many voices*.”

LINE 440. Ἴομεν, Epic and Ionic for ἴωμεν, the mood-vowel being shortened, 1 plur. pres. subj. of εἶμι, “*to go*.”

Ἐγείρομεν, Epic and Ionic for ἐγείρωμεν, 1 plur. pres. subj. act. of ἐγείρω, “*to arouse*,” “*to excite*,” the mood-vowel being shortened

LINE 441. Ἀπίθησεν. Consult book i., line 220.

LINE 442. Αὐτίκα κηρύκεσσι, κ. τ. λ. Consult line 50, *seqq.*

LINE 446. Θύνων, Epic and Ionic for ἔθννων, 3 plur. imperf. indic. act. of θύνω, “*to move rapidly to and fro*,” “*to rush fast and furious*,” “*to dart to and fro*.”

LINE 447. Αἰγίδα, accus. sing. of Αἰγίς, ἴδος, ἡ, “*the Ægis*.” (Consult note.)—From αἶξ, αἰγός, ὁ, ἡ, “*a goat*,” *i. e.*, according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

Ἐρίτιμον, accus. sing. fem. of ἐρίτιμος, *ον*, “*highly prized*,” “*precious*.”—From ἐρι, inseparable prefix, “*very*,” “*abundantly*,” and τιμή, “*value*.”

Ἀγήραον, accus. sing. fem. of ἀγήραος, *ον*, “*uninfluenced by age*,” “*never growing old*,” more freely, “*undying*,” “*undecaying*.”—From ἀ, *priv.*, and γῆρας, “*age*.”

LINE 448. Θύσανοι, nom. plur. of θύσανος, *ον, ὁ*, “*a tassel*.”—From θύω, from their constant motion.

Ἡερέθονται, 3 plur. pres. indic. (with aoristic force) of ἡερέθμαι, “*to hang waving in air*,” “*to wave in air*.” This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of ἀείρομαι.

LINE 449. Ἐϋπλεκέες, nom. plur. masc. of εὐπλεκής, *ές*, “*well-twisted*,” and Epic and Ionic for εὐπλεκεῖς, from εὐπλεκής, *ές*—From εὖ and πλέκω.

Ἐκατόμβιος, nom. sing. masc. of ἐκατόμβιος, *ον*, “*of the value of a hundred oxen*,” “*worth a hundred oxen*.”—From ἐκατόν and βούς.

LINE 450. Παιφάσσουσα, nom. sing. fem. pres. part. act. of παιφάσσω, “*to look fiercely around*,” “*to look wildly*,” “*to stare wildly*,”

Book 2. Line 450-458.

about." Among later writers, in general, "*to run wildly about,*" "*to rush.*"—A reduplicated form from ΦΑ-, φαίνω.

Δέσσοντο, 3 sing. syncopated 2 aor. mid. of διασεύομαι, "*to move rapidly through,*" "*to rush through;*" 2 aor. mid. διεσσύμην &c.—From διά and σεύω, "*to put into quick motion,*" "*to drive:*" in the middle, "*to put one's self into quick motion,*" "*to rush,*" &c.

LINE 451. Ὀτρύνουσα, nom. sing. fem. pres. part. act. of ὀτρύνω, "*to urge,*" "*to rouse,*" "*to stir up,*" &c.; fut. ὀτρυνῶ: 1 aor.

ὄτρυνε.—Poetical verb.

Σθένος, accus. sing. of σθένος, εος, τό, "*strength,*" "*might.*" Chiefly poetical.

ᾠρσεν. Consult book i., line 10.

LINE 452. ἄλληκτον, accus. sing. neut. of ἄλληκτος, ον, poetic for ἄληκτος, ον, "*unceasing,*" "*incessant.*" The form ἄλληκτον is here used adverbially, "*unceasingly,*" "*without ceasing.*"—From ἄ, priv., and λήγω, "*to cease.*"

LINE 453. Ἄφαρ. Consult book i., line 349.

LINE 454. Γλαφυρῆσι, Epic and Ionic for γλαφυραῖς, from γλεφυρος ἄ, ὄν, "*hollow.*" Consult line 88.

LINE 455. Ἀδδηλον, nom. sing. neut. of ἀδδηλος, ον, "*invisible,*" and then "*destructive.*" (Consult note.)—From ἄ, priv., and ἰδεῖν.

Ἐπιφλέγει, 3 sing. pres. indic. act. of ἐπιφλέγω, "*to consume;*" fut. ἐπιφλέξω.—From ἐπί and φλέγω, "*to burn up.*"

Ἄσπετον, accus. sing. fem. of ἄσπετος, ον, "*immense.*" Literally, "*unspeakable,*" "*unutterable;*" hence, in Homer and Hesiod, mostly in the sense of "*unspeakably great,*" "*immense,*" "*vast.*"—From ἄ, priv., and εἶπεῖν.

LINE 456. Οὔρεος, Epic and Ionic for ὄρεος, from οὔρος, εος, τό, for ὄρος, εος, τό, "*a mountain.*"—Perhaps from the same root as ὄρνυμι, and so, strictly, "*any thing rising.*"

Κορυφῆς, Epic and Ionic for κορυφαῖς, dat. plur. of κορυφή, ῆς, ἡ. "*a summit,*" "*a top.*"

Ἐκαθεν, adverb, "*from afar.*"—From ἐκάς, "*afar.*"

Ἀύγῃ, ῆς, ἡ, "*light,*" "*glare,*" &c.—Perhaps from the same root as the Latin *oc-ulus*, German *aug-e*, Sanscrit *ikc*, "*to see.*"

LINE 457. Θεσπεσίοιο. Consult book i., line 591.

LINE 458. Ἀγλή, ῆς, ἡ, "*a brilliance,*" "*a glittering.*"—Akin to λάω, ἀγλαός: γλαύσσω, γλανκός: γλήνη: λεύσσω, λευκός.

Παμφανόωσα, Epic lengthened form for παμφανῶσα, as if from παμφανάω, of which, however, no other forms but παμφανῶν and

Book 2. Line 458-462.

παμφανόωσα occur, "all-resplendent," "all-beaming."—From παμφαίνω, "to shine brightly;" and observe that παμφαίνω itself is not derived from πᾶν and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like παιπάλλω from πάλλω: παφλάζω from φλάζω: παιφάσσω from φάω, &c.

Ίκεν. Consult book i., line 317.

LINE 459. Πετεηνῶν, gen. plur. of πετεηνός, ἡ, ὄν, Epic lengthened form for πετηνός, "able to fly," hence "winged," "flying," a frequent epithet, in Homer, of birds in general.—From πέτομαι, "to fly."

LINE 460. Χηνῶν, gen. plur. of χήν, χηνός, ὁ, ἡ, "a gander," "a goose," so named from its wide bill.—Probably from ΧΑ-, χαίνω, "to gape." With the Doric χάν compare the Sanscrit *hansa*, German *gans*, English *gander*, Latin *anser*, &c. The *n* is dropped in the Persian *kay* and Scandinavian *gaas*, as well as English *goose*.

Γερύνων, gen. plur. of γέρανος, ον, ἡ, later also ὁ, "a crane."

Κύκνων, gen. plur. of κύκνος, ον, ὁ, "a swan."

Δουλιχοδείρων, gen. plur. of δουλιχόδειρος, ον, Epic and Ionic for δολιχόδειρος, ον, "long-necked."—From δολιχός, "long," and δειρή, "the neck."

LINE 461. Ἀσίῳ, dat. sing. of Ἀσιος, α, ον, "Asian." (Consult note.)

Λειμῶνι, dat. sing. of λειμών, ὦνος, ὁ, "a mead," "any moist or grassy place."—Probably from λείβω, "to pour forth," "to flow," as σεμνός from σέβω.

Καῦστρίον, gen. sing. of Καῦστριος, ον, ὁ, Epic for Κάυστρος, ον, ὁ, "the Caÿster," a river of Ionia, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow (Consult note.)

Ῥέεθρα, accus. plur. of ῥέεθρον, ον, τό, Epic and Ionic for ρεῖθρον. ον, τό, "a stream," "a river;" in the plural, "waters."—From ῥέω "to flow."

LINE 462. Ποτῶνται, 3 plur. pres. indic. of ποτάομαι, Epic and Attic form for πέτομαι, "to fly," "to be on the wing;" fut. ποτήσομαι: perf. πεπότημαι.—In Epic we also find ἰστέομαι.

Αγαλλόμενα, nom. plur. neut. pres. part. mid. of ἀγάλλω, "to make glorious," "to glorify," "to honor;" 1st aor. ἡγάλα. In the middle, ἀγάλλομαι, "to pride one's self in," "to exult," "to rejoice." The middle is not found beyond the present and imperfect; and the active is not earlier than the age of Pindar.—Commonly, but errone-

Bock 2. Line 462-471.

ously, derived from ἄγαν and ἄλλουαι.—Akin, according to Doederlein, to γελᾶω.

Κλαγγηδόν, adverb, “with a loud noise,” “with a clang or
LINE 463. *clamor*.”—From κλαγγή, “a clang,” “a clamor,” &c., and this akin to κλάζω, fut. κλάγξω.

Σμαοαγεῖ. Compare line 210.

Πεδίον, accus. sing. of πεδίον, ου, τό, “a plain,” “flat,
LINE 465. *open country*,” &c.

Προχέοντο, Epic and Ionic for προεχούντο, 3 plur. imperf. indic. mid. of προχέω, “to pour forth;” fut. προχεύσω.—From πρό and χέω.

Σκαυάνδριον, accus. sing. neut. of Σκαμάνδριος, η, ου, “Scamandrian,” “lying along the Scamander,” “watered by the Scamander.”—From Σκάμανδρος, “the Scamander,” a river of Troas. (Consult note.)

Χθών. Consult book i., line 88.

Κονάβιζε, Epic and Ionic for ἐκονάβιζε, 3 sing. imperf. in
LINE 466. dic. act. of κοναβίζω, “to resound;” fut. κοναβίσω. Poetic form for κοναβέω, and this from κόναβος, “a resounding,” “ringing,” &c. Consult line 334.

LINE 467. Ἔσταν. Consult book i., line 535.

Ἀνθεμόεντι, dat. sing. masc. of ἀνθεμόεις, έεσσα, έεν, “flowery,” “blooming.”—From ἀνθεμον, “a flower,” and this from ἀνθέω.

Μυιάων, Epic and Ionic for μυιῶν, gen. plur. of μυῖα, ας, ή,
LINE 469. “a fly.”—Compare the Latin *musca*, Sanscrit *makeika*, German *mücke*, English *midge*.

Ἀδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ή, όν, “thickly swarming,” “crowded,” “thronged.” Radical signification, “close,” “thick.” (Buttmann, *Lexil.*, s. v.)—From ἄδην, “to one’s fill,” “enough.”

Σταθμόν, accus. sing. of σταθμός, οὔ, ό, “a pen,” “a fold,”
LINE 470. “a standing place;” as shelter for men and animals, &c.—From ἵσθημι.

Ποιμνήιον, Epic and Ionic for a supposed form ποιμνεῖον, accus. sing. masc. of ποιμνήιος, η, ου, “of or belonging to a shepherd,” &c. for ποιμνεῖος, α, ου.—From ποίμνη, “a herd of cattle,” “a flock of sheep.”

Ἠλάσκουσιν, 3 plur. pres. indic. act. of ἡλάσκω, Epic form of ἀλάομαι, “to wander,” “to stray.”

Εἰαρινῇ, Epic for ἐαρινῇ, from εἰαρινός, ή, όν, Epic and
LINE 471. Ionic for ἐαρινός, ή, όν, rarely ός, όν, “of spring,” “vernal.”—From εἶαρ, Epic for ἐαρ, “the spring.”

Book 2. Line 471-479.

Γάλας, εος, τό, "*milk*." Poetic form for γάλα, "*milk*."

Ἄγγεα, accus. plur. of ἄγγος, εος, τό, "*a vessel*," "*a pail*."

Δεύει, 3 sing. pres. indic. act. of δέω, "*to fill*" with liquid; fut. δέυσω. Homer uses only the present and imperfect act. and pass.—Akin to δαινώ, with which compare δέφω, and the English "*dew*," "*bedew*."

LINE 473. Ἰσταντο, 3 plur. imperf. indic. mid. of ἵστημι, "*to place*:" middle, "*to place one's self*," "*to stand*."

Διαβράϊσαι, 1 aor. infin. act. of διαβράίω, "*to break through*." (Consult note.)—From διά and βράίω, "*to break*," "*to smash*," "*to shiver*," which is probably akin to δῆγνυμι.

Μεμαῶτες, nom. plur. masc. perf. part. of μάω. Consult book 1, line 590.

LINE 474. Αἰπόλια, accus. plur. of αἰπόλιον, ου, τό, "*a flock of goats*." — From αἰπόλος, "*a goatherd*," and this from αἶξ, "*a goat*," and πολέω, "*to go round about*," "*to tend*."

Πλατέα, accus. plur. neut. of πλατύς, εἶα, ύ, "*broad*," "*wide spread*."—Compare German *platt*, English *flat*, whence *plate*, &c.

Αἰγῶν. Consult book i., line 41.

Αἰπόλοι, nom. plur. of αἰπόλος, ου, ό, "*a goatherd*." Observe that αἰπόλος is for αἰγοπόλος, from αἶξ, "*a goat*," and πολέω, "*to go round about*," "*to tend*."

LINE 475. Πεία, Epic for ρέα, adverb assigned to ράδιος, "*easily*."

Διακρίνωσιν, 3 plur. pres. subj. of διακρίνω, "*to separate*."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.

Νομῷ, dat. sing. of νομός, ου, ό, "*a pasture*."—From νέμω, "*to pasture*."

Μιγέωσιν, Epic and Ionic for μίγωσιν, 3 plur. 2 aor. subj. pass. of μίσγω, "*to mingle*." Homer and Herodotus, for the present μίγνυμι, μίγνυμαι, always use μίσγω, μίσγομαι, which also occur in Attic: fut. μίξω: fut. mid. μίξομαι: 2 aor. pass. ἐμίγην.

LINE 476. Διεκόσμεον, Epic and Ionic for διεκόσμονν, 3 plur. imperf. indic. act. of διακοσμέω, "*to marshal*," "*to arrange in order*."

LINE 477. Ὑσμίνηνδε, adverb, "*to the fight*." Consult line 40.

LINE 478. Ἰκελος, η, ου, Epic for εἵκελος, η, ου, "*like*," "*resembling*." Τερπικεραύνω. Consult book i., line 419.

LINE 479. Ἀρεῖ, dat. sing. of Ἀρης, gen. εος, ό, "*Mars*."

Ζώνην, accus. sing. of ζώνη, ης, ή, "*belt*." (Consult note.)

Book 2. Line 480—490.

LINE 480. Ἀγέληφι, Epic dative singular of ἀγέλη, ης, ἡ, "a herd."

Ἐξοχος. Consult line 188.

Ἐπλετο, 3 sing. imperf. indic. of πέλωμαι, "to be." Consult book i., lines 284, 418, and note on this last.

LINE 481. Βόεσσι, Epic and Ionic for βουσί, dat. plur. of βούς, βοός, &c.

Ἀγρομένησιν, Epic and Ionic for ἀγρομέναις, dat. plur. fem. of ἀγρόμενος, syncopated pres. part. pass. of ἀγείρω, "to assemble," for ἀγειρόμενος, &c.

LINE 483. Ἐκπρεπέα, Epic and Ionic for ἐκπρεπῇ, accus. sing. masc. of ἐκπρεπής, ές, "distinguished."—From ἐκ and πρέπω.

Ἡρώεσσιν, Epic and Ionic for ἡρωσιν, dat. plur. of ἡρώς, "a hero." Consult book i., line 4.

LINE 484. Ἐσπετε, Epic imperative of εἰπεῖν, for εἵπατε, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and in the phrase ἔσπετε νῦν μοι Μοῦσαι.

Μοῦσαι. Consult book i., line 604.

Ὀλύμπια δώματα. Consult book i., line 18.

LINE 485. Πάρεστε, 2 plur. pres. indic. of πάρειμι, "to be present;" fut. παρέσομαι.

Ἴστε, 2 plur., from οἶδα. Consult Anthon's enlarged Greek Grammar, p. 375.

LINE 486. Κλέος, accus. sing. of κλέος, τό, "report," "rumor."—No cases except the nom. and accus. sing. and plur. seem to occur.

Οἶον, accus. sing. neut. of οἶος, η, ον, "alone."—Akin to ἴος, ἱα, same as εἷς, μία; also to the Latin unus, the old form of which was oīnus.

Ἰδμεν. Consult book i., line 124.

LINE 487. Κοίρανοι. Consult line 204.

LINE 488. Πληθύν, accus. sing. of πληθύς, ύός, ἡ, Epic and Ionic for πληθος, εος, τό, "the multitude," "the main body."

Μυθήσομαι, 1 fut. indic. of the middle deponent μυθέομαι, "to tell," "to declare;" fut. μυθήσομαι.—From μῦθος, "any thing delivered by word of mouth," &c.

Ὀνομήνω, 1 sing. 1 aor. subj. act. of ὀνομαίνω, "to name;" fut. ἐνομαῖνω: 1 aor. ὠνόμηνα.—From ὄνομα, "a name."

Εἰεν. Consult line 372.

LINE 490. Ἀρρήκτος, ον, "not to be broken."—From ἀ, priv., and ῥήγνυμι, "to break."

Χάλκεον, nom. sing. neut. of χάλκεος, α, ον, Epic and Ionic η, ον,

Book 2. Line 490-493. Book 3. Line 1-3.

'brazen.' -From χαλκός, "*brass*;" more literally, "*bronze*." Consult book i., line 236.

'Ητορ. Consult book i., line 188.

LINE 491. *'Ολυμπιάδες*, nom. plur. of *'Ολυμπιάς*, *άδος*, peculiar feminine of *'Ολύμπιος*, "*Olympian*," first occurring as an epithet of the Muses in the present passage: afterward, in general, "*a dweller on Olympus*," "*a goddess*."

LINE 492. *Θυγατέρες*, nom. plural of *θυγάτηρ*. Consult book i., line 13.

Μνησαίατο, Epic and Ionic for *μνήσαιντο*, 3 plur. 1 aor. opt. mid. of *μυμνήσκω*, "*to remind*:" in the middle, "*to remind one's self*," "*to remember*," "*to remember a thing aloud*," i. e., "*to mention*," "*to make mention of*."

LINE 493. *'Αρχούς*, accus. plur. of *ἄρχος*, οὔ, ό, "*a leader*," "*a commander*." Homer also joins *ἄρχος ἀνήρ*.

BOOK III.

LINE 1. *Κοσμηθεν*, Epic contracted form for *έκοσμήθησαν*, 3 plur. 1 aor. indic. pass. of *κοσμέω*, "*to arrange*," "*to marshal*."—From *κόσμος*, "*order*."

'Ηγεμόνεσσιν, Epic and Ionic for *ήγεμόσιν*, dat. plur. of *ήγεμών*, *όνος*, ό, "*a leader*."—From *ήγέουμαι*, "*to lead*."

LINE 2. *Κλαγγή*, dat. sing. of *κλαγγή*, *ής*, *ή*, "*a clamor*."—From *κλάζω*, fut. *κλάγξω*, "*to make a loud outcry*," &c.

'Ενοπή, dat. sing. of *ένοπή*, *ής*, *ή*, "*a battle-cry*;" in general, "*a call*," "*a cry*."—From *ένέπω*.

'Ισαν, Epic for *ήεσαν* (intermediate form *ήϊσαν*, Epic and Ionic), 3 plur. imperf. indic. of *είμι*, "*to go*."

LINE 3. *Πέλει*, 3 sing. pres. indic. of *πέλω*, for which the deponent *πέλομαι* is much more commonly employed. The original meaning of the verb is "*to be in motion*," but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles *έπιπλόμενος* and *περιπλόμενος*. The more usual meaning is "*to be*;" but it is usually distinguished from *είναι* in implying a continuance, "*to be wont to be*," &c., and is hence often used in similes, as in the present instance.

Όύρανόθι, Epic for *ούρανοῦ*. (Consult note.)

Book 3 Line 4-8.

LINE 4 Χειμῶνα, accus. sing. of χειμών, ὦνος, ὁ, "a wintry storm," "wintry weather."—From χειμα, "winter."

Φύγου, Epic and Ionic for ἔφυγον, 3 plur. 2 aor. indic. act. of φευγω, "to flee;" fut. φεύξομαι: 2 aor. ἔφυγον.

Ἀθέσφατον, accus. sing. masc. of ἀθέσφατος, ου, "immense," "vast," "inexpressibly large;" literally, "beyond even a god's power to express."—From ἀ, priv., θεός, and φατός, from φημί.

Ὀμβρον, accus. sing. of ὄμβρος, ου, ὁ, "rain," "a rain-storm," especially "a storm of rain with thunder," as it is always in Homer and Hesiod, being so distinguished from ὑετός, a common rain.—Pott compares the Sanscrit *abhra*, "nubes," from *ab*, "aqua." (*Etymol Forsch.*, i., 3.)

LINE 5. Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to spread the wings to fly," "to wing one's way," "to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι: 2 aor. (syncopated) ἐπτόμην, &c.—Akin to πετάννυμι, the original signification being that of "to spread the wings to fly," as first given.

Ὠκεανοῖο, Epic and Ionic for Ὠκεανοῦ, from Ὠκεανός, οὔ, ὁ, "Oceanus." (Consult note.)—Probably from ὠκύς and νάω, "the rapid-flowing." Perhaps, also, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, however, make ὠγένιος equivalent to παλαιός, and hence deduce ὠκεανός. (Consult *Anthon's Classical Dictionary*, s. v. Oceanus, sub *fin.*)

Ροῶν, Epic for ροῶν, gen. plur. of ροή, ἥς, ἡ, "a river," "a stream," "a flood:" in the plural, ροαί, "waters."—From ῥέω, "to flow."

LINE 6. Πυγμαίοισι, Epic and Ionic for Πυγμαίοις, dat. plur. masc. of Πυγμαῖος, α, ου, "Pygmean." Hence ἀνέρες Πυγμαῖοι, "the Pygmy-men." (Consult note.)

Φόνον καὶ Κῆρα. Consult book ii., line 352.

LINE 7. Ἠέριαι, nom. plur. fem. of ἡέριος, α, ου, Epic and Ionic for ἀέριος, α, ου, "early in the morning," as indicating the time when all things are yet wrapped in mist (ἀήρ).—From ἀήρ, "mist," &c., as Voss first rightly explained the term. Buttmann, however, derives it straight from ἥρι, "early," and connects this with ἡώς.

Ἐριδα, accus. sing. of ἐρίς, ιδος, ἡ, "strife." Homer has usually the accusative form ἐριδα: the strict form, however, is ἐριν, which he also has four times in the Odyssey.

LINE 8. Ἴσαν. Consult line 2.

Μένεα, accus. plur. of μένος, εος, τό. (Consult book i., line 103.) Rarely occurring in the plural in Homer, and that mostly in the

Book 3. Line 8-16.

phrase μένεα πνεῖοντες, where, perhaps, the number of μένεα follows that of πνεῖοντες.

Πνεύοντες; Epic and Ionic for πνέοντες, nom. plur. masc. pres. part. act. of πνέω, "to breathe;" fut. πνεύσω, and later πνεύσομαι, usually πνευσοῦμαι: 1 aor. ἐπνευσα: 1 aor. pass. ἐπνεύσθην.—The root is ΠΝΕ-, or ΠΝΥ-, whence πνεῦμα, πνύη, &c.: πνίγω is probably akin

LINE 9. Μεμαῶτες. Consult book i., line 590.

Ἀλεξέμεν, shortened from ἀλεξέμεναι. Consult book i., line 590.

LINE 10. Κατέχευεν, Epic for κατέχεεν, 3 sing. 1 aor. indic. act. of καταχέω, "to pour down;" fut. καταχέσω: 1 aor. κατέχεα: Epic κατέχευα.—From κατά and χέω, "to pour." Observe that the forms ἔχευσα, χεῦσαι, of the 1st aorist, from the fut. χεύσω, now and then still quoted (as, for example, by Carmichael, p. 309), are probably not Greek. Hence no such form as κατέχευσα ought to be imagined.

Ὀμίχλην, accus. sing. of ὀμίχλη, ης, ἡ, "a mist."—Derived by Pott from the Sanscrit *mih*, "to pour."

LINE 11. Ποιμέσιν, dat. plur. of ποιμήν, ἑνος, ὁ, "a shepherd." Consult book ii., line 105.

Κλέπτῃ, dat. sing. of κλέπτῃς, ου, ὁ, "a thief."—From κλέπτω, "to steal," the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in κλέπος, "a theft;" 2 aor. pass. κλαπ-ῆναι: Latin *clep-ere*: probably akin to κρύπτω and καλύπτω.

Ἐπιλεύσσει, 3 sing. of ἐπιλεύσω, "to look upon or over a space."—From ἐπί and λεύσσω.

Ἀῶαν. Consult book ii., line 319.

Ἰησιν, 3 sing. pres. indic. act. of ἵημι, "to send;" fut. ἥσω: perf. εἶκα.

LINE 13. Κονίσαλος, ου, ὁ, "dust," "a cloud of dust."—From κόνις, "dust," with which compare the Latin *cinis*.

Ὠρνντο, 3 sing. imperf. indic. middle of ὀρννμι, "to rouse;" 1st aor. ὤρσα.—In the middle, ὀρννμαι, "to rouse one's self," "to rise."—From a root OP-, from which come also ὀρούω, ὀρίνω, ὀρθιος, ὀρθρος, the Latin *orior*, *ortus*, *hortor*, &c.

Ἀελλῆς, ἐς, "eddying."—From ἄελλα, "an eddy." (Consult note.)

LINE 14. Διέπρησσον, Epic and Ionic for διέπρασσον, 3 plur. imperf. indic. act. of διαπρήσσω, for διαπράσσω, "to accomplish," "to accomplish a route," "to traverse," in which sense κέλευθον, "a way," "a route," is supposed to be understood. Hence διέπρησσον πεδίοιο, "they traversed the plain."

LINE 16. Προμάχιζεν, Epic and Ionic for προεμάχιζεν, 3 sing. im

Book 3. Line 16-20.

perf. indic. act. of *προμαχίζω*, “to fight in front of,” “to advance to battle in front of.”—From *πρόμαχος*, *ον, ό*, “a foremost combatant.” Properly, an adjective, “fighting before,” “fighting in front,” and this from *πρό* and *μάχομαι*.

Ἀλέξανδρος, *ον, ό*, “Alexander,” the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honor, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence *Ἀλέξανδρος* means “defending men,” or “man-defender,” and comes from *ἀλέξω*, “to defend,” and *άνήρ*.

Θεοειδής, *ές*, “godlike :” in Homer always said of outward form ; as, “divine of form,” “beauteous as the gods,” and usually applied to young heroes, such as Paris, Telemachus, &c.—From *θεός* and *είδος*, “form,” “appearance.”

Παρδαλέην, accus. sing. of *παρδαλέη*, *ης, ή*, “a panther’s skin.” Properly, an adjective, having *δοράν*, “a skin,” understood.—From *πάρδαλις*, “a panther.”—The older form was *πόρδαλις*, which is every where found in the text of Homer, though Aristarchus preferred *πάρδαλις*, and the moderns have also retained *παρδαλέη*. According to Apion and Hesychius (ii., p. 1006), *πόρδαλις* was the male, and *πάρδαλις* the female.

Καμπύλα, accus. plur. neut. of *καμπύλος*, *η, ον*, “curved.”—From *κάμπτω*, “to bend.”

Δοῦρε, Epic and Ionic for the regular form *δόρατε*, accus. dual of *δόρυ*, “a spear.” (Consult Anthon’s enlarged Greek Grammar, p. 108.)

Κεκορυθμένα, Epic and Ionic for *κεκορυσμένα*, accus. plur. neut. perf. part. pass. of *κορύσσω*, “to head,” “to tip ;” fut. *κορύξω* : perf. pass. *κεκόρυσμαι* : part. *κεκορυσμένος*.—Observe that *κορύσσω* strictly signifies “to helm,” “to furnish with a helmet.” Then, “to make crested,” “to raise to a head,” and hence “to head,” “to tip,” &c.

Πάλλων, nom. sing. masc. pres. part. act. of *πάλλω*, “to brandish,” “to wield ;” 1 aor. *ἐπηλα* : Epic 2 aor. part. *πεπλόν*, &c.—*Πάλλω* is originally only another form of *βύλλω*, and hence the Latin *pello*, *palpo*, *palpito*, &c.

Προκαλίζετο, Epic and Ionic for *προεκαλίζετο*, 3 sing. imperf. indic. of the middle deponent *προκαλίζομαι*, “to challenge” more literally, “to call forth for one’s self,” i. e., to meet one’s self. Probably only found in the present and imperfect.

Ἀντίβιον, accus. sing. neut. of *άντίβιος*, *η, ον*, “opposing ;” taken adverbially, “face to face.”—From *άντι* and *βιά*

Book 3. Line 20-26.

Αἰ ἦ, dat. sing. fem. of αἰνός, ἦ, ὄν, "dreadful," "fearful." Consult book i., line 552.

Δηϊοτῆτι, dat. sing. of δηϊοτής, ἦτος, ἦ, "fight," "battle," "combat."—From δῆϊος, Epic and Ionic for δάϊος, "hostile."

ΛINE 21. Ἀρηϊφίλος, ον, "dear to Mars," "favored of the god of war." A frequent epithet of warriors in Homer. The active signification, "loving Mars," is very doubtful.—From Ἀρης, "Mars," and φίλος, "dear."

ΛINE 22. Προπάρουθεν. Consult note on book ii., line 92.

Ὀμίλον, gen. sing. of ὄμιλος, ον, ὄ, "a throng," "thick array." The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the *mêlée*.—Derived by some from ὁμός, ὁμοῦ, and ἰλη, "a band or body of men."

Μακρά, accus. plur. neut. of μακρός, ἄ, ὄν, "long," taken adverbially.

Βιβῶντα, accus. sing. masc. pres. part. act. of βιβάω, poetic collateral form of βαίνω, "to stride."

ΛINE 23. Ἐχάρη, 3 sing. 2 aor. indic. pass., with active meaning, of χαίρω, "to rejoice;" fut. χαιρήσω: 2 aor. pass. ἐχάρην.

Κύρσας, nom. sing. masc. 1 aor. part. act. of κύρω, "to light upon;" fut. κύρσω: 1 aor. ἔκυρσα. Radical form of κυρέω, very rare in the present active, and only poetic.

ΛINE 24. Ἐλαφον, accus. sing. of ἐλαφος, ον, ὄ, ἦ, "a stag." Consult book i., line 225.

Κεραόν, accus. sing. masc. of κεράς, ἄ, ὄν, and later ὄς, ὄν, "horned," "horn-bearing."—From κέρας, "a horn."

Ἄγριον, accus. sing. masc. of ἄγριος, α, ον, also ος, ον, "wild," literally, living in the fields or open air; and hence "wild," generally of animals.—From ἀγρός, "a field," &c.

ΛINE 25. Πεινάων, nom. sing. pres. part. act. of πεινάω, "to be hungry;" fut. πεινήσω, more rarely πεινᾶσω; but, from Aris totle downward, we also find the un-Attic forms πεινᾶς, -ᾷ, ᾶν, &c.

Κατεσθίει, 3 sing. pres. indic. act. of κατεσθίω, "to devour;" fut. κατέδομαι. Always said of animals of prey.

ΛINE 26. Σεύνονται, 3 plur. pres. subj. pass. of σεύω, "to put in quick motion," "to drive," with σ doubled in the augmented tenses; 1 aor. ἔσσενα: perf. pass. ἔσσωμαι. In the middle, "to stir one's self," &c., 1 aor. mid. ἔσσεύμην: syncopated 2 aor. mid. ἔσσίμην, ἔσσω (for ἔσσυεο), ἔσσωτο (Epic σύτο), &c.

Ταχέες, Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχύς, εἰα, ὅ, "swift."

Κύνες. Consult book i., line 4.

Book 3. Line 26-32.

Θαλεροί, nom. plur. masc. of θαλερός, á, óν, "*vigorous*," literally "*blooming*," and so "*fresh*," "*young*," "*youthful*," &c. Not used by Homer in its original sense of plants, but frequently of men.—From θάλλω, "*to bloom*."

Αἰζηοί, nom. plur. masc. of αἰζής, óν, "*lively*," "*active*," in Homer always said of youths, and, in the present passage, taken as a noun. "*a youth*."—From ζάω, ζέω. According to Döderlein, however, akin to αἶθω, ἡΐθεος.

Φάτο, Epic and Ionic for ἔφατο, 3 sing. imperf. indic. mīc. of φημί, "*to say*." In the middle, φάμαι, "*to say unto one self*," "*to think*;" imperf. ἐφάμην.

Τίσεσθαι, fut. infin. mid. of τίνω. Consult book ii., line 356.

Ἀλείτην, accus. sing. of ἀλείτης, ου, ό, "*one who leads or goes astray*," "*a sinner*," "*a wicked one*."—From ἄλη, "*a wandering*," "*a roaming*."

Οχέων, gen. plur. of ὄχος, εος, τό, "*a chariot*;" of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. Strictly speaking, an old neuter collateral form of ὄχος, ου, ό ("*any thing which holds*"), but always in the special signification of *a chariot*.—From ἔχω, "*to hold*," "*to contain*."

Τεύχεσιν, dat. plur. of τεῦχος, εος, τό; strictly (like ὄπλον and ἔντευκα), "*a tool*," "*implement*," "*utensil*."—In the plural, "*arms*," i. e., implements of war.—The German *zeug* is from the same root, namely, τεύχω, τυχεῖν.

Ἄλτο. Consult book i., line 532.

Χαμᾶζε, adverb, "*to the ground*."—From χαμαί, "*on the ground*." Formed like ἐραζε, θύραζε, Ἀθήναζε, but with different accent. Arcadius, indeed, writes it χαμάζε, but Draco and others expressly quote χαμᾶζε as an exception.

Ἐνόησεν, 3 sing. 1 aor. indic. act. of νοέω, "*to perceive*," "*to be aware of one's presence*," &c.; fut. νοήσω.—From νόος, νοῦς, "*the mind*."

Προμάχοισι, Epic and Ionic for προμάχοις, dat. plur. of πρόμαχος, ου, ό, "*a foremost combatant*." Properly an adjective, "*fighting before*," "*fighting in front*."—From πρό and μάχομαι.

Κατεπλήγη, 3 sing. 2 aor. indic. pass. of καταπλήσσω, "*to strike with dismay*;" fut. καταπλήξω, (Consult note.)

Λῆψ. Consult book i., line 60.

Ἐτάρων. Consult book i., lines 349 and 179.

Ἐχάζετο, 3 sing. imperf. indic. of the middle deponent ἡχάζομαι, "*to*

Book 3. Line 32-38.

retreat;" strictly, "to leave an opening;" "to give way;" fut. χάσσομαι. The present active χάζω is very rare.—Lengthened form from the root XAD-, XA-, which latter appears in χά-ος, χαί-νω, χά-σκω: Latin *hi-o*, *hisco*, and the former in χανδάνω.

Κῆρα. Consult book ii., line 352.

Ἀλεείνων, nom. sing. masc. of ἀλεείνω, "to avoid," "to shun."—From ἄλλη, "wandering."

Δράκοντα, accus. sing. of δράκων, οντος, ό. Consult book ii., line 308.

Παλίνροσος, ον, "springing back," "rushing back."—From πάλι "back," and ὀρνυμι.

Ἀπέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, "to remote out of the way;" fut. ἀποστήσω: 2 aor. ἀπέστην, &c.

Οὔρεος, Epic and Ionic for ὄρους, gen. sing. of οὔρος, εος, τό, LINE 34. for ὄρος, εος, τό, "a mountain."—From ὄρω, perhaps, and so, strictly, "any thing rising."

Βήσσης, Epic and Ionic for βήσσαις, dat. plur. of βῆσσα, ης, ή, "a glade," "a woody glen."

Τρόμος, ον, ό, "a trembling."—From τρέμω, "to tremble."

Ἐλλαβε, Epic and Ionic for ἔλαβε, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize;" fut. λήψομαι, &c.

Γυῖα, accus. plur. of γυῖον, ον, τό, "a limb." Of frequent occurrence in Homer, but always in the plural.

Ἦχρος, ον, ό, or perhaps better, εος, τό (Buttmann's *Ausf.* LINE 35. *Gr.*, § 119, 41, d., note), "paleness."—From ὤχρος, ά, όν, "pale."—Ἦχρος (i. e., ὤ-χρ-ος) is probably the same as the Sanscrit *hari*, with prefixed ω. (Pott, *Etymol. Forsch.*, i., p. 141.)

Μιν, for αὐτόν. Consult book i., line 29.

Εἶλε, 3 sing. 2 aor. indic. act. of αἰρέω, "to seize upon;" fut. αἰρήσω: 2 aor. εἶλον.

Παρειάς, accus. plur. of παρειά, ᾤς, ή, "a cheek."—Probably from παρά, as indicating the side of the face.

Ἐδν, 3 sing. 2 aor. indic. act. of δύω, or δύνω, "to enter," LINE 36. "to plunge into;" fut. δύσω: 2 aor. ἐδνν.

Αγερῶχων, gen. plur. of ἀγέρωχος, ον, "haughty." (Consult note.) According to the old grammarians, equivalent simply to γεράοχος but the etymology is very doubtful.

Νείκεσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic. LINE 38. act. of νεικέω, "to upbraid;" fut. νεικέσω: 1 aor. ἐνείκεσα.

Αἰσχροῖς, dat. plur. neut. of αἰσχρός, ά, όν, "reproachful," "disgrace-inflicting." More literally, "shame-causing."—From αἰσχος "shame," "disgrace."

Book 3. Line 39-44.

Δύστιρι, voc. sing. of Δύσπαρις, ἰδος, ὁ, "*evil-bringing Paris*," equivalent somewhat to "*Paris, bird of evil omen*."—From δύς and Πάρις, "*Paris*."

Γυναιμανές, voc. sing. of γυναιμανής, ἑς, "*licentious*." Literally, "*mad after women*."—From γυνή, "*a woman*," and μάνομαι, "*to ave*."

Ἡπεροπεντά, voc. sing. of ἡπεροπεντής, οὔ, ὁ, "*a deceiver*."—From ἡπεροπεύω, "*to deceive*," "*to cajole*." Properly, "*to mislead by bland words*."—From ἔπος, εἰπεῖν, ἡπύω, "*to talk over*;" not from ἀπάτη, "*deceit*."

LINE 40. Αἶθε. Consult book i., line 415.

Ὅφελες, Epic, Ionic, and also later, in Attic prose, for ὠφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe*."—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "*I ought to have*," &c. (Consult note.) Another Epic form for this tense is ὠφελλον, often occurring in Homer; and ὄφελλον in *Od.*, viii., 312.

Ἄγονος, ον, "*unborn*." (Consult note.)—From ἄ, *priv.*, and γόνος.

Ἄγαμος, ον, "*unmarried*."—From ἄ, *priv.*, and γαμέω, "*to marry*."

Ἀπολέσθαι. Consult book i., line 117.

LINE 41. Κέρδιον, nom. sing. neut. of κερδιων, ον, gen. ονος, a comparative (with no positive in use), formed from κέρδος ("*gain*," "*advantage*"), "*better*," "*more advantageous*," "*more gainful*." The first of these meanings is the more common one.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμι, "*to be*."

LINE 42. Λώβην, accus. sing. of λώβη, ης, ἡ, "*a scandal*." Literally, "*outrage*," "*maltreatment*," "*dishonor*;" then, *an outrage to the feelings of others*, by reason of dishonorable conduct; and hence, "*a scandal*," "*an object of foul reproach*."—Akin to λύμη.—From λώβη comes the Latin *labes*.

Ὑπόψιον, accus. sing. masc. of ὑπόψιος, ον, "*viewed with looks of angry distrust*." Literally, "*viewed from under*." (Consult note.)—From ὑφοράω, fut. ὑπόφομαι.

LINE 43. Καρχαλόωσι, Epic lengthened form for καρχαλώσι, 3 plur. pres. indic. act. of καρχαλάω, "*to laugh aloud*," "*to raise a loud laugh*," the idea of scorn being frequently implied, as in the present instance.—From καρχάζω, "*to laugh aloud*," or more correctly, perhaps, καχύζω. The root is probably found in χάω, χαίνω, "*to gape*," unless it be rather formed by onomatopœia, like χλάζω, καχλάζω.

LINE 44. Φάιρες, nom. plur. masc. imperf. part. (in an aorist

Book 3. Line 44-49.

sense) of φημί, 'to say,' "to suppose;" fut. φήσω: 1 aor. ἔφησα. Imperfect ἔφην is used just like an aorist; and the infinitive φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν are used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered "*having supposed*," the active having a sort of middle force; "*having said to themselves*." Consult line 28.

Ἄριστῆα, Epic and Ionic for ἀριστεά, accus. sing. of ἀριστεύς, εὖος (Epic and Ionic ἦος), ὁ, "a warrior."—From ἄριστος, "very brave."

Πρόμον, accus. sing. of πρόμος, ον, "foremost," "fighting in the front rank." Equivalent to πρόμαχος. Later, in general, "a chief," answering to the Latin *primus*, *princeps*.

LINE 45. Ἐπι, for ἔπεστι, "is upon (thee)," 3 sing. pres. indic. of ἔπειμι, "to be upon."

Ἀλκή, ἥς, ἡ, "spirit," "courage." Properly, "bodily strength," "force," especially in action, and so distinguished from δώμη, mere strength.

LINE 46. Ποντοπόροισιν, Epic and Ionic for ποντοπόροις, dat. plur. of ποντοπόρος, ον, "ocean traversing," "sailing over the sea"—From πόντος, "the deep," and πείρω, "to pass through."

LINE 47. Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλώω, "to sail upon," "to sail over;" fut. ἐπιπλώσω: 1 aor. ἐπέπλωσα. An Ionic verb for ἐπιπλέω: fut. ἐπιπλεύσω: 1 aor. ἐπέπλευσα.—From ἐπί and πλώω, for πλέω.

Ἐρήρας, accus. plur. of the metaplastic plural form ἐρήρες, assigned to ἐρήρος, ον, "faithful," "trusty." Literally, "filling exactly."—From ἐρι, "very," and ἄρω, "to fil." (Consult note.)

LINE 48. Ἀλλοδαποῖσι, Epic and Ionic for ἄλλοδαποις, dat. plur. masc. of ἄλλοδαπός, ἡ, ὄν, "of a foreign land," "foreign," &c. Hence, in the plural, ἄλλοδαποί, "men of a foreign land," "strangers," "foreigners."—Probably a mere lengthening of ἄλλος, like ποδαπός, ἡμεδαπός. According to others, compounded with ἔδαφος, "foundation," "base" on which any thing rests, &c.

Εὐειδέα, accus. sing. fem. of εὐειδής, ἑς, "beauteous," "fair of mien," &c.—From εὖ and εἶδος.

Ἀνῆγες, 2 sing. imperf. indic. act. of ἀνάγω, "to lead away."

LINE 49. Ἀπίης, gen. sing. fem. of ἄπιος, "distant." (Consult note.)

Νύόν, accus. sing. of νύος, οὔ, ἡ, "a daughter-in-law," here, however, taken in a wider sense, "a female related by marriage unto." (Consult note.)—Compare the Sanscrit *snuca*, Latin *nurus*, Anglo-Saxon *snoru*, old German *schnur*.

Book 3. Line 49–55.

Αἰχμητῶν, Epic for αἰχμητῶν, gen. plur. of αἰχμητης, οὐ, ο, ‘a spear-man,’ ‘a warrior.’—From αἰχμή, ‘a spear-point,’ ‘a spear.’

Πῆμα, ατος, τό, ‘a source of evil,’ ‘a harm,’ ‘an injury,’
LINE 50. &c.—Akin to πάσχω, πῆσομαι, πέπηθα, &c.

Πόληϊ, Epic and Ionic for πόλει, dat. sing. of πόλις, ‘a city,’ gen. εως, and εος, ῆ, Epic and Ionic, gen. πόληος, dat. πόληϊ, &c.—Another Ionic genitive is πόλιος, which is likewise found in Doric.

Δῆμῳ. Consult book ii., line 198.

Δυσμενέσιν, dat. plur. of δυσμενής, ἐς, ‘ill-affected,’ ‘hostile :’ in the plural, δυσμενεῖς, ‘enemies.’—From δύς and μένος, ‘spirit,’ ‘inclination,’ &c.

Χάρμα, ατος, τό, ‘a source of joy,’ ‘a delight.’—From χαίρω, ‘to rejoice.’

Κατηφείην, accus. sing. of κατηφείη, ης, ῆ, Epic and Ionic for κατηφεία, ας, ῆ, ‘a source of shame ;’ strictly, ‘a casting of the eyes downward :’ hence, in general, ‘dejection, sorrow, shame.’—From κατά, ‘down,’ and φάος, ‘the eye ;’ like κατωπός, ‘with downcast look,’ from κατά and ὤψ.

Μείνεις, 2 sing. Æolic 1 aor. opt. act. (for μείναις) of μενω,
LINE 52. ‘to await ;’ fut. μενῶ : 1 aor. ἔμεινα.

Φωτός. Consult book ii., line 164.

Θαλερῆν, accus. sing. fem. of θαλερός, ῆ, ὄν, Epic and Ionic
LINE 53. for á, ὄν, ‘blooming.’—From θάλλω, ‘to bloom.’—Compare book ii., line 266.

Παράκοιτιν, accus. sing. of παράκοιτις, ιος, ῆ, ‘a wife,’ ‘a spouse.’—From παρά and κοίτη, ‘a couch.’

Χραίσμη, 3 sing. 2 aor. subj. act. of χραισμέω, ‘to aid.’
LINE 54. Consult book i., line 28.

Κίθαρις, ιος, ῆ, ‘a lyre ;’ same as κιθάρα, which latter form, however, Homer never uses.—Compare the Latin *cithara*, whence our *guitar*.

Ἀφροδίτης, gen. sing. of Ἀφροδίτη, ης, ῆ, ‘Venus,’ goddess of love, grace, and beauty. The name is commonly derived from ἀφρός, ‘foam,’ as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as ‘foam-born,’ except in Hymn V. Others, again, seek to connect the name Α-φροδ-ίτη with that of *Frida*, the Scandinavian goddess of love (Consult *Anthoḥ’s Class. Dict.*, p. 1377.)

Κόμη, ης, ῆ, ‘locks,’ ‘hair,’ answering to the Latin *coma*
LINE 55. Rarely occurring in the plural.

Κονίησιν Consult book ii., line 418

Book 3. Line 55-62.

Μιγείης, 2 sing. 2 aor. opt. pass. of μίσγω, "to mingle." Consult book ii., line 475.

LINE 56. Δειδήμενες, nom. plur. masc. of δειδῆμων, ονος, "cowardly," "timid."—From δεῖδω, "to fear."

LINE 57. Λάϊνον, accus. sing. masc. of λάϊνος, η, ον, "of stone," 'stony,' &c.—From λᾶας, "a stone," like λίθινος, from λίθος.

ἔσσω, 2 sing. pluperf. pass. of ἐννυμι, "to put on;" fut. ἔσω: aor. ἔσσα. In the middle, ἐννυμαι, "to put on one's self," "to clothe one's self with;" fut. ἔσομαι: 1 aor. mid. ἐσσάμην: perf. pass. εἶμαι, εἶσαι, εἶται, &c. . pluperf. pass. ἔσμην, ἔσσο, ἔστο, &c. Observe that the pluperf. pass. is here used in a middle sense. (Kühner, § 221, 1.)

Ἔοργας, 2 sing. of ἔοργα. Consult book ii., line 272.

LINE 59. Αἶσαν, accus. sing. of αἶσα, ης, ῆ, "one's appointed lot," "fate," "destiny;" hence "a measure and term," and so "that which befits one, is due to one;" whence, generally, what is "right, befitting," &c., equivalent to τὸ καθήκον.

LINE 60. Κραδίη. Consult book i., line 395.

Πέλεκυς, εως, ὁ, Ionic εος, "an axe," "hatchet," double-edged.—Compare the Sanscrit paracu. (Pott, Etymol. Forsch., i., 117, 231.)

Ἀτειρής, ἐς, "unwearied;" literally, "not to be rubbed or worn away." (Consult note.)—From ἀ, priv., and τείρω, "to rub."

LINE 61. Εἰσιν, 3 sing. pres. indic. act. of εἶμι, "to go."

Δουρός, Epic and Ionic for δόρατος, gen. sing. of δόρυ, "wood." Thus, gen. δόρατος, Epic and Ionic δούρατος, contracted δουρός (in Attic poets, also, δορός): dat. δόρατι, δούρατι, δουρί, δορί.—Elsewhere, 'a spear,' i. e., the wood or shaft of a spear.

LINE 62. Νήιον, accus. sing. neut. of νήιος, η, ον, later, also, ος, ον. "naval:" in Homer usually joined with δόρυ: as, νήιοι δόρυ, "ship timber," "naval timber." In the present passage, however, it has this meaning without the addition of δόρυ, the latter being easily implied from δουρός, which precedes.

Ἐκτάμνησιν, Epic and Ionic for ἐκτάμνη, 3 sing. pres. subj. act. of ἐκτάμνω, Epic and Ionic for ἐκτέμνω, "to hew out," "to shape," "to fashion;" fut. ἐκτεμῶ—From ἐκ and τέμνω.

Ὀφέλλει, 3 sing. pres. indic. act. cf ὀφέλλω "to increase." Consult book ii., line 420.

Ἐρωήν, accus. sing. of ἐρωή, ης, ῆ, "the force;" properly said of any quick, violent motion. Thus, δοιρὸς ἐρωή, "the rush of a spear" (Il., xi., 357): λικμητῆρος ἐρωή, "the force or swing of the winnow or's shovel" (Il., xiii, 590). So in the present passage, "the force

Book 3. Line 62-77.

or *impetus* of the man."—From ἐρωέω, "to flow, stream, burst out," &c.

LINE 63 Στήθεσιν. Consult book i., line 83.

Ἀτάρβητος, ον, "intrepid," "undaunted."—From ἀ, *priv.*, and τάρβω, "to be terrified."

LINE 64 Ἐρατά, accus. plur. neut. of ἐρατός, ἡ, ὄν, poetic for ἐραστός, ἡ, ὄν, "beloved," "much desired," "yearned after," or, more freely, "lovely," "charming."—From ἐράω, "to love."

LINE 65 Ἀπόβλητα, nom. plur. neut. of ἀπόβλητος, ον, "to be rejected," "to be cast away as worthless."—From ἀπό and βάλλω.

Ἐρικυνδέα, nom. plur. neut. of ἐρικυνδής, ἐς, "very glorious," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow.—From ἐρι, "very" and κῦδος, "glory," "renown."

LINE 66 Ἐκόν, ἐκοῦσα, ἐκόν, "of one's own free-will," "willingly." Opposed to ἄκων, and akin to ἐκῆτι.

LINE 68 Κάθισον, 2 sing. 1 aor. imper. act. of καθίζω, "to cause to sit down;" fut. καθίσω: 1 aor. ἐκάθισα.

LINE 70 Συμβάλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "to match," "to bring together."

LINE 71 Κρείσσων, ον, "superior."—Κρείσσων is usually called an irregular comparative of ἀγαθός, but consult book i., line 80

LINE 73 Ὀρκια. Consult book ii., line 124.

LINE 74 Ἐριβώλακα, accus. sing. of ἐριβώλαξ, ακος, ὁ, ἡ, "very fertile." Consult book i., line 155.

Νεέσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "to return."

LINE 75 Ἰππόβοτον, accus. sing. neut. of ἰππόβοτος, ον. Consult book ii., line 287.

Καλλιγύναικα, accus. sing. of καλλιγύναιξ, αικος, ὁ, ἡ, "abounding in beautiful women." More literally, "of beautiful women." Homer uses only the accusative. Sappho (135) has the genitive, and Pindar (*Pyth.*, ix., 131) the dative. The nominative seems never to have been used.—From κάλλος, "beauty," and γυνή, "a woman."

LINE 77 Ἀνέργε, Epic and Ionic for ἀνεῖργε, 3 sing. imperf. ind. act. of ἀνείργω, "to keep back."—From ἀνά and εἶργω, "to keep off."

Φάλαγγας, accus. plur. of φάλαγξ, αγγος, ἡ, "a line," "a rank," "an order of battle." Always used by Homer in the plural ("the lines," or "ranks," of an army in battle array) except in *Il.*, vi., 6. The term φάλαγξ was also applied in a later day to a special mode

Book 3. Line 77-82.

οι arranging the Greek infantry, namely, in a close, compact mass drawn up in files usually of 8 deep. The depth, however, was often much increased, especially by the Thebans, who formed 25 deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection.—The word *φάλαγξ* has also the meaning of “a roller,” for moving heavy loads, in Latin *palangæ*; and it has been suggested that this sense of “rollers” was the first, and that hence arose the Homeric usage of *φάλαγγες*, namely, “ranks of men rolling one behind another.” But the sense of *rollers* occurs too late to allow us to adopt this conjecture.

LINE 78. Ἰδρύνθησαν, 3 plur. 1 aor. indic. pass. of ἰδρύνω (a supposed present), “to make to sit down.” Hence ἰδρύνθην is assigned commonly, along with ἰδρύθην, to ἰδρύω. Dindorf thinks that ἰδρύνθην, in Homer, is so written, for ἰδρύθην, through ignorance of the fact that the *v* is long by nature. But consult *Lobeck, ad Phryn., 37.*

LINE 79. Ἐπιτοξάζοντο, 3 plur. imperf. indic. of the middle deponent ἐπιτοξάζομαι, “to direct or bend the bow at one.”—From ἐπί and τοξάζομαι.

LINE 80. Ἰοῖσιν, Epic and Ionic for ἰοῖς, dat. plur. of ἰός, οὔ, “an arrow,” with the heterogeneous plural τὰ ἰά (*Il., xx., 68.*)—Probably from ἰ-έναι, *i-re*, “to go;” like the Sanscrit *ishu*, from *ish*. (*Pott, Etymol. Forsch., i., p. 269.*)

Τιτυσκόμενοι, nom. plur. masc. pres. part. of the middle deponent τιτύσκομαι, “to take aim,” “to aim at.” This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs τυγχάνω and τεύχω: hence, like τυγχάνω, “to aim at,” which is its more frequent meaning; and, also, like τεύχω, “to make,” “make ready,” “prepare.”—In the Alexandrian poets, such as *Aratus* and *Lycophron*, we find an active form τιτύσκω, as also in *Antim., Fr., 26.*

Λάεσσι, Epic for λάεσι, dat. plur. of λᾶς, ὅ, “a stone;” gen. λᾶος: dat. λᾶϊ: accus. λᾶαν: gen. plur. λᾶων: dat. λάεσι: Epic λάεσσι, all which forms occur in Homer, except λάεσι. In Attic, also, contracted ὁ λᾶς, accus. τὸν λᾶν: but accus. λᾶα, *Call., Fr., 104.*

LINE 81. Μακρόν, accus. sing. neut. of μακρός, ἄ, ὄν, taken adverbially, “from afar,” *i. e.*, so as to be heard afar.

Ἀὔσεν, Epic and Ionic for ἤῤυσεν, 3 sing. 1 aor. indic. act. of αὔω, “to shout.” Consult book ii., line 334.

LINE 82. Ἰσχεσθε, 2 plur. pres. imper. middle of ἵσχω, “to hold,” “to restrain.” Consult book i., line 214.

Book 3. Line 83-99.

Στεῦται, 3 sing. pres. indic. of the Epic deponent στεῦμαι.
 LINE 83. (Consult note.)—From ἵστημι.—It is used by Homer only in the 3 sing. pres. and imperf. στεῦται, στεῦτο, and by Æschylus (*Pers.*, 49) in the 3 plur. στεννται.

Ἐρέειν, Epic and Ionic for ἐρεῖν, fut. infin. Consult book i., line 76, remarks on ἐρέω.

Κορυθαίολος, ον, "moving the helmet quickly," i. e., "of the glancing helm." A frequent epithet of Hector, as an active, restless warrior. ---From κόρυς, "a helmet," and αἰόλος, "quickly moving," "easily turning."

Ἔσχοντο, 3 plur. imperf. indic. middle of ἵσχω. Consult
 LINE 84. line 82.

Ἀνέω. Consult book ii., line 323.

Ἐσσυμένως, adverb, "quickly," "hastily," &c.—From ἐσσύ-
 LINE 85. μενος, part. of σέω (according to signification and accent, a present, but reduplicated as if a perf. part), "driven," "urged on," "hurried," &c.

Κέκλυτε, 2 plur. 2 aor. imper. of κλέω, "to hear," with po-
 LINE 86. etic reduplication for κλῦτε: so, κέκλυθι for κλῦθι.

LINE 87. Ὀρωρεν. Consult book ii., line 146.

Κέλεται, 3 sing. pres. indic. of κέλομαι, "to bid." Consult
 LINE 88. book i., line 74.

LINE 89. Τεύχεα. Consult line 29.

Ἀποθέσθαι, 2 aor. infin. middle of ἀποτίθημι, "to lay aside (for another):" in the middle, "to lay aside for one's self or what belongs to one's self."

Πολυβοτείρη, Epic and Ionic for πολυβοτεῖρα, dat. sing. of πολυβό-
 ρειρα, ἡ, "nourisher of many," an epithet of the earth.—From πολύς,
 for πολύς, and βότειρα, fem. from βοτήρ, "she that feeds or nourishes."

Ἀκῆν, originally an accusative from ἀκή, but only found as
 LINE 95. an adverb, "still," "quite still," "stilly," &c. Used by Homer only in the phrase ἀκῆν ἐγένοντο σιωπῇ. Pindar has a Doric dative ἀκᾶ, or, as an adverb, ἀκᾶ, in the signification of "quietly," "gently." (*Pind.*, *Pyth.*, iv., 277.) For Buttmann's etymology, consult note.

LINE 97 Ἐμεῖο, Epic and Ionic for ἐμοῦ, gen. sing. of ἐγώ

Ἄλγος. Consult book i., line 2.

Ἰκάνει. Consult book i., line 254.

Διακριθήμεναι, Epic, Doric, and Æolic for διακριθῆναι, 1
 LINE 98. aor. inf. pass. of διακρίνω, "to separate." (Consult note.)

LINE 99 Πέποσθε, 2 plur. 2 perf. of πάσχω. "to suffer," syncopated

Book 3. Line 99–106.

for πεπόνθατε, like ἐγρήγορε for ἐγρηγόρατε. This is done by a imitation of the passive termination: that is to say, as soon as in πεπόνθατε the θ preceded the τ, it was changed to σ, and the ν was dropped, making, with a syncope of the α, πέποστε: a transition was then made to a passive form πέποσθε.

LINE 101. Τέτεκται, 3 sing. perf. indic. pass. of τεύχω, “to prepare;” fut. τεύξω: perf. τέτευχα: perf. pass. τέτυγμαι.

LINE 102. Τελναιή, 3 sing. perf. opt. (syncopated form) of θνήσκω, “to die;” fut. θανοῖμαι: perf. τέθνηκα: whence the common syncopated forms τέθναμεν, τέθνατε, τέθνασι: perf. infin. τεθνήσκειν: perf. opt. τεθναίην: perf. imper. τέθναθι: perf. part. τεθνεώς, ὦτος: fem. τεθνεῶσα, &c.

Διακρινθεῖτε, Epic for διακριθείητε, 2 plur. 1 aor. opt. pass. of διακρίνω, “to separate.” Consult line 98.

LINE 103. Οἴσετε, 2 plur. Epic and Attic aoristic imperative; neither from the future οἴσω, as some maintain, nor from a new theme οἴω, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character; something like such second aorists as ἰδύσετο, ἐθήσετο. (Buttmann, *Ausf. Gr.*, p. 419.—*Id.*, *Irreg. Verbs*, ed. Fishlake, p. 251.—Kühner, § 176, 2.)

*Ἄρνε, accus. dual of ἄρνός, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἄμνός, for which later authors, such as Æsop, have ἄρνός. Early writers give gen. ἄρνός, dat. ἄρνί, accus. ἄρνα: dual ἄρνε: plur. ἄρνες, gen. ἄρνων, dat. ἄρνάσι (Epic ἄρνεσσι), accus. ἄρνας: “a lamb,” answering to the Latin *agnus*, *agna*.—Akin to *aries*, and probably to the English *ram*. The Sanscrit *ârṇāju* means “woolly.” (Pott, *Etymoi. Forsch.*, i., 223, and ii., 407.)

LINE 104. Οἴσομεν, 1 plur. fut. indic. act. of φέρω, “to bring;” fut. οἴσω, &c.

LINE 105. Ἀξετε, 2 plur. Epic aoristic imperative, formed anomalously from the stem of ἄγω. (Consult remarks on οἴσετε, line 103.) The poet by this means avoids the obstruction to the metre which ἀγάγετε, the regular form, would have occasioned. (Buttmann, *Ausf. Gr.*, p. 418.)

LINE 106. Ὑπερφίαλοι, nom. plur. masc. of ὑπερφίαλος, ον, “overbearing,” “overweening,” “haughty,” “arrogant.” It is probable, however, that the word originally meant only “exceeding in power,” “most puissant,” without any bad signification, as would appear from *Od.*, xxi., 289, where Antinoüs uses it of himself and the

Book 3. Line 106–112.

rest of the suitors and so; in Pindar (*Fr.*, 93), it is simply “*most huge*,” “*mighty*.” This original notion appears most clearly in the adverb ὑπερφιάλως, “*exceedingly*,” “*excessively*,” whence the adverb also passes into the signification of “*haughtily*,” “*arrogantly*.” It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes *excess*. (Consult *Buttmann, Lexil.*, s. v.) —The derivation is very doubtful. Two have been suggested: first, by poetic dialectic change from ὑπέρβιος (*quasi* ὑπερβίαλος); second, by Æolic change of *v* for ὑπερφνής, which is maintained by *Buttmann (Lexil.*, s. v.). Others, again, deduce it from φιάλη, “*a cup*,” i. e., running over the cup’s brim; but this is very far-fetched. That of the old grammarians, *perjured, breakers of truces made by libations*, from φιάλαι, is worst of all.

LINE 107. Ὑπερβασίη, dat. sing. of ὑπερβασίη, ης, ἡ, Epic and Ionic for ὑπερβασία, ας, ἡ, “*an act of transgression*,” “*any wanton violence*.” —From ὑπέρβασις, “*an overstepping*,” and this from ὑπερβαίνω.

Δηλήσεται, 3 sing. 1 aor. subj. of the middle deponent δηλέομαι, “*to break*,” “*to destroy*,” more literally, “*to injure*,” fut. δηλήσομαι.

LINE 108. Ὀπλοτέρων, gen. plur. of ὀπλότερος, α, ον, superlative ὀπλότατος, η, ον, without any positive in use; poetic for νεώτερος, νεώτατος, “*younger*,” “*youngest*.” The superlative is not found in the *Iliad*, whereas *Hesiod* uses the superlative merely, though only in the *Theogony*. The original signification, as is evident from the root ὀπλον, was “*more, most fit for bearing arms*,” and so we find ὀπλότεροι, simply “*the youth*,” “*young men*,” i. e., those capable of bearing arms, the serviceable men, just like μάχιμοι, and opposed to the old men and children. But as the *youngest* are the *last born*, ἔνδρες ὀπλότεροι also means “*the latter generations*,” “*men of later days*.” (*Theocr.*, xvi., 46.)

Ἡερέθονται, 3 plur. pres. indic. mid. of ἡερέθομαι. Consult book ii., line 448.

LINE 109. Μετέησιν, Epic for μετῆ, 3 sing. pres. subj. of μέτειμι.

Πρόσσω καὶ ὀπίσσω. Consult book i., line 343.

LINE 110. Λεύσσει, 3 sing. pres. indic. act. of λεύσσω, “*to see*,” &c. Consult book i., line 120.

Οχα, adverb, “*by far*.” Consult book i., line 69.

LINE 111. Ἐχάρησαν, 3 plur. 2 aor. indic. pass. of χαίρω, “*to rejoice*,” &c.

LINE 112. Ἐλπόμενοι, nom. plur. masc. pres. part. mid. of ἐλπώ, “*to cause to hope*.” In the middle, ἐλπομαι, “*to hope*.”

Book 3. Line 112-121.

Ἄλκιμονος, gen. sing. of ἄλκιμος, ἄ, ὄν, "mournful," "unfortunate." Consult book i., line 417.

LINE 113. ἔρυσαν, Epic and Ionic for ἤρυσαν, 3 plur. 1 aor. indic. act. of ἐρύκω, "to rein back;" fut. ἐρύξω: 1 aor. ἤρυσα: more literally, "to keep in," "to hold in," and then "to curb," "to rein in."

Στίχας, accus. plur. of στίξ, στιχός, ἡ, "a rank," "line," "file."—Observe that the nominative στίξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στίχες, στίχας, the other cases being taken from στίχος, ου, ὁ, which is, in general, most used in prose.—From a root ΣΤΙΧ—, which appears in a lengthened form in στείχω.

Ἔβαν. Consult book i., line 391.

LINE 114. Ἐξεδύνοντο, 3 plur. imperf. indic. middle of ἐκδύω, "to take off," "to strip off;" fut. ἐκδύσω: 2 aor. ἐξέδυν (with intransitive meaning), "to go out," "to come out" of a thing. In the middle, ἐκδύομαι, "to take off from one's self."

Κατέθεντο, 3 plur. 2 aor. indic. mid. of κατατίθημι, "to put down."

LINE 115. Ἀρουρα, ας, ἡ, "a space of ground." The proper meaning of the word is, "tilled or arable ground," "seed-land," "corn-land;" then, generally, like γῆ, "ground," "land," "soil."—From ἀρώω, fut. ἀρόσω, "to plough," "to till."

LINE 116. Προτί, an old, and, especially, Epic and Doric form for πρόσ, of frequent occurrence in Homer. In the Cretan dialect, πορτί:—Compare the Sanscrit *prati*.

LINE 117. Ἀρνας. Consult line 103.

Καλέσσαι, Epic for καλέσαι, 1 aor. infin. act. of καλέω, "to summon;" fut. καλέσω.

LINE 118. Προΐει. Consult book i., line 326.

Ταλθύβιον. Consult book i., line 320.

LINE 119. Γλαφυράς. Consult book ii., line 88.

Ἄρνα, accus. sing. Consult line 103.

LINE 120. Οἰσέμεναι, Epic, Doric, and Æolic for οἶσεν, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἶσεν (line 103) and ὄψεν (line 105). (Consult *Buttmann, Irreg. Verbs*, ed. *Fishlake*, p. 251, note.)

Ἀπίθησε. Consult book i., line 220.

LINE 121. Ἴρις, ἰδος, ἡ, accus. Ἴριν, voc. Ἴρι, "Iris," the messenger of the gods among themselves, or, more frequently, from gods to men. But, conversely, in *Il.* xviii. 198. she is the carrier

Book 3. Line 121-126.

of Achilles's wishes. Her epithets all point to swiftness; as, *ταχέα ἀελλόπος, ποδὴνεμος, πόδας ὠκέα, χρυσόπτερος, &c.* In the *Odyssey* she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumās (*Wonder*).—Usually derived from *ἐρῶ, εἶρω, the speaker, announcer*. Hermann deduces it from *εἶρω, sero*, as if *Sertia*.

Λευκωλένῳ, dat. sing. fem. of *λευκώλενος, ον*, "*fair-armed*."—From *λευκός*, "*white*," "*fair*," and *ὠλένη*, "*an arm*."

LINE 122. *Εἰδομένη*. Consult book ii., line 280.

Γαλόῳ, dat. sing. of *γάλωος*, gen. *γάλωω*, ἡ, "*a sister-in-law*." Compare the Latin *glos*. The corresponding masculine form is *δάηρ*. (Consult *Pott, Etymol. Forsch.* i., p. 131.)

Ἀντηνορίδαο, Epic for *Ἄντηνορίδου*, gen. sing. of *Ἀντηνορίδης, ον* ὁ, "*son of Antenor*." Patronymic noun.—From *Ἀντήνωρ*. Consult line 148.

Δάμαρτι, dat. sing. of *δάμαρ, αρτος, ἡ*, "*a wife*," "*a spouse*."—From *δαμῶω*, "*to tame*," "*to subdue*;" strictly, therefore, "*one that is tamed or yoked*;" like the Latin *conjug*, whereas an unwedded maiden was *ἀδάμαστος, ἀδμής*.

LINE 123. *Ἑλικάων, ονος, ὁ*, "*Helicāon*," son of Antenor, and husband of Laodice, daughter of Priam.

LINE 125. *Μεγάρῳ*, dat. sing. of *μέγαρον, ον, τό*, "*an apartment*," "*a woman's apartment*," &c. Consult book ii., line 137.

Ἰστόν, accus. sing. of *ιστός, οὔ, ὁ*, "*a web*;" properly, "*the bar or beam of the loom*;" then, generally, "*the loom*;" hence "*the warp that was fixed to the beam*;" and so, "*the web*." Consult book i., line 31.

Ὑφαίνεν, 3 sing. imperf. indic. act. of *ὑφαίνω*, "*to weave*;" fut. *ὑφᾶνῶ*: 1 aor. *ὑφηνά*.—Lengthened from the root *ὙΦ*—, which appears in *ὑφή*, *ὑφάω*, Sanscrit *vê, var*, and our *weave, web*. (*Pott, Etymol. Forsch.* i., p. 230, 259.)

LINE 126. *Δίπλακα*, accus. sing. of *δίπλαξ, ακος, ἡ*, "*a double cloak*," i. e., of double fold. (Consult note.)—From *διπλάζω*, "*to double*."

Πορφυρέην, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφυρέος, α, ον*, Epic and Ionic *η, ον*, "*purple*;" strictly, "*dark-red*" but varying in color. Consult book i., line 482.

Πολέας, Epic and Ionic for *πολλούς*. Consult book i., line 559.

Ἐνέπασσεν, 3 sing. imperf. indic. act. of *ἐμπάσσω*, "*to sprinkle in or on*;" fut. *ἐμπάσω*: 1 aor. *ἐνέπασα*.—Metaphorically employed to

Book 2. Line 126-137.

denote the *working* or *weaving* in of rich patterns. (Consult note.)

—From *ἐν* and *πᾶσσω*, “to sprinkle.”

Ἀέθλους, Epic and Ionic for ἄθλους, accus. plur. of ἄθλος, *ον, ὅ*, “a contest,” “toil,” “trouble.”

Εἶθεν. Consult book i., line 114, and the note on that passage.

Παλαμίων, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, *ης, ἥ*, “the palm of the hand:” in general, however, “the hand” merely, as in the present passage.—Compare the Latin *palma*.

Ὠκεᾶ, Epic and Ionic for ὠκεῖα, nom. sing. fem. of ὠκύς, *εῖα, ὕ*.

Δεῦρο. Consult book i., line 153.

Ἴθι, 2 sing. pres. imper. of εἶμι, “to come.”

Νύμφα, voc. sing. of νύμφη, with short final vowel. (Consult note.)

Θέσκελα, accus. plur. neut. of θέσκελος, *ον*. Originally, “godlike,” “divine;” but as early as the time of Homer, this sense was confined to the full form θεοείκελος, so that θέσκελος was only used, in general, for “strange,” “supernatural,” “marvelous,” “wondrous,” and always of things, as θεοείκελος always was of persons.—From θεός and ἔσχω, “to liken,” “to make like.”

Ἴδῃαι, Epic and Ionic for ἰδῇ, 2 sing. 2 aor. subj. mid. of the radical εἶδω, “to see.”

Φέρον, Epic and Ionic for ἔφερον, 3 plur. imperf. indic. act. of φέρω.

Πολύδακρυν, accus. sing. of πολύδακρυς, *ος, ὅ, ἥ*, “tearful,” “productive of many tears.”—From πολὺς and δάκρυ.

Ὀλοοῖο, Epic and Ionic for ὀλοοῖ, gen. sing. of ὀλοός, *ῆ*, *όν*, “destructive.”—From ὄλω, ὄλλυμι.

Αἰλαιόμενοι, nom. plur. masc. pres. part. of the deponent verb λαίωμαι, “to long for,” “to desire.”

Ἔαται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, “I sit,” &c.

Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, “to recline;” fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι.

Ἐγχεα. Consult book ii., line 389.

Πέπηγεν, 3 sing. 2 perf. of πήγνυμι, “to fix,” “to make fast;” fut. πήξω: 1 aor. ἐπήξα: 2 perf. πέπηγα, “I am fixed,” “stand fixed,” “stick fast.”—Lengthened from a root παγ-, which appears in 2 aor. pass. ἐπάγ-ην.

Μακρῆς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, *ῆ, αν*, Epic and Ionic for ᾶ, ὄν, “long.”

Book 3. Line 137-143.

Ἐγχείησι, Epic and Ionic for ἐγχείαις, dat. plur. of ἐγχείη, ης, ἡ, "a spear."

Κεκλήση, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. κα-
LINE 138. λέσω : 3 fut. pass. κεκλήσομαι.—(Consult note.)

Ἀκοιτις, ιος, ἡ, "a wife," "a spouse."—From ἀ, copulative, and κοίτη, "a couch."

Ἰμερον, accus. sing. of ἴμερος, ου, ὁ, "desire," "longing"
LINE 139. for.—From ἰμείρω, "to desire," "to long for," and this, perhaps, from ἱεμαι, middle of ἱημι.

Ἐμβαλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμ-
βάλλω, "to infuse into;" more literally, "to fling into."

Τοκήων, Epic and Ionic for τοκέων, gen. plur. of τοκεύς.
LINE 140. ἑως (Epic and Ionic ἦος), ὁ, "one who begets," "a father." In Homer always, and in Hesiod usually, in the plural τοκῆις, τοκ-
εῖς, "parents." Homer and Hesiod usually have the Ionic forms τοκῆες, τοκῶν, &c., yet in the Iliad we have also the gen. τοκέων. The dative τοκέσι occurs in an epigram in Bockh's *Inscript.*, i., p. 535.

Ἀργεννήσι, Epic and Ionic for ἀργενναῖς, dat. plur. of ἀρ-
LINE 141. γεννός, ἡ, ὄν, Æolic and Doric for ἀργός, "white."

Καλυψαμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "to en-
velop," "to hide from view;" fut. καλύψω : 1 aor. ἐλάλνυσα. In the middle, καλύπτομαι, "to envelop one's self."

Ὀθόνησιν, Epic and Ionic for ὀθόναις, dat. plur. of ὀθόνη, ης, ἡ, "a linen robe." (Consult note.)—Always used in the plural by Homer

Ὠρμᾶτο, 3 sing. imperf. indic. mid. of ὀρμάω, "to set in"
LINE 142. motion," "to urge on;" fut. ὀρμήσω.—In the middle, ὀρμά-
ομαι, "to put one's self in motion," "to advance," "to move with rapid steps."—From ὀρμή, "any violent or rapid pressure onward."

Θαλάμοιο, Epic and Ionic for θαλάμον, gen. of θάλαμος, ου, ὁ, "an apartment," "the women's apartments," in the interior of the house.

Τέρεν, accus. sing. neut. of τέρην, εῖνα, εν, &c., "tender;" strictly, "rubbed down" (from τείρω, "to rub"), and so, "smooth," "soft," "delicate," "tender," &c.—Akin to τέρυς, τεράμων, as also to the Latin *teres*, *tener*, from *tero*.

Ἀμφίπολοι, nom. plur. of ἀμφίπολος, ου, strictly, "being
LINE 143. about," "busied about;" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλου, "a handmaid."—From ἀμφί and πολέω, "to be busied about."

Ἐποντο, Epic and Ionic for εἰποντο, 3 plur. imperf. indic. of the middle deponent ἑπομαι, "to follow;" fut. ἔψομαι : 2 aor. (with aspirate) ἐσπούην, &c.

Book 3. Line 144-150.

Λίθη, ης, ἡ, Epic and Ionic for Αἶθηα, ας, ἡ, *Æthra*.
 LINE 144. (Consult note.)

Κλυμένη, ης, ἡ, "*Clymene*." (Consult note.)

Βοῶπις. Consult book i., line 551.

LINE 145. Αἶψα. Consult book i., line 303.

Ἰκανον, 3 plur. imperf. indic. act. of ἰκάνω, "*to come*." Epic lengthened form for ἴκω.

Ὅθι, adverb, poetic for οὐ, "*where*."

Σκαιαί, nom. plur. fem. of σκαιός, ἄ, ὄν, "*left*," "*on the left hand or side*." Then, "*western*," "*westward*," as explained in the note. Hence the name Σκαιαὶ πύλαι, "*the Scæan gates*," given to the western gate of Troy. (Consult note.)

ΠΑΝΘΟΟΝ, accus. sing. of Πάνθοος, ον, ὁ, "*Panthöus*." (Consult note.)

Θυμοίτην, accus. sing. of Θυμοίτης, ον, ὁ, "*Thymætes*." (Consult note.)

Ἰκετάονα, accus. sing. of Ἰκετάων, ονος, ὁ, "*Hicetaon*." LINE 147. (Consult note.)

Ὅζον, accus. sing. of ὄζος, ον, ὁ, "*a branch*," "*a scion or shoot*." Consult book i., line 234.

LINE 148. Οὐκαλέγων, οντος, ὁ, "*Ucalegon*."

Ἀντήνωρ, ορος, ὁ, "*Antenor*." (Consult note.)

Πεπνυμένω, nom. dual Epic perf. part. pass. of πνέω, with present signification, "*to have breath or soul*;" usually, however, employed metaphorically, "*to be wise*," "*discreet*," "*prudent*." Hence πεπνυμένος, "*discreet*," "*prudent*."—From an old root ΠΝΥ-, some remains of which are to be found in the compounds ἀμπνύω, ἄμπνυμι, *e.*, ἀναπνύω, ἀνάπνυμι.

Εἶατο, Epic and Ionic for ἦντο, 3 plur. of ἦμην, assigned LINE 149. as an imperfect to ἦμαι, but in reality a pluperfect. Consult book i., line 512.

Δημογέροντες, nom. plur. of δημογέρων, οντος, ὁ, "*an elder of the people*."—From δῆμος and γέρων.

Σκαιῇσι πύλῃσιν, Epic and Ionic, for Σκαιαῖς πύλαις.

Γῆραι, dat. sing. of γῆρας, τό, "*old age*;" Homeric gen. LINE 150. γήραος, Attic contracted γήρως, and very late γήρατος dat. γῆραι, Attic contracted γήρα.—The Sanscrit root is j'i, "*senes cere*," "*conteri*."

Πεπανμένοι, "*having ceased*," nom. plur. masc. perf. part. of παύομαι, "*to cease*;" middle voice of παύω.

Book 3. Line 150-158.

Ἀγορηταί, nom. plur. of ἀγορητής, οὐ, ὁ, "a speaker."—From ἀγορεύομαι, "to speak in public," "to harangue."

Τεττίγεσσιν, Epic and Ionic for τεττίξι, dat. plur. of τέττιξ, LINE 151. ἶγος, ὁ, "a cicada." (Consult note.)

Ἐοικότες, nom. plur. masc. of εοικώς. Consult book i., line 47.

Δενδρέφ, dat. sing. of δενδρεον, ου, τό, Epic and Ionic for LINE 152. δένδρον, ου, τό, "a tree."

Ἐφεζόμενοι, nom. plur. pres. part. of the middle deponent ἐφεζομαι, "to sit upon;" fut. ἐφεδοῖμαι—An active is only used in the aorist ἐφεῖσα.

Ὅπα, accus. sing. of ὄψ, ὀπός, ἡ, "a voice," "a note;" dat. ὀπί. accus. ὅπα.—From ἔπω, ἔπος, εἶπείν.

Λειριόεσσα, accus. sing. fem. of λειριώεις, ὅεσσα, ὅεν, "delicate." Strictly, "of or belonging to a lily," "of the nature or color of a lily;" but as early as Homer used in a metaphorical sense, χρῶς λειριώεις, "lily skin;" and in the present case, speaking of the note of the cicada, "delicate."—From λείριον, "a lily."

Ἰέειν, 3 plur. pres. indic. act. of ἵημι, "to send forth," "to emit."

Ἦντο, 3 plur. imperf. (strictly pluperfect) of ἵμαι, for which LINE 153. the Epic and Ionic form ἦατο occurred in line 149.

Πύργω, dat. sing. of πύργος, ου, ὁ, "a tower," especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργ-αμος, also to the German *burg*, old German *purg*, English *burgh*, which words are probably akin to *berg*, "a hill." (Pott, *Etymol. Forsch.*, ii., p. 118.)

Εἶδοντο, 3 plur. 2 aor. indic. middle of εἶδω, "to see," "to LINE 154. behold." Homer more frequently employs the Epic form of the same tense, namely, ἰδόμεν.

Ἦκα, adverb, "in a low tone." (Consult note.)—The radical signification is "not much," "slightly," and the word must be akin not only to ἡκιστος, with initial lenis, "gentlest," but also to ἡσσων, ἡκιστος, being, in truth, their positive; also to ἀκέων, ἀκήν, ἀκαλος. (Bullmann, *Lexil.*, s. π.)

Ἀγόρευον, Epic and Ionic for ἡγόρευον, 3 plur. imperf. of ἀγορεύω, "to utter."

Νέμεσις, ιος, ἡ. (Consult note, and also remarks on νε- LINE 156. μεσίζομαι, book ii., line 296.)

Αἰνῶς, adverb, "wonderfully," "greatly." Consult book LINE 158. i., line 555.

Ἀθανάτησι θεῇς, Epic and Ionic for ἀθανάταις θεαῖς.

Ὡπα, accus. sing. of ὤψ, ὀπός, ἡ, "look."

Book 3. Line 160-173.

LINE 160. Τεκέεσσι, Epic and Ionic for τέκεσι, dat. plur. of τέκος, εος, τό, poetic term for τέκνον, ου, τό, and often employed thus in both Homer and Hesiod.

LINE 161. Ἐφ'αν, Epic and Æolic for ἔφασαι, 3 plur. imperf. indic. act. of φημί.

LINE 162. Ἰζεν, Epic and Ionic for ἰζον, 2 sing. pres. imper. middle of ἰζω, "to cause to sit;" in the middle ἰζομαι, "to sit."

LINE 163. Ἰδῃ, 2 sing. 2 aor. subj. middle of εἶδω, "to see," &c.

Πηούς, accus. plur. of πηός, οῦ, ό (Doric πᾶός, which became the common form), "a kinsman," especially by marriage; "a marriage relation or connection." Never used by the ancients expressly of blood-relations.—From πέπαμαι, the παοί being ἐπίκτητοι συγγενεῖς

LINE 164. Αἰτίη, Epic and Ionic for αἰτία, nom. sing. fem. of αἴτιος, η, ου, Epic and Ionic for α, ου, "in fault," "bearing the blame," &c.

LINE 165. Ἐφώρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμῶ, "to stir up against one;" fut. ἐφορμήσω.—From ἐπί and όρμῶ, "to urge on."

Πολύδακρυν, accus. sing. of πολύδακρυς. Consult line 132.

LINE 166. Πελώριον, accus. sing. masc. of πελώριος, α, ου, "extraordinary," "remarkable."—From πέλωρ, τό, "a prodigy."

Ἐξονομήνης, 2 sing. 1 aor. subj. of ἐξονομαίνω, "to mention by name;" fut. ἐξονομᾶνῶ : 1 aor. ἐξωνόμηνα.—From ἐξ and όνομαίνω.

LINE 167. Ἡός, neut. ήό, "gallant," Epic and Ionic for ήός, neut. ήύ.

LINE 168. Εασιν, Epic and Ionic for εἰσίν, 3 plur. pres. indic. of εἶμι.

LINE 170. Γεραρόν, accus. sing. masc. of γεραρός, ά, όν, Epic and Ionic ή, όν, "of stately bearing."—From γεραίρω, "to honor," "to reward."

Βασιληϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, έως, ό, Epic and Ionic ήος, &c. Taken here as a kind of adjective.

LINE 171. Δῖος, α, ου, "divine," "noble." Contracted for the less common δίιος.—From Ζεύς, gen. Διός.

LINE 172. Αἰδοῖος, οία, οῖον, "an object of veneration," "regarded with reverence."

Ἐσσι, Epic and Doric for εἰς or εἰ, 2 sing. pres. indic. of εἶμι.

Ἐκνρέ, voc. sing. of ἐκνρός, οῦ, ό, "a father-in-law," and equivalent here to πενθερός. Strictly, however, "a step-father."—Compare the Sanscrit *svacrû*, and the Latin *socer*.

LINE 173. Ὀφελεν, Epic and Ionic for όφέλεν, 3 sing. 2 aor. indic. act. of όφέιλω "to we." Consult line 40.

Book 3. *Line 173-177.*

Ἀδεῖν, 2 aor. infin. act. of ἀνδάνω, "to please;" fut. ἀδήσω: 2 aor. ἔαδον, besides which Homer has εὔαδον and ᾠδον: perf. ἔαδα.

Γιῆϊ, dat. sing., as if from a nominative νιέος, gen. νιέου
 LINE 174. dual νιέε, νιέοιν: plur. νιείς, νιέων, νιέσιν, νιείς, "a son."

Ἐπόμην, Epic and Ionic for εἰπόμην, 1 sing. imperf. indic. of the middle deponent ἔπομαι, "to follow."

Θάλαμον, accus. sing. of θάλαμος, ου, ὁ, "a nuptial chamber," i. e., the marriage bed. Consult line 142.

Γνωτοῦς, accus. plur. of γνωτός, ἡ, ὄν, generally, "known," "well known;" but in Homer, especially, often used as a substantive, "a relation," "a kinsman," "a brother;" and so in the present instance.

Τηλυγέτην accus. sing. fem. of τηλύγετος, η, ου, "in the
 LINE 175. bloom of early life." (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, "afar off," and γίγνομαι, hence "born afar off," i. e., when the father was away, like τηλέγονος: or "born at a distant time," "late-born," like ὀψίγονος. But the former interpretation will not suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τῆλε is unexampled, except in the late word τηλεθανός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Döderlein has been referred to in the notes, and has been adopted by us as the best. Buttmann's is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with Orion, ap. *Elym. Gud.*, p. 616, 37) as ὁ τελευταῖος τῷ πατρὶ γενόμενος, "one born at the end," "the last-born."

Ὀμηλικίην, accus. sing. of ὁμηλικίη, ης, ἡ, Epic and Ionic for ὁμηλικία, ας, ἡ, "sameness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ὁμηλιξ, "of the same age," and this from ὁμός and ἡλιξ, "of age," "of the same age."

Ἐρατεινὴν, accus. sing. fem. of ἐρατεινός, ἡ, ὄν, "lonely," "beloved."
 —From ἐρατός, ἡ, ὄν, poetic for ἐραστός, "beloved."

Τέτηκα, 1 sing. perf. indic. act. of τέκω, "to pine away;"
 LINE 176. fut. τέξω: perf. τέτηκα, which has here, as often elsewhere, an intransitive signification, "to be in a melting state," "to pine away." The primitive meaning of τέκω is "to melt," "to melt down," "to cause to melt," especially "to smelt" metals; and hence "to let the heart melt," "to pine away."—Probably akin to τέγωα from a like root comes the Latin *tabeo*, *tabesco*.

LINE 177. Ἄλκιον, Epic and Ionic for ἀλκιον, 2 sing. pres. indic.

Book 3. Line 177-184.

of the middle deponent ἀνείρομαι, Epic and Ionic for ἀνέρομαι, "to ask," "to interrogate about;" so that ἀνείρεαι is, in fact, for ἀνέρεαι.

Μεταλλᾶς. Consult book i., line 556.

LINE 178. Εὐρυκρείων. Consult book i., line 102.

LINE 179. Ἀμφότερον. (Consult note.)

Αἰχμητής. Consult book i., lines 290 and 152.

Δαῖρ, ἐρως, ὁ, "a brother-in-law" "a husband's brother,"
LINE 180. answering to the feminine γάλως, "a sister-in-law."—Strictly, a digammated word, δαΐρ, with which compare the Sanscrit *dévri*, and Latin *levir*; and for a similar change of *d* into *l*, compare δάκρυ and *lacryma*.

Ἔσκε, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί

Κυνώπιδος, gen. sing. of κυνώπις, ἰδος, ἡ, "a shameless woman;" literally, "a dog-eyed woman." The term "dog," as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote *shamelessness* or *audacity*, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (*Il.*, viii., 423), and Juno Diana (*Il.*, xxi., 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i., line 159.

Ἔην, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί

Ἠγάσσατο, Epic and Ionic for ἡγάσατο, 3 sing. 1 aor. indic
LINE 181. of the middle deponent ἄγαμαι, "to regard with looks of admiration," "to wonder at;" fut. ἀγάσομαι: 1 aor. ἡγασάμην. The more usual aorist, however, is ἡγάσθην, though ἡγασάμην occurs even in Attic, as in *Dem.*, 296, 4.

Μάκαρ, voc. sing. masc. of μάκαρ, αρος, ὁ, ἡ, "happy."
LINE 182. Consult book i., line 599.

Μοιρηγενές, voc. sing. masc. of μοιρηγενής, ἐς, "child of destiny," i. e., favored by the Fates; literally, "favored by destiny at one's birth."—From μοῖρα, "destiny," and γένος.

Ὀλβιόδαιμον, voc. sing. of ὀλβιοδαίμων, ον (gen. ονος), ὁ, ἡ, "a fortunate man;" more literally, "of blessed lot."—From ὀλβιος, "happy," "blessed," and δαίμων.

Δεδμήατο, Epic and Ionic for ἐδέδμηντο, 3 plur. pluperf.
LINE 183. indic. pass. of δαμάω, "to make subject," "to subject;" fut. δαμάσω: 1 aor. ἐδάμῃσα: perf. δέδμηκα: perf. pass. δέδμημαι: pluperf. ἐδεδμήμην.—Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, English *tame*, German *zähm*.

Φρυγῖν, accus. sing. of Φρυγίη, ης, ἡ, Epic and Ionic for
LINE 184. Φρυγία, ας, ἡ, "Phrygia." (Consult note.)

Book 3. Line 184-189.

Εἰςῆλθον, Epic for εἰςῆλθον, 1 sing. 2 aor. indic. act. of εἰσέρχομαι, "to go into;" fut. εἰσελεύσομαι, &c.

Ἀμπελόεσσαν, accus. sing. fem. of ἀμπελόεις, ὅεσσα, ὅεν, "abounding in vines."—From ἄμπελος, "a vine."

LINE 185. Αἰολοπῶλους, accus. plur. masc. of αἰολόπωλος, ον, "actively managing steeds;" more freely, "of fleet steeds." (Consult note.)—From αἰόλος, "quickly turning," "easily moving," &c., and πῶλος, "a young steed," "a steed," generally.

LINE 186. Ὀτρῆος, Epic and Ionic for Ὀτρέως, gen. sing. of Ὀτρεύς, ἔως, ὅ, Epic and Ionic ἦος, ὅ, "Otreus." (Consult note.) Another Ionic form for the genitive is Ὀτρέος.

Μύδονος, gen. sing. of Μύδων, ονος, ὅ, "Mygdon." (Consult note.)

Ἀντιθέοιο, Epic and Ionic for ἀντιθέου, gen. sing. of ἀντίθεος, ον, "equal to the gods." Consult book i., line 264.

LINE 187. Ἑστρατώντο, Epic and Ionic lengthened form for ἔστρατωντο, 3 plur. imperf. indic. middle of στρατώ, as if from a form στρατόω, "to encamp." (Consult the remarks of Buttmann *Ausf. Gr.*, § 105, Anm. 6.) The regular form would be ἔστρατεύοντο, from στρατεύω.

Ὀχθας, accus. plur. of ὄχθη, ης, ἡ, older form of ὄχθος, ου, ὅ, "any height or rising ground," natural or artificial. In Homer usually plural, "the banks" of a river, more or less elevated. Many, both ancients and moderns, have thought that ὄχθη is always the "bank of a river," &c., and ὄχθος always "a hill;" but consult the remarks of Mehlhorn, *ad Anacr.*, xxii., 2, p. 98: still it is true that ὄχθος does not seem to be used of a bank.

Σαγγαρίοιο, Epic and Ionic for Σαγγαρίου, gen. sing. of Σαγγάριος, ου, ὅ, "the Sangarius," a river of Bithynia. (Consult note.)

LINE 188. Ἐπίκουρος. Consult book ii., line 130.

Ἐλέχθην, 1 aor. indic. pass. of λέγω, original signification "to lay" (German *legen*); in the passive, "to lie" (German *liegen*). Hence all the other significations may be derived; so that it is needless, as Buttmann (*Lexil.*, s. v.) does, to assume a separate root λέχω for this signification. Then, "to lay in order," "to arrange," &c.; and hence, "to lay among," "to count," &c., fut. λέξω.

LINE 189. Ἀμαζόνες, nom. plur. of Ἀμαζών, ὄνος, ἡ, "an Amazon." More usually, as here, in the plural, "the Amazons," a warlike nation of females. The name is usually derived from ἄ, *priv.*, and μαζός, "the breast," from the fable that they either took off or checked the growth of the right breast, that it might not inter

Book 3. Line 189–197.

tere with the use of the bow. But consult *Anthony's Class. Dict.*, s. v. *Amazon*.

Ἀντιάνειραι, nom. plur. of ἀντιάνειρᾶ, ἡ (like βωτιάνειρᾶ, κνιδιάνειρᾶ), a feminine form of a masculine in -άνωρ or -ήνωρ (for the ᾶ shows that it can not come from a nominative in -ος), “a match for men.” In the *Iliad* always as an epithet of the Amazons; but in *Pindar* (*Ol.*, xii., 23), στάσις ἀντιάνειρᾶ, “faction, wherein man is set against man.”—From ἀντί and ἀνήρ.

LINE 190. Ἐλίκωπες. Consult book i., lines 98 and 388.

LINE 191. Ἐρέεινε, Epic and Ionic for ἡρέεινε, 3 sing. imperf. indic. act. of ἐρεείνω, “to ask,” like ἔρομαι, and derived from it.

Γεραῖός. Consult book i., line 35.

LINE 193. Μείων, neut. μείον, gen. μείονος, irregular comparative of μικρός and ὀλίγος, “less,” “smaller,” “shorter.”—According to Pott, the earlier form was μνείων, from an old positive μινύ traces of which remain in the Latin *minus*. (*Etymol. Forsch.*, ii., p. 66.)

LINE 194. Ἰδέ, Epic and Ionic for ἡδέ, conjunction, “and,” “and also.” Often occurring in *Homer*; but only once in the tragic writers (*Soph.*, *Ant.*, 969).

Στέρνοισιν, Epic and Ionic for στέρνοις, dat. plur. of στέρνον, ου, τό, “the breast.” Used by *Homer* in both singular and plural—Akin to στερεός, “hard,” “firm.” The root is probably ΣΤΑ—

LINE 195. Πουλυβοτείρη. Consult line 89.

LINE 196. Κτίλος, ου, ὁ, “a ram.”—Akin to κτίζω, “to produce,” “to generate.”—Not to be confounded with κτίλος, ου, “tame;” and yet this also appears to come from the same verb, in the sense of “to inhabit,” and to denote that which is accustomed to dwell among men. (*Pott, Etymol. Forsch.*, i., p. 203.)

Ἐπιπωλεῖται, 3 sing. pres. indic. middle of ἐπιπωλέομαι, “to move about among,” said of a general moving about among and inspecting his troops.

Σίχας. Consult line 113.

LINE 197. Ἀρνεῖω, dat. sing. of ἀρνειός, οὔ, ὁ, “a young ram,” just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἀρνειὸς δῖς, “a male sheep” (*Od.*, x., 572.)—Akin to ἄρρην.

Ἐῖσκω, 1 sing. pres. indic. act. of εἶσκω, “to liken,” “to think like.” An Epic word.—From ἴσος, Epic εἶσος, whence also ἴσχω. According to others, from εἶοικα, like εἰκάζω.

Πηγεσιμάλλῳ, dat. sing. masc. of πηγεσίμαλλος, εν, “thick-fleeced.”—From πήγνυμι and μαλλός, “a fleece.”

Book 3. Line 198-207.

LINE 198. Ὀϊων, Epic and Ionic for οἰῶν, gen. plur. of οἷς, gen. οἷος, accus. οἶν : nom. plur. οἷες, gen. οἷων, dat. οἷεσι, but usually in Homer οἷεσσι, Epic shortened form οἷεσσι : accus. οἷας : contracted nom. and accus. οἷς, "a sheep." The Attics, on the other hand, contract all cases : nom. οἷς, gen. οἷός, dat. οἷί, accus. οἶν : nom. plur. οἷες, gen. οἷων, dat. οἷσί, accus. οἷας : and the nom. and accus. are still farther contracted into οἷς. Of these Homer has only οἷός and οἷων.—From οἷς, with the digamma, ὄψις, comes the Latin *ovis*.

Πῶν, εὐς, τό, "a flock;" plural πῶεα, τά.—Akin to ποιμήν, πᾶμα, πέπαι.

Ἀργεννάων, Epic and Ionic for ἀργεννῶν, gen. plur. of ἀργεννός, ἡ, ὄν. "white," "white-nued." Consult line 141.

LINE 199. Ἐγκεγανία, nom. sing. fem. part. of the Epic perfect ἐκ-γέγαα, assigned to ἐκγίγνομαι, "I spring from;" fut. ἐκγε-νήσομαι : perf. ἐκγέγονα : Epic perfect ἐκγέγαα : part. ἐκγεγαώς, ἐκγεγανία, ἐκγεγαώς, "sprung from."—From ἐκ and γέγαα, and this from the radical γάω, but assigned to γίγνομαι, as an Epic form for γέγονα.

LINE 200. Πολύμητις. Consult book i., line 311.

LINE 201. Τράφη, Epic and Ionic for ἐτράφη, 3 sing. 2 aor. indic. pass. of τρέφω, "to nurture," "to rear." Consult book i., line 251.

Δήμω. Consult book ii., line 198.

Ἰθάκης. Consult book ii., line 184.

Κραναῖς, gen. sing. fem. of κραναός, ἡ, ὄν, "rocky," "rugged."—Derivation uncertain. The word is akin, perhaps, to κράν-ον, the *cornel-tree*, the idea of hardness of wood and stony fruit being implied in the latter name.

LINE 202. Εἰδώς, nom. sing. masc. perf. part., assigned to οἶδα.

Δόλους, accus. plur. of δόλος, ὄν, ὁ, "wile," "craft," "artifice," &c. Strictly, "a bait for fish," and akin to δέλος, δέλεαρ, "bait."

Πυρνά, accus. plur. neut. of πυκνός, ἡ, ὄν, "prudent," for which we have also the Epic lengthened form πυκινός, ἡ, ὄν. Consult book ii., line 55.

LINE 203. Πεπνυμένος. Consult line 148.

Ἠῶδα. Consult book i., line 92.

LINE 204. Νημερτές, accus. sing. neut. of νημερτής, ἑς, "true," "unfailing," "unerring." Consult book i., line 514.

LINE 207. Ἐξείνισσα, Epic and Ionic for ἐξείνισα, 1 sing. 1 aor. indic. act. of ξεινίζω, "to entertain," "to receive as a guest;" fut. ξεινίσω : 1 aor. ἐξείνισα. Observe that ξεινίζω itself is Ionic for

Book 3. Line 207-216.

ξεν-ζω, which last is the Attic form.—From ξεινος, Ionic for ξένος, “a stranger.”

Φίλησα, Epic and Ionic for ἐφίλησα, 1 sing. 1 aor. indic. act. of φιλέω, “to receive kindly;” literally, “to love.”

Φυήν, accus. sing. of φυή, ἥς, ἥ, “genius,” “natural parts,”
 LINE 208. “talents.” Employed poetically here for φύσις.—From φύω.

Ἐδάην, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, “to become acquainted with,” “to learn,” &c.

Ἀγρομένοισιν, Epic and Ionic syncopated form for ἀγειρο-
 LINE 209. μένοις, dat. plur. pres. part. pass. of ἀγείρω, “to assemble,” “to collect;” fut. ἀγερῶ.—From ἄγω.

Ἐμιχθεν, Epic for ἐμίχθησαν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγνυμι, “to mix,” “to mingle among or with;” fut. μίξω: 1 aor. pass. ἐμίχθην.—Compare Latin *misc-eo*, German *misch-en*, Sanscrit *misch-ta*.

Ὑπείρεχεν, Epic for ὑπερεῖχεν, 3 sing. imperf. indic. act
 LINE 210. of ὑπερέχω, “to overtop,” i. e., “to have or hold one’s self above;” fut. ὑπερέξω.—From ὑπείρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω.

Ἐζομένω, nom. dual masc. pres. part. of ἐζομαι, “to seat
 LINE 211. one’s self,” “to sit;” fut. ἐδοῦμαι. Observe that there is, in fact, no such active as ἐζω, “to set” or “place,” in Greek, though, as if from it, we have the transitive tenses εἶσα, mid. εἰσάμην: fut mid. εἴσομαι: perf. pass. εἶμαι.

Γεραρώτερος, α, ον, comparative of γεραρός, á, óν, “of stately bearing,” “of dignified mien.”—From γέρας, “rank, prerogative, dignity,” &c.

LINE 212. Ὑφαῖνον. Consult line 125.

Ἐπιτροχάδην, adverb, “with rapid conciseness;” literally,
 LINE 213. “runningly.”—From ἐπί and τρέχω, “to run.”

Παῦρα, accus. plur. neut. of παῦρος, α, ον, “little,” “small.”
 LINE 214. Usually in the plural, of number, as in the present instance, “few,” “a few things or words.”

Λιγώς, adverb, from λιγύς, εἶα, ύ. (Consult note.)

Πολύμυθος, ον, “of many words,” i. e., wordy, talkative.—From πολ-
 λώς and μύθος.

Ἀφαμαρτοεπής, ἐς, “always missing the point,” “a random
 LINE 215. talker”—From ἀπό, ἀμαρτάνω, and ἔπος.

Ἀναίξειεν, 3 sing. Æol. 1 aor. opt. act. of ἀναίσσω, “to
 LINE 216. spring up,” “to arise;” fut. ἀναίξω Consult book ii,

Book 3. Line 217-228.

Στάσκειν, 3 sing. Epic iterative form of 2 aor. indic. act. **LINE 2 7.** ἴστημι, and put for ἔστη.

Ὑπαί, poetic, especially Epic form for ὑπό.

Ἰδεσκε, 3 sing. Epic iterative form of 2 aor. indic. act. of εἶδω, "to see," "to look," and put for ἴδε.

Πήξας, nom. sing. 1 aor. part. act. of πήγνυμι, "to fix;" fut. πήξω. 1 aor. ἔπηξα.

LINE 218. Σκῆπτρον. Consult note on book i., line 15.

Προπρηνές, accus. sing. neut. of προπρηνής, ἑς, "bent forward;" taken here adverbially, "forward," and opposed to ὀπίσσω.—From πρό and πρηνής, ἑς, "bent forward," &c.

Ἐνώμα, 3 sing. imperf. indic. act. of νωμάω, "to turn," "to move," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. νωμήσω: 1 aor. ἐνώμησα.—From νέμω, the original meaning of νωμάω being "to deal out," "to distribute," &c.

LINE 219. Ἀστεμφές. Consult book ii., line 344.

Ἐχεσκειν, 3 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχεν.

Ἀἰδρεῖ, Epic and Ionic for αἰδρεῖ, dat. sing. of αἰδρις, ι, gen. ιος and εος, "ignorant," "unskilled in art."

LINE 220. Ζάκοτον, accus. sing. masc. of ζάκοτος, ον, "exceedingly angry."—From ζα-, intensive prefix, and κότος, "anger," "wrath."

LINE 221. Ὅπα, accus. sing. of ὅψ, gen. ὀπός, ἦ, "a voice."

Ἴει, 3 sing. imperf. indic. act., from a radical form ἰέω, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of ἴημι.

LINE 222. Νιφάδεσσιν, Epic and Ionic for νιφάσιν, dat. plur. of νιφάς, ἄδος, ἦ, "a snow-flake."—From νίφω, "to snow."

Χειμερίσιν, Epic and Ionic for χειμερίαις, dat. plur. fem. of χειμέριος, α, ον, "wintry."—From χεῖμα, "winter."

LINE 223. Ἐρίσσειε, Epic and Ionic for ἐρίσειε, 3 sing. Aeolic 1 aor. opt. act. of ἐρίζω, "to vie;" fut. ἐρίσω: 1 aor. ἤρισα.—From ἔρις, "riving," "contention," &c.

LINE 224. Ἀγασάμεθα, Epic and Ionic for ἡγασάμεθα, 1 plur. 1 aor. indic. of the middle deponent ἀγαμαι, "to wonder;" fut. ἡγασμαι: 1 aor. ἡγασάμην: but usual aorist ἡγάσθην.

LINE 227. Ἐξοχος, ον. Consult note, and also book ii., line 188.

LINE 228. Τανύπεπλος, ον, "long-robed," "of flowing robe."—From τανύω, "to stretch," "to extend," and πέπλος, "a female robe." The πεπλος was made of fine stuff, usually with rich patterns.

Book 3. Line 228-238.

and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male *ἱμάτιον* or *χλαῖνα*. That the peplus might cover the face and arms is plain from Xenophon (*Cyr.*, v., 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

LINE 229. *Πελώριος*. Consult note, and also line 166.

**Ἐρκος*, εὖς, τό, “the rampart,” i. e., the great defender.—From *ἐργω*, εἶργω, “to shut out,” “to keep or drive off.”

LINE 230. *Κρήτεσι*, Epic and Ionic for *Κρηῖσι*, dat. plur. of *Κρής*, *Κρητός*, “a Cretan.”

**Ἀγροί*, nom. plur. of *ἄγρος*, οὐ, ὅ, “a leader,” “a chieftain.”
LINE 231. —From *ἄγω*.

**Ἠγερέθονται*, 3 plur. pres. indic. of *ἡγερέθωμαι*, Epic form of *ἀγείρωμαι*. Consult book ii., line 304.

LINE 233. *Κρήτηθεν*, adverb, “from Crete.”—From *Κρήτη*, ἡ, “Crete,” now *Candia*.

LINE 235. *Ὀνόμα*, ατος, τό, Epic and Ionic for *ὄνομα*, ατος, τό. In Homer, the form *ὄνομα* is more frequent than *οὄνομα*. Herodotus, on the other hand, employs the Ionic *οὄνομα* alone.

LINE 236. *Δοιῶ*, accus. dual, “two;” strictly, the dual of *δοιοί*. It is indeclinable in Homer, who usually has it masculine.

**Κοσμήτορε*, accus. dual of *κοσμήτωρ*, ορος, ὅ, “a leader,” “a commander;” literally, “one who marshals or arranges.”—From *κοσμέω*, “to order,” “to arrange.”

LINE 237. *Κάστορα*, accus. sing. of *Κάστωρ*, ορος, ὅ, “Castor,” son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πύξ, adverb, “at the fist,” “with clinched fist,” i. e., in boxing or pugilistic encounters.—Hence *πύκτης*, “a boxer;” *πυγμή*, “a boxing match,” &c.

Πολυδεύκεα, accus. sing. of *Πολυδέυκης*, εὖς, ὅ, “Pollux,” son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a *πύκτης*, or boxer.—Consult *Metrical Index*.

LINE 238. *Ἀυτοκασιγνήτω*, accus. dual of *αὐτοκασίγνητος*, ου, ἰ, “an own brother.” She calls Castor and Pollux her “two brothers,” because born of the same mother with her, namely, Leda.—From *αὐτός* and *κασίγνητος*, “a brother.”

Τῷ, Epic and Ionic for *ὧ*, accus. dual of *ὅς*, ἡ, ὅ.

Γείνατο, Epic and Ionic for *ἐγείνατο*, 3 sing. 1 aor. indic. mid. of *γείνομαι*, from an obsolete active *γείνω*, for which *γεννάω* is in use. In the passive, “to be engendered,” “to be born;” in the middle, “to

Book 3. Line 238-247.

bear," "to bring forth."—Observe that γένω is the common root of γαίω, γαίνομαι, and γίγνομαι. Compare the Latin *gigno, genui*.

Ἐσπέσθην, 3 dual 2 aor. indic. of the middle deponent
LINE 239. ἔπομαι, "to follow;" fut. ἔψομαι: 2 aor. ἐσπόμην, &c.

Λακεδαίμονος, gen. sing. of Λακεδαίμων, ονος, ῆ, "*Lacedæmon*," the capital of Laconia, also *Laconia* itself.

Ἐρατεινῆς. Consult line 175.

Ἔποντο, 3 plur. imperf. indic. of ἔπομαι, and Epic and
LINE 240. Ionic for εἰποντο.

Ποντοπόροισι. Consult line 46.

Καταδύμεναι, Epic, Doric, and Æolic for καταδύναι, 2 aor.
LINE 241. infin. act. of καταδύω or καταδύνω, "to engage in." Properly, "to get deep into," "to get into the throng or thick of a thing." The literal meaning is, "to go under," "to sink;" fut. καταδύσω: 1 aor. κατέδυσσα: 2 aor. κατέδυν.—From κατά and δύω, or δύνω.

LINE 242. Αἵσχεα, accus. plur. of αἶσχος, εος, τό, "*a disgrace*."

Δειδιότες, Epic and Ionic for δεδιότες, nom. plur. masc. perf. part. of δαίδω, "to fear;" fut. δέισομαι: 1 aor. ἔδεισα: perf. δέδοικα, and also δέδια (which last is rare in Attic prose), with syncopated forms δέδιμεν, δέδιτε, imperative δέδιθι, part. δεδιώς.

Ὀνείδα. Consult book i., line 291.

LINE 243. Φάτο, Epic and Ionic for ἔφατο. Consult book i., line 33.

Κατέχεν, Epic and Ionic for κατεῖχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσιζοος, ον, "*life-bestowing*," "*producing or sustaining life*."—From φύω, "*to sustain*," and ζωή, "*life*."

Εὐφρονα, Epic and Ionic for εὐφρόνα, accus. sing. masc.
LINE 246. of εὐφρων, ονος, "*gladdening*," "*cheering*."—From εὐ and φρήν.

Ἀρούρης, gen. sing. of ἀρούρη, ης, ῆ, Epic and Ionic for ἀρουρα, ας, ῆ. Consult line 115.

Ἀσκῶ, dat. sing. of ἀσκός, οῦ, ό, "*a bottle of skin*," "*a wine-bag*," "*a leathern bag*," mostly of goat-skin.—According to Pott, akin to σκύτος, with ἄ prefixed.

Αἰγείω, dat. sing. masc. of αἰγείος, α, ον, Epic and Ionic η, ον, lengthened form for αἰγεος, "*of goat-skin*;" literally, "*of a goat*."—From αἶξ, αἰγός, "*a goat*."

Κρητῆρα, accus. sing. of κρητήρ, ῆρος, ό, "*a mixer*." Consult note, and also book i., line 470.

Φαεινόν, accus. sing. masc. of φαεινός, ῆ, όν, "*bright*," "*shining*." From φαός, "*light*," "*brightness*."

Book 3. Line 248-261.

LINE 248. *Χρύσεια*, accus. plur. neut. of *χρύσειος*, γ, ον, Epic and Ionic for *χρύσεος*, η, ον, Attic contr. *χρυσούς*, ἥ, οὖν, "gold-*n*."—From *χρυσός*, "gold."

Κύπελλα. Consult book i., line 596.

LINE 249. ὤτρυνεν, 3 sing. 1 aor. indic. act. of *ὀτρύνω*, "to urge;" fut. *ὀτρύνω*: 1 aor. ὤτρυνα.

LINE 250. Ὀρσο, Epic for ὄρσο, 2 aor. imper. middle of ὄρνυμι, "to raise," "to arouse;" fut. ὄρσω: 1 aor. ὄρσα. In the middle, ὄρνυμαι, "to arise," "to arouse one's self," 2 aor. ὠρόμην: or, more frequently, by syncope, ὠρμην, ὠρσο, ὠρτο, &c., 2 aor. imper. ὄρσο, Epic ὄρσο (like *ἀείσο*, *λέξο*), contracted ὄρσεν. (Buttmann, *Irrreg. Verbs*, p. 193, ed. Fishlake.—Consult, also, note.)

Λαομεδοντιῶδη, voc. sing. of *Λαομεδοντιῶδης*, ον, ὁ, "son of *Laomedon*." Patronymic, from *Λαομέδων*, οντος, ὁ, "*Laomedon*," father of Priam.

LINE 252. Ὀρκια. Consult book ii., line 124.

Τάμητε, 2 plur. 2 aor. subj. act. of *τέμνω*.

LINE 257. *Νέονται*, with shortened mood-vowel, for *νέωνται*, 3 plur. pres. subj. middle of *νέομαι*, "to return."

LINE 259. Πίγησεν, Epic and Ionic for ἐπρίγησεν, 3 sing. 1 aor. indic. act. of *πίγέω*, "to shudder;" fut. *πρίγῃσω*: 2 perf. ἐπρίγα (with present signification). In Homer, only metaphorically, to shudder with fear or horror; among the post-Homeric writers, to shiver or shudder with cold.—From *πίγος*, "frost," "cold."

LINE 260. *Ζευγνύμεναι*, Epic, Doric, and Æolic for *ζεύγνυναι*, pres. infin. act. of *ζεύγνυμι*, "to yoke," "to harness;" fut. *ζεύξω*: 1 aor. *ἔξενξα*.—The root is *ZYT-*, which appears in the 2 aor. *ζυγῆναι*, and the substantive *ζύγ-ον*, and recurs in the cognate languages; as, Sanscrit *yuj*, Latin *jung-ere*, German *joch*, our *yoke*, &c. (Pott, *Etymol. Forsch.*, i., p. 237.)

Ὀτραλέως, adverb, "quickly," "zealously."—From *ὀτραλέος*, "quick," "zealous," and this akin to *ὀτρύνω*, "to urge."

LINE 261. Ἄν, shortened Epic and Doric form of *ἀνά*, "up." Buttmann prefers *άν* (*Ausf. Gr.*, § 117, An. 4); but consult note.

Ἥνία, ων, ᾶ, "the reins," often occurring in Homer, who uses this neuter form only, and always in the plural: the singular *ἥνιον* is late. Strictly, "the bit." Another form, *ἥνία*, ας, ἥ, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τεῖνεν Epic and Ionic for *τείνειν*, 1 aor. indic. act. of *τείνω*, "to

Book 3. Line 261-271.

draw, "to stretch," fut. *τενῶ* : 1 aor. *ἔτεινα*.—The root is **TAN-**, or **TEN-**, as in Sanscrit *tan*, "extendere," *τάνναι*, *τανύω* : hence *τένος*, *τένων*, Latin *tendo*, *tenco*, *tenus*, *tenor*, *tenuis*, German *dünn*, English *thin*, &c.

Πάρ, shortened form for *παρά*. Consult previous line. **re-**
LINE 262. marks on *ἄν*.

Περικαλλέα, accus. sing. masc. of *περικαλλής*, *ές*, "very beautiful." Consult book i., line 603.

Βήσετε, Epic and Ionic for *έθήσετε*, 3 sing. 2 aor. indic. middle of *βαίνω*, with the characteristic (*σ*) of the first aorist. Consult book i., line 428.

Δίφρον, accus. sing. of *δίφρος*, *ον*, *ό*, and later *ή*, with metaplastic plural *τῶ δίφρα* : properly, "the chariot-board," on which two could stand, the driver (*ήνίοχος*) and the combatant (*παραϊβάτης*). But in the *Iliad*, the word often occurs, as in the present instance, in the sense of "a chariot," "a war-chariot."—From *δίς* and *φέρω*, from its carrying two.

LINE 263. *Τῶ*, nominative dual of *ό*, *ή*, *τό*.

Σκαιῶν. Supply *πυλῶν*, and consult line 145.

Πεδίονδε, adverb, "to the plain," *ί. ε.*, from the high ground on which the city stood.

Έχον, Epic and Ionic for *εἶχον*, 3 plur. imperf. indic. act. of *έχω*.

LINE 266. *Έστιχώωντο*. Consult book ii., line 92.

LINE 267. *Ὠρνυτο*, 3 sing. imperf. indic. middle of *ὀρνυμι*, "to raise," "to arouse." In the middle, *ὀρνυμαι*, "to arise." Consult line 250.

LINE 268. *Άγανοί*, nom. plur. masc. of *άγανός*, *ή*, *όν*, "illustrious ;" strictly, "admirable." In Homer almost always said of kings, heroes, &c., "illustrious," "noble," "high-born."—From *άγαμαι*.

LINE 269. *Σύναγον*, Epic and Ionic for *σύνηγον*, 3 plur. imperf. indic. act. of *συνάγω*.

LINE 270. *Μίσγον*, Epic and Ionic for *έμισγον*, 3 plur. imperf. indic. act. of *μίσγω*, "to mix," which present Homer always uses for *μίγνυμι*.—Consult line 209.

Έχευαν, 3 plur. 1 aor. indic. act. of *χέω*, "to pour ;" fut. *χεύσω* : 1 aor. Epic *έχευα* : 1 aor. Attic *έχεα*. The form *έχευσα* of the 1st aorist, from the usual future *χεύσω*, is probably not Greek.

LINE 271. *Έρυσσάμενος*. Consult book i., line 190.

Χείρεσσι, Epic and Ionic for *χερσί*, dat. plur. of *χείρ*, *χειρός*, *ή*, "the hand"

Book 3. Line 271-279.

Μαχαίραν, accus. sing. of *μάχαιρα*, *ας, ἡ*, “a large knife, worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife. (Consult note.) In a later age, the *μάχαιρα* was a *sabre* or *bent sword*, opposed to *ξίφος*, the straight sword.—Derivation uncertain.

LINE 272. *Ξίφος*, gen. sing. of *ξίφος*, *εος, τό*, “a sword.” Consult book i., line 194.

Κουλεόν, *οὔ, τό*, same as *κουλέος*, *οὔ, ὁ*, “a sheath.” These are the Ionic forms. The Attic writers, on the other hand, have *κολεός*. Consult book i., line 194.

ἄωρτο, 3 sing. pluperf. pass. (in the sense of an imperfect) *οἱ αἶρω*, “to hang.” The regular form would be *ἤρτο* or *ἤερτο*, but this is one of the verbs which change their vowel to *ο* in both perfects; as, *ἔβρωγα*, from *ρήγνυμι*: *πέπτωκα*, from *πίπτω*: *εἶθα* for *εἶθα*, from *ἔθω*: *ἔωκα*, *ἄφέωκα* (whence, in the New Testament, *ἄφέωνται*), for *εἶκα*, *ἄφεικα*, *ἄφεινται*, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake, p. 6, note.*)

LINE 273. *Ἀρνῶν*, gen. plur., from gen. sing. *ἄρνός*. Consult line 103

Τάμνε, Epic and Ionic for *ἐταμνε*, 3 sing. imperf. indic. act. *οἱ τάνω*, “to cut,” Epic and Ionic for *τέμνω*.

Τρίχας, accus. plur. of *θρίξ*, *τριχός, ἡ*, “the hair,” both of man and beast, “the hair of the head.”

LINE 274. *Νεῖμαν*, Epic and Ionic for *ἐνειμαν*, 3 plur. 1 aor. indic. act. of *νέμω*, “to distribute;” fut. *νεμῶ*: 1 aor. *ἐνειμα*.

LINE 275. *Ἀνασχών*. Consult book i., line 450.

LINE 276. *Ἰδηθεν*, adverb, “from Ida.”—From *Ἰδη, ης, ἡ*, “Ida.”

Μεδέων, οντος, a participial form, though no present *μεδέω* is found “ruling.”—Then, taken with a kind of substantive force, “a guardian,” “a ruler,” over special places.

LINE 278. *Γαῖα, ας, ἡ*, poetic form for *γῆ*, “earth.”

Καμόντας, accus. plur. masc. 2 aor. part. act. of *κάμνω*, “to labor;” fut. *καμῶ*: 2 aor. *ἔκαμον*.

LINE 279. *Τίνυσθον*, 2 dual pres. indic. of the middle deponent *τίνυμαι*, poetic for *τίνομαι*, “to punish.”

Ὅτις, Epic and Ionic for *ὅστις*.

Ἐπίορκον, accus. sing. neut. of *ἐπίορκος, ον*, “swearing falsely,” “perjured.” In the present instance, however, it is taken as a substantive, and *ἐπίορκον ὀμνύναι* is “to swear falsely,” “to take a false oath.”—From *ἐπί*, denoting opposition, and *ορκος*, “an oath.”

Ὀμόσση, Epic and Ionic for *ὀμόςση*, 3 sing. 1 aor. subj. act. *οἱ ὀμνυμι*, “to swear;” fut. *ὀμοῦμαι*: perf. *ἐώμοκα*: 1 aor. *ὤμοσα*.

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LINE 230 Μάστυροι. Consult book i., line 338.

Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "to keep," "to guard," "to watch over;" fut. φυλάξω: perf. πεφύλαχα.—In the middle, φυλάσσομαι, "to be on one's guard against," "to beware of," answering to the Latin *caveo*.

LINE 281. Καταπέφνῃ, 3 sing. 2 aor. subj. act., as if from a present καταπέφνω, "to slay," which, however, is not in use. The aorist participle καταπέφνων is accented like a present.—From κατά and ἐπεφρον (πέφρον being shortened from the reduplicated form πέφρονον, like λελαθέσθαι, λελαθεῖν, πεπιθεῖν), assigned to obsolete root φένω, "to slay."

LINE 286. Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτινω, "to pay," "to render back."—From ἀπό and τίνω, "to pay a price" by way of return or recompense; whereas τίω is confined to the signification of paying honor.

LINE 287. Ἑσσομένοισι, Epic and Ionic for ἑσόμενοις, fut. part. of εἰμί.

Πεληται, 3 sing. pres. subj. of πέλωμαι. Consult book i., line 284

LINE 291. Εἵως, Epic for ἕως, "until."

Κιχείω. Consult book i., line 26.

LINE 292. Ἡ, for ἱση. Consult book i., line 219.

Στομάχους, accus. plur. of στόμαχος, ου, ὁ, strictly, "a mouth," "an opening:" hence, 1. In the oldest Greek, "the throat," "the gullet:" 2. Later, usually, "the orifice of the stomach," and so, "the stomach" itself, frequently in Galen. In Hippocrates, also, "the neck of the bladder or uterus."

Ἀρνῶν. Consult line 103.

Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. indic. act. of τέμνω, "to cut;" fut. τεμῶ: 2 aor. ἔταμον.

Νηλεῖ, Epic and Ionic for νηλεῖ, dat. sing. of νηλής, ἑς, and this Epic and Lyric for νηλεῖς, ἑς, "cruel;" literally, "without pity," "pitiless," "ruthless."—From νή, "not," and ἔλεος, "pity," "compassion."

LINE 293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of κατατίθημι, "to put down," "to deposit;" fut. καταθήσω: 1 aor. κατέθηκα.

Ἀσπαίροντας, accus. plur. masc. pres. part. act. of ἀσπαίρω, "to gasp," "to struggle convulsively."—From ἀ, euphonic, and σπαίρω, "to gasp," &c.

LINE 294. Δενομένους, accus. plur. masc. pres. part. of δέομαι, "to want," Epic form for δέομαι, fut. δέησομαι, &c.

Εἴλετο, 3 sing. 2 aor. indic. mid. of αἰρέω, "to take," fut. αἰρήσω 2 aor. mid. εἰλόμην.

Book 3. Line 295-306.

LINE 295 Ἀφνοτάμενοι, Epic for ἀφντάμενοι, nom. plur. 1 aor. part. middle of ἀφνέσσω, "to draw" (consult book i., line 598), fut. ἀφνέξω: 1 aor. ἤφνισα: 1 aor. mid. ἤφνισάμην.

Δεπάεσσιν. Consult book i., line 471.

LINE 296. Ἐκχεον, Epic and Ionic for ἐξέχεον, 3 plur. imperf. indic. act. of ἐκχέω, "to pour out;" fut. ἐκχεύσω.

Ἀλειτουργέτησιν, Epic and Ionic for αἰτειγενέταις, dat. plur. masc. of αἰτειγενέτης, ου, ό, Epic for αἰτειγενέτης, ου, ό, "everlasting," "ever-existing."—From αἰεί, for αἰί, and the radical γένω.

LINE 297. Εἰπεσκειν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἰπεν.

LINE 299. Πημήνεια, 3 plur. Aeolic 1 aor. opt. act. of πημαίνω, "to commit wrong," "to harm," "to injure;" fut. πημανῶ: fut. mid. (in an active sense by Aristophanes, *Ach.*, 842: in a passive one by Sophocles, *Aj.*, 1155) πημανοῦμαι: 1 aor. pass. ἐπημάνθην.—From πῆμα, "harm," "injury," &c.

LINE 300. Ἐγκέφαλος, ου, ό, "the brain." Properly, an adjective, ἐγκέφαλος, ου, "within the head," where μυελός is usually supplied, "head-marrow," for which Galen has μυελὸς ἐγκεφαλίτης.

Χαμῶδις, adverb, Epic for χαμῶζε, "on the ground," "to the ground." Compare οἰκαδς, for οἰκαδε.—From χαμαί, "on the ground."

Ῥέοι, 3 sing. pres. opt. act. of ῥέω, "to flow;" fut. ῥεύσω.

LINE 301. Δαμείεν, for δαμείσαν, 3 plur. 2 aor. opt. pass. of δαμάω, "to subjugate," "to enslave," &c. The shortened form of the optative in -εν, as here employed, came into regular use at a later day. (*Kühner*, § 115, 7.)

LINE 302. Ἐπεκραΐαινε. Consult book ii., line 419.

LINE 303. Δαρδανίδης, ου, ό, "descendant of Dardanus." Patronymic, from Δάρδανος, ου, ό, "Dardanus," son of Jove, founder of Dardania, or Troy.

LINE 305. Εἶμι. Consult note on book i., line 169.

Προτί. Consult line 116.

Ἥνεμόεσσαν, Epic and Ionic for ἀνευδέεσσαν, accus. sing. fem. of ἡνεμόεις, όεσσα, όεν, Epic and Ionic for ἀνεμόεις, όεσσα, όεν, "lofty," "high;" literally, "windy," "airy," and so "high," "lofty," "situate on high."—From ἔνεμος, "wind."

LINE 306 Τλήσομαι, 1 sing. fut. indic. middle of the radical form τλᾶω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., "to endure," "to bear."

Book 3. Line 306-316.

Ὀρᾶσθαι, pres. infn. middle of ὁράω, in an active sense, “*to behold*,” “*to see*.” Consult book i., line 198.

Μαρνάμενον, accus. sing. pres. part. of μάρναμαι, “*to contend*.”

Πεπρωμένον, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form πόρω, strictly, “*to bring to pass*,” “*to contrive*,” hence “*to give*,” “*to offer*,” “*to impart*,” perf. pass. πέπρωμαι, “*to be one’s portion or lot*,” hence 3 sing. perf. pass. πέπρωται, “*it has been fated, foredoomed*,” &c., and the perf. part. pass. πεπρωμένον, “*fated*,” “*decreed*,” “*foredoomed*.”—Assigned by some to a root ΠΟΡ-, by others regarded as a synco-pated perfect from περατώ: thus, πέπρωμαι for πεπεράτωμαι: but this is too far-fetched. The true root appears to be the preposition πρό, “*before*,” “*beforehand*.”

LINE 310. Ἡ, for ἔφη. Consult book i., line 219.

Θέτο, Epic and Ionic for ἔθετο, 3 sing. 2 aor. indic. middle of τιθημι.

Ἰσόθεος, ον, “*godlike*,” literally, “*equal to the gods*.” Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From ἴσος and θεός.

Φώς. Consult book ii., line 164

Ἀψορροί, nom. plur. of ἀψορρός, ον, strictly, a shortened form for ἀπόρροος, ον, “*back-flowing*,” but in Homer usually in the general signification, “*going back*,” “*moving backward*.” From ἄψ and ῥέω.

Ἀπονέοντο, Epic and Ionic for ἀπενέοντο, 3 plur. imperf. indic. οἱ ἀπονέομαι.

Διεμέτρεον, Epic and Ionic for διεμέτρονν, 3 plur. imperf. indic. act. of διαμετρέω, “*to measure off*.” Literally, “*to measure through or throughout*,” fut. διαμετρήσω.—From διά and μετρέω.

Κλήρους, accus. plur. of κληρός, ον, ὁ, “*a lot*.”—Perhaps from κλάω, “*to break*,” because twigs, potsherds, or other κλάσματα were used for the purpose.—At a later day dice were called κληροί, because used to decide any thing doubtful.

Κυνέη, dat. sing. of κυνέη, ης, ἡ, “*a helmet*,” contracted by the Attics into κυνῆ. Originally a feminine adjective from κύνεος, η, ον, having δορά, “*a skin*,” understood, and signifying, therefore, “*a dog’s skin*.” But as this material was used for making soldier’s caps, κυνέη is, in Homer and Hesiod, “*a cap or helmet*,” not necessarily of dog’s skin, for we find κυνέη ταυρεῖη, κτιδέη, &c., nay, even κυνέη πάγχαλκος (Od. xviii., 378. Consult note on line 336, p. 212.)

Book 3. Line 316-326.

Χαλκήρεϊ, Epic and Ionic for *χαλκήρει*, dat. sing. fem. of *χαλκῆρης*, *es*, "brass-adorned;" more literally, "furnished or fitted with brass."—Probably from *χαλκός* and *ἄρω*, "to fit." Consult remarks on *κυνέη* preceding.

Βάλλον, Epic and Ionic for *ἐβαλλον*, 3 plur. imperf. indic. act. *o* *βιάλλω*, "to cast." (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

LINE 317. Ἀφειη, 3 sing. 2 aor. opt. act. of *ἀφίημι*, "to hurl," "to send forth;" fut. *ἀφήσω*, &c.

LINE 318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent *ἰράομαι*, "to pray;" fut. *ἰράσομαι*, Epic and Ionic *ἰρήσομαι*: 1 aor. mid. *ἦρασάμην*, Epic and Ionic *ἦρησάμην*, &c.—From *ἰρά*, Epic and Ionic *ἰρή*, "a prayer."

Ἀνέσχον, 3 plur. 2 aor. indic. act. of *ἀνέχω*, "to hold up."

LINE 320. Μεδέων. Consult line 276.

LINE 322. Ἀποφθίμενον, "having perished," accus. sing. masc. syn copated 2 aor. part. middle of *ἀποφθίνω* or *ἀποφθίω*, "to perish," "to die away;" fut. *ἀποφθίσω*: 1 aor. *ἀπέφθισα*, always transitive, "to destroy:" 2 aor. mid. syncopated *ἀπεφθίμην* (same in form with the pluperfect passive): part. *ἀποφθίμενος*. (*Bullmann, Irreg. Verbs*, p. 256, ed. *Fishlake*.)

Δύναι. Consult book ii., line 413, and compare book iii., line 241

Ἄϊδος, gen. sing. of the obsolete nominative Ἄϊς, "Hades." Consult book i., line 3.

LINE 324. Ἐφάν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλεν, Epic and Ionic for *ἐπαλλεν*, 3 sing. imperf. indic. act. *o* *πάλλω*, "to shake;" 1 aor. *ἐπηλα*: Epic 2 aor. part., in reduplicated form, *πεπᾶλόν*, used by Homer only, in composition, with *ἀνά*, as in *ἀμπεπαλόν*.

LINE 325. Ὀρόων, Epic lengthened form for *ὀρῶν*, pres. part. of *ὀράω*. Consult book i., line 56.

Θοῶς, adverb, "quickly."—From *θοός*, *ή*, *όν*, "quick."

Ὀρουσεν, Epic and Ionic for *ῶρουσεν*, 3 sing. 1 aor. indic. act. *o* *ὀρούω*, "to rise and rush violently on or forward," "to leap," "to dart forward;" fut. *ὀρούσω*: 1 aor. *ῶρουσα*.—From *ὄρω*, *ὄρνυμι*.

LINE 326. Ἴζοντο, 3 plur. imperf. indic. mid. of *ἵζω*, "to cause to sit:" in the middle, *ἵζομαι*, "to seat one's self," "to sit."—The root is *ΕΔ-*, which occurs in *ἐδ-ος*, "a seat," and in the Latin *sed-eo*.

Ἢχι, Epic for *ῆ*, "where."

Book 3. Line 327-334.

LINE 327. Ἀερίποδες, nom. plur. of ἀερίπους, ὁ, ἡ, gen. ποδός, "*light footed*;" more literally, "*lifting up the foot*," i. e., fleet, briskly-trotting.—From αἶρω, "*to lift up*," and πούς, "*the foot*."

LINE 328. Ἐδύσετο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύνω or δύνω, "*to get into*," &c. Hence, "*to put on*," said of clothes, armor, &c.—Consult, as regards the peculiar form of the second aorist here, book i., line 428.

LINE 329. Πόσις, ιός, ὁ, "*a husband*," "*a spouse*."—Probably its original sense was that of *lord, master*. Compare Sanscrit *pati*, "*lord*," "*husband*," and consult the remarks on πότνια, book i., line 357.

LINE 330. Κνημίδας, accus. plur. of κνημίς, ἴδος, ἡ, "*a greave*." (Consult note.)—From κνήμη, "*the bone of the leg from the knee to the ankle*," the part protected by the greave.

Κνήμησιν, Epic and Ionic for κνήμαις, dat. plur. of κνήμη, ης, ἡ, "*a leg*;" strictly, "*the bone of the leg*." Consult previous word.

LINE 331. Ἀργυρέοισιν, Epic and Ionic for ἀργυροῖς, dat. plur. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾱ, οῦν, "*of silver*."—From ἄργυρος, "*silver*."

Ἐπισφύριοις, dat. plur. of ἐπισφύριον, ου, τό, "*an ankle-ring*," which secured the greave on the leg. (Consult note.) The term properly denotes "*something laid or placed upon the ankle*."—From ἐπί, "*upon*," and σφυρόν, "*the ankle*."

Ἀραρνίας, "*fitted*," "*secured*," accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "*to fit*," &c. The active present in use is ἀραρίσκω, formed from the 2 aor.; fut. ἀρῶ, Ionic ἄρσω: 1 aor. ἤρσα, Ionic ἄρσα: 2 aor. ἤρᾱρον, Ionic ἄρᾱρον: perfect active, with intransitive and present signification, ἄρᾱρα, Epic and Ionic ἄρρηρα, part. ἄρᾱρός, Epic and Ionic ἀρῆρός, fem. ἀρᾱρνῖα, but Epic (*metri gratia*) ἀρᾱρνῖα: pluperf. ἤρᾱρειν, Epic and Ionic ἀρήρειν.

LINE 332. Θώρηκα, accus. sing. of θώρηξ, ηκος, Epic and Ionic for θώραξ, ἄκος, ὁ, "*a corselet*."

Ἐδυνεν, 3 sing. imperf. indic. act. of δύνω, "*to put on*," &c.

LINE 333. Οἷο, Epic and Ionic for οὔ, "*his*," gen. sing. of the possessive pronoun ὅς, ἡ, ὅν, "*his, her, its*."

Κασιγνήτοιο, Epic and Ionic for κασιγνήτου, gen. of κασίγνητος, ου, ὁ, "*a brother*."—From κάσις, "*a brother*," and γεννᾶω.

Ἦρμοσε, 3 sing. 1 aor. indic. act. of ἀρμόζω, "*to fit*;" fut. ἀρμόσω: 1 aor. ἤρμοσα.—From ἀρμός, οὔ, ὁ, "*a fitting*," and this from ἄρω, "*to fit*."

LINE 334. Ἀργυρόηλον. Consult book ii, line 45.

Book 3. Line 335-339.

LINE 335. Σάκος, εορ, τό, "a shield." The earliest shields were of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (*Il.*, vii., 222): hence the epithets χάλκεον, χαλκῆρες, τετραθέλυμνον, ἑπταβόειον. It was concave, and hence sometimes used as a vessel to hold liquid. (*Æsch.*, *Theb.*, 540.)

Στιβαρόν, accus. sing. neut. of στιβαρός, á, óν, "strong," "stout;" strictly, "close-pressed," and hence "thick," "stout," &c.—From στείβω, "to tread with the feet," "to pack close by treading."—Akin to *stipo*, *stipes*, *stuppa*, our *step*, *stop*, *stamp*, *stump*, &c.

LINE 336. Κρατί. Consult book i., line 530, remarks on κρατός.

Ἰφθίμῳ. Consult book i., line 3, remarks on ἰφθίμους.

Κυνέην. Consult line 316.

Εὐτυκτον, accus. sing. fem. of εὐτυκτος, ον, "well-made."—From εὖ and τεύχω.

LINE 337. Ἴππουριν, accus. sing. fem. of ἵππουρις, ιδος, ἡ, "horse tailed," "decked with a horse-tail."—From ἵππος and οὐρά, "a tail."

Δόφος, ον, ό, "the crest" of a helmet, usually of horse-hair. The term properly denotes "the back of the neck," "the neck," especially of draught cattle, because the yoke rests upon and rubs it (λέπει): then, metaphorically, "a ridge of ground," "a rising hill," like the Latin *jugum* and *dorsum*; and hence of any high and crowning object, as the crest of a helmet, &c.—From λέπω, "to rub," "to chafe," as above.

Ἐνευεν, 3 sing. imperf. indic. act. of νεύω, "to nod;" fut. νεύσω: perf. νένευκα, &c.—Compare Latin *nuo*.

LINE 338. Παλάμηφιν, Epic dative, with φιν suffixed, for the common παλάμη, from παλάμη, ης, ἡ, "the hand;" strictly, "the palm of the hand." Consult, as regards the Homeric suffix φιν or φιν, page 283, *seqq.*

Ἀρήρει, Epic and Ionic for ἡράρει, 3 sing. pluperf. indic. act. of ἄρω, "to fit," and having here the force of an imperfect. Consult line 331.

LINE 339. Ἐντεα, accus. plur. neut. έντεα, ων, τά, "armor," "arms;" properly, "instruments, gear, tools" of any kind. Homer, however, mostly uses it simply for "fighting gear, arms, armor," especially a coat of mail, like θώραξ. In the *Odyssey*, however, we have έντεα δαιτός, "the furniture, appliances of a banquet." Pindar has έντεα νηός, "rigging," "tackle:" έντεα ἵππεια, "horse-trappings" &c.—From έννυμι, "to put on," &c., according to some.

Book 3. Line 340–348.

LINE 340. Ἐκάτ'ερθεν, adverb, for ἐκατέρωθεν, “*from each side*.”—From ἐκάτερος, “*each of two*,” &c., and the local suffix *θεν* Ὀμίλον. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indic. pass. of θωρήσσω, “*to arm* ;” properly, with a cuirass or corselet : then, in general, “*to arm*,” &c. ; fut. θωρήξω : 1 aor. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

LINE 341. Ἑστιχόνωντο. Consult book ii., line 92.

LINE 342. Δερκόμενοι, nom. plur. masc. pres. part. of δέρκομαι, “*to look*,” “*to appear*,” &c.

Θάμβος, εος, τό, “*amazement*,” answering to the Latin *stupor*.—From a root θάομαι, akin to τίθηπα and θαῖμα.

Εἰσορόωντας, Epic lengthened form for εἰσορῶντας, accus. plur. pres. part. act. of εἰσοράω, &c.

LINE 344. Στήτην, 3 dual 2 aor. indic. act. of ἵστημι, Epic and Ionic for ἐστήτην.

Διαμετρητῷ, dat. sing. masc. of διαμετρητός, ὄν, “*measured off*.”—From διαμετρέω, “*to measure off*.” Consult line 315.

LINE 345. Σείοντε, nom. dual pres. part. act. of σείω, “*to brandish* ;” fut. σείσω : perf. pass. σείσειμαι : 1 aor. pass. ἐσείσθην.—Akin to σένω, “*to urge*,” “*to drive*.”

Ἐγχείας. Consult line 137.

Κοτέοντε, nom. dual pres. part. act. of κοτέω, “*to cherish wrath*,” “*to be incensed* ;” properly, “*to bear one a grudge*.”—From κότος, “*grudge*,” “*rancor*.”

LINE 346. Προίει, 3 sing. imperf. indic. act. of προίεω, Epic and Ionic form for προίημι, “*to hurl*.” Consult book i., line 25, remarks on ἀφίει.

Δολιχόσκιον, accus. sing. neut. of δολιχόσκιος, ον, “*long shadow-casting*,” i. e., “*long, tall*.”—From δολιχός, “*long*,” and σκιά, “*a shadow*.” Some, however, derive it from ὄσχος, “*the shaft or handle of a spear*.” But consult note.

LINE 347. Ἀτρείδαο. Consult book i., line 203.

Πάντοσε, adverb, “*every way*,” “*in all directions*.”

Ἴσην, Epic lengthened form for ἴσην, accus. sing. fem. of ἴσος, ἴση, ἴσον, Epic for ἴσος, ἴση, ἴσον, “*equal*.”

LINE 348. Ἐρῶρξεν, 3 sing. 1 aor. indic. act. of ῥήγνυμι, “*to break* ;” “*to rend* ;” fut. ῥήξω : 1 aor. ἔρῶρξα.—The root is ΡΗΓ-, ΡΑΓ-, or, rather, FPHΓ-, FPAT-. Compare the Latin *frang-o*, *freg-i*, our *break*, *wreck*, the German *brechen*, &c.

Ἀναγνάμψθη, 3 sing. 1 aor. indic. pass. of ἀναγνάμπτω, “*to bend*

Book 3. Line 348-358.

back;" fut. ἀναγνάμψω: 1 aor. ἀνέγναμψα: 1 aor. pass. ἀνεγνάμφθην—From ἀνά and γνάμπτω.

Αἶχμή, ἥς, ἥ, "the point of a spear."—Akin to αἰσσω, as δραχμή to δράσσω (Donaldson's *New Cratylus*, p. 224): also, perhaps, to ἀκή, ἀκμή.

Ωρνυτο, 3 sing. imperf. indic. mid. of ὀρνυμι, "to rouse,"
 LINE 349. "to stir up;" fut. ὀρσω: 1 aor. ὤρσα. In the middle, ὀρυνναι, "to rouse one's self," "to arise," &c.

Ἄνα, voc. sing. of ἀναξ, ἀνακτος, ὁ, "king," "monarch,"
 LINE 351. used only in addresses or prayers unto the gods. Sappho is said to have used it, also, for ὦ ἀνασσα, "O queen!"—It is of rare occurrence in the tragic writers. The last syllable is never elided. (*Herm. h. Apoll.*, 526.)

Τίσασθαι, 1 aor. infin. mid. of τίνω. Consult book ii., line 356.

Ἐοργεν. Consult book ii., line 272.

LINE 352. Ἐμῆς, Epic and Ionic for ἐμαῖς.

Δάμασσον, Epic for δάμασον, 2 sing. 1 aor. imper. act. of δαμαω. Consult book i., line 61.

Ἐρρίγησι, Epic for ἐρρίγῃ (consult book i., line 129), 3 sing.
 LINE 353. 2 perf. subj. act. of ριγέω, "to shudder;" fut. ριγήσω: 2 perf. (with present signification) ἐρρίγα. Consult line 259.

Ὀψιγόνων, gen. plur. masc. of ὀψίγονος, ον, "late-born." Homer usually employs it in the plural, "they who are born afterward," "descendants," "posterity."—From ὀψέ, "late," and γένος.

Ξεινοδόκον, accus. sing. of ξεινοδόκος, ον, ὁ, "a host," Epic
 LINE 354. and Ionic for ξεινοδόκος. Strictly, an adjective, ξεινοδόκος, ον, "receiving guests," &c.—From ξεῖνος, Epic and Ionic for ξένος, and δέχομαι, "to receive."

Ῥέξαι, 1 aor. inf. act. of ῥέζω, "to do," "to perpetrate;" fut. ῥέξω: 1 aor. ῥεξα. Consult book i., line 315.

Φιλότητα, accus. sing. of φιλότης, ητος, ἥ, "a friendly or hospitable reception."—From φίλος, "friendly."

Ἀμπεπαλῶν, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "to brandish," "to swing to and fro." Consult note, and also remarks on πάλλεν, line 324.

Ὀβριμον, nom. sing. neut. of ὀβριμος, ον, "powerful," &c
 LINE 357. The form ὄμβριμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix βρι- (where βριθύς, βρίθω, βριάω, &c.), with ο prefixed.

Πολυδαίδαλον, gen. sing. masc. of πολυδαίδαλος, ον
 LINE 358. "wrought with much ingenious art."—From πολύς, and δαίδαλος, "cunningly wrought."

Book 3. Line 358-363

Ἠρήρειστο, 3 sing. pluperf. indic. pass. (with reduplication), for ἥρειστο, of ἐρείδω, "to force," "to drive;" strictly, "to make one thing lean against another;" then, "to prop or stay." Hence "to fix firm," "to plant," and, figuratively, "to dash," "to hurl," "to force," "to drive," &c.; fut. ἐρείσω: perf. pass., without reduplication, ἥρεισμαι: with reduplication, ἐρήρεισμαι: pluperf., without reduplication, ἥρεισμεν: with reduplication and augment, ἥρηρείσμεν, &c.

Ἄντικρύ, adverb, "right on," "through and through." If LINE 359. the old grammarians be credited, this is rather the meaning of ἀντικρὺς, while they assign to ἀντικρύ the signification of "over against," &c. On this supposition, ἀντικρύ must here be regarded as equivalent to ἀντικρὺς. But the rule above referred to has not as yet been established with certainty.

Παραί, Epic for παρά. Hence the Latin *pra*.

Λαπάρην, Epic and Ionic for λαπάραν, accus. sing. of λαπάρη, *η*, ἥ, Epic and Ionic for λαπάρα, *ας*, ἥ, "the soft part of the body between the ribs and the hip," "the flank," "the loins," corresponding to the Latin *ilia*. Strictly, the feminine of λαπαρός, *ά*, *όν*, "soft," "slack," "loose," &c.

Διάμησε, Epic and Ionic for διήμησε, 3 sing. 1 aor. indic. act. οἱ διαμάω, "to mow through," "to cut through," "to pierce;" fut. διαμήσω: 1 aor. διήμησα.—From διά and ἀμάω, "to mow," &c.

Ἐκλίνθη, Epic and poetic for ἐκλίθη, 3 sing. 1 aor. indic. LINE 360. pass. (with middle signification) of κλίνω, "to bend," "to bend sideways;" fut. κλινῶ: 1 aor. ἐκλίνα: 1 aor. pass. ἐκλίθην. In the middle, κλίνομαι, "to bend one's self."—Homer uses both ἐκλίνθην and ἐκλίθην, yet the former is exclusively Epic and poetic.

Ἀλεύατο, Epic and Ionic for ἠλεύατο, 3 sing. 1 aor. indic. of the middle deponent ἀλέομαι, same as ἀλέομαι, "to avoid," "to shun."

Κῆρα. Consult book ii., line 352.

LINE 361. Ἐρυσσάμενος. Consult book i., line 190.

Ἀργυρόηλον. Consult book ii., line 45.

LINE 362. Πλῆξεν. Consult book ii., line 266.

Ἀνασχόμενος, nom. sing. masc. 2 aor. part. middle of ἀνέχω. Consult book i., line 450, remarks on ἀνασχών.

Κόρυθος, gen. sing. of κόρυς, ὕθος, ἥ, "a helmet," accus. κόρυθα and κόρυν, both in Homer.—Akin, no doubt, to κάρα, κέρας, Latin *cornu*, &c.

Φάλον, accus. sing. of φάλος, *ον*, *ό*, "the metal ridge of a helmet in which the plume was fixed." (Consult note.)

LINE 363. Τριχθά, adverb, poetic form for τρίχι, "into three pieces."

Book 3. Line 363-370.

Τετραχθα, adverb, poetic form for τέτοαχα, "into four pieces."

Διατρύφην, nom. sing. neut. 2 aor. part. pass. of διαθρύπτω, "to shiver," "to break into pieces;" fut. διαθρύψω: 1 aor. διέθρυψα: 2 aor. pass. διετρύφην.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "to fall out of," "to fall from;" fut. ἐκπτώσω: 2 aor. ἐξήπεσον.

LINE 364. Ὠμῶξεν, i. e., ὦμωξεν, 3 sing. 1 aor. indic. act. of οἰμῶζω, "to groan," "to raise the cry of grief," &c.; strictly, "to cry οἶμοι:" fut. οἰμῶξομαι (for οἰμῶζω only occurs in the Orac. Sib.): 1 aor. ὦμωξα. — From οἶμοι, "wo is me!" like οἶζω from οἶ, αἰάζω from αἶ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds. Compare the German ächzen, from ach!

LINE 365. Ὀλοώτερος, α, ον, "more hurtful." Comparative of ὀλόος, "hurtful." The moral signification, "malignant," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the θεῶν ὀλοώτατος (Il., xxii., 15) is not "the most malignant of the gods," but "the god who causes the greatest ill." — From ὀλω, ὀλλυμι.

LINE 366. Κακότητος, gen. sing. of κακότης, ητος, ἡ, "wickedness," "worthlessness." — From κακός.

LINE 367. Χείρεσσιν. Consult line 271.

Ἄγην, 3 sing. 2 aor. indic. pass. of ἄγννμι, "to break." (Consult note.) — The ordinary form of the 2 aor. pass is ἑάγην, with the α long.

LINE 368. Ἠΐχθη, 3 sing. 1 aor. indic. pass. of αἰτσω, "to cause to start forth," "to rush," &c.; fut. αἰξω: 1 aor. ἤϊξα: 1 aor. pass. ἤϊχθην. The Attic form is αἶσσω or αἶττω: fut. αἶξω: 1 aor. ἤξα: 1 aor. pass. ἤχθην.

Παλάμην, Epic for παλάμη. Consult page 425, seqq.

Ἐτώσιον, nom. sing. neut. of ἐτώσιος, ον, "without effect," "to no purpose," "in vain." — From ἐτός, "in vain," &c.

LINE 369. Ἐπαΐδας. Consult book ii., line 146.

Ἴπποδασείης, Epic and Ionic for ἱπποδασεία, gen. sing. of a feminine ἱπποδάσεια, without any masculine ἱππόδασυς in use (Lobeck, ad Phryn., 538); in Homer always an epithet of κόρυς, "with bushy horse-hair crest."

LINE 370. Ἐλκε, Epic and Ionic for εἰλκε, 3 sing. imperf. indic. act. of ἔλκω, "to drag;" fut. ἔλξω: 1 aor. εἶλξα, but only late, the derivative tenses being mostly formed from ἐλκύω, namely, fut. ἐλκύσω: 1 aor. εἶλκυσα, &c.

Book 2. Line 370-374

Ἐπιστρέφας, nom. sing. masc. 1 aor. part. act. of ἐπιστρέφω, "is turn about;" ruí. ἐπιστρέψω: 1 aor. ἐπέστρεψα.

ΛINE 371. Ἄγχε, Epic and Ionic for ἡγχε, 3 sing. imperf. indic. act. of ἄγχω, "to press tight" especially the throat, "to choke," &c.

Πολύκεστος, ον, "richly embroidered."—From πολὺς and κεστός, "embroidered," and this last akin to κεντέω, κένσαι, "to prick," &c.

Ἰμάς, ἄντος, ὁ, "a strap." (Consult note.)—The root is to be found in the Sanscrit *si*, "to bind," rather than in *īhmi*. Compare the old Saxon *simo*, "a bond." (Pott, *Etymol. Forsch.*, ii., p. 174.)

Ἀπαλήν, accus. sing. fem. of ἀπαλός, ἡ, ὄν, "tender."—Perhaps from ἄπτω, ἀφή, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δειρήν, accus. sing. of δειρή, ἡς, ἡ, "the neck," "the throat." (The Attic form is δέρη, ης.)—Probably from δέρω, "to skin," "to flay." Compare remarks on the etymology of λόφος, line 337.

LINE 372. Ἀνθερεῶνος. Consult book i., line 501.

Ὅχεύς, ἑως (Ionic ἦος), ὁ, "any thing for holding or fastening," "the holder of a helmet." (Consult note.)—From ἔχω, "to hold," a collateral form of which is ὀχέω.

Τετατο, Epic and Ionic for ἐτέτατο, 3 sing. pluperf. indic. pass. of τείνω, "to stretch;" fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην.—The root, as before remarked, is TAN-, TEN-, as in Sanscrit *tan*, "extendere." Compare Latin *tenuis*, German *dünn*, English *thin*, &c.

Τρυφαλείης, Epic and Ionic for τρυφαλείας, gen. sing. of τρυφαλεία, ας, ἡ, "a helmet."—Usually derived from τρίς and φύλος, "a helmet with three φύλοι," otherwise called τριφάλεια: but Buttman (Lexil., s. v. φύλος, fin.) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύω, "to pierce," "to perforate," as a helmet with a projection (φύλος), pierced to receive the plume.

LINE 373. Εἴρυσεν, Epic and Ionic for ἔρυσεν, 3 sing. 1 aor. indic. act. of εἰρύω, "to drag away," "to draw," &c.; fut. εἰρύσω. 1 aor. εἴρυσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἔρυσα, &c. (Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 103, seq.)

Ἄσπετον. Consult book ii., line 455.

Ἦρατο, 3 sing. 1 aor. indic. middle of αἶρω, "to take up;" fut. ἀρῶ: 1 aor. ἦρα. In the middle, αἶρομαι, "to take up for one's self," "to gain," "to acquire;" 1 aor. ἦράμην.

LINE 374. Ὀξύς, accus. sing. neut. of ὀξύς, εἶα, ὅ, "keen,"

Book 3. Line 374-381

**sharp*," "*quick*," taken here adverbially, "*quickly*."—Akin to *δύς*.

LINE 375. *Ῥῆξεν*, 3 sing. 1 aor. indic. act. of *ρήγνυμι*, "*to break*," and Epic and Ionic for *ῥόρηξεν*: fut. *ρήξω*: 1 aor. *ῥόρηξα*.

Ἴφι. Consult book i., line 38.

Κταμένοιο, Epic and Ionic for *κταμένου*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *κτείνω*, "*to slay*;" fut. *κτενῶ*: 1 aor. *ἔκτεινα*: perf. *ἔκτονα* (still later, non-Attic perf. *ἔκτανα* and *ἔκτόνηκα*): 2 aor. mid. *ἐκτάμην*: part. *κτάμενος*, &c.

LINE 376. *Κεινή*, Epic and Ionic for *κενή*, nom. sing. fem. of *κενός*, *ή, όν*, Epic and Ionic for *κενός, ή, όν*, "*empty*."

Ἔσπετο, 3 sing. 2 aor. mid. of *ἔπομαι*, "*to follow*;" 2 aor. *ἔσπόμην*.

Παχείη, Epic and Ionic for *παχεία*, dat. sing. fem. of *παχύς, εἶα, ύ, s'out*.—Akin to *πήγνυμι*, 2 aor. pass. *παγ-ῆναι*.

LINE 378. *Ἐπιδινήσας*, nom. sing. 1 aor. part. act. of *ἐπιδινέω*, "*to whirl around*," "*to swing round before hurling or throwing*."—From *ἐπί* and *δινέω*, "*to whirl*," and this from *δίνη*, "*a whirling*."

Κόμισαν, Epic and Ionic for *ἐκόμισαν*, 3 plur. 1 aor. indic. act. of *κομίζω*. Consult book ii., line 183.

Ἐρίηρες. Consult line 47.

LINE 379. *Ἐπόρονσε*, 3 sing. 1 aor. indic. act. of *ἐπορούω*, "*to rush upon*;" fut. *ἐπορούσω*: 1 aor. (without augment) *ἐπόρουσα*. Only a poetic verb.—From *ἐπί* and *ορνυμι*.

Κατακτάμεναι, Epic, Doric, and Æolic for *κατακτάναι*, 2 aor. inf act. of *κατακτείνω*, "*to slay at once*," "*to slay*;" 2 aor. *κατέκτην*. Consult remarks on *κταμένοιο*, line 375.

Μενεαίνων, nom. sing. masc. pres. part. act. of *μενεαίνω*, "*to desire earnestly*."—From *μένος*, with regard to which consult book i., line .03.

LINE 380. *Ἐξήρπαξε*, Epic and Doric for *ἐξήρπασε*, 3 sing. 1 aor. indic. act. of *ἐξαρπάζω*, "*to snatch away*;" fut. (Epic and Doric) *ἐξαρπάξω*: (Attic) *ἐξαρπάσω*: 1 aor. *ἐξήρπαξα* (as always in Homer), but in Attic *ἐξήρπασα*: perf. *ἐξήρπακα*.—From *ἐξ* and *ῥοπαζω*.

LINE 381. *Ρεῖα*, adverb; poetic, especially Epic, for *ρέα*, "*easily*."—*Ῥεα* is regarded as the adverb of *ῥάδιος*.

Θεός, οὔ, ή, "*a goddess*."

Ἐκάλυψε, 3 sing. 1 aor. indic. act. of *καλύπτω*, "*to conceal*." Consult book i., line 460.

Ἡέρι, Epic and Ionic for *ἄερι*, dat. sing. of *ἄήρ, ἄερος, ή*. (Con-

Book 3. Line 381-385.

sult note.)—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in *Il.*, v., 776; viii., 50; *H. in Cer.*, 383, can not be quoted for the masculine usage, since there *πολύς* and *βαθύς* need not be masculine. So, *αἶρ* was feminine in Ennius. (*Aul. Gell.*, xiii., 20.) The Epic and Ionic form is *αἶρ*, gen. *ἡέρος*, *ῆ*, in Hippocrates *ῆῆρ*.—From *αἶω*. *ἄημι*, as *αἰθήρ* from *αἰθω*.

LINE 382. *Κάδ*. Consult book ii., line 160.

Εἶσε, 3 sing. 1 aor. indic. act., as if from a present *εἶζω*, “to set,” “to place,” to which same supposed present are commonly assigned such tenses as *εἰσάμην* (1 aor. mid.): *εἰσομαι* (fut. mid.): *εἶμαι* (perf. pass.). In truth, however, they ought to be ranked under *εἶζομαι*

Θαλάμῳ. Consult line 142.

Εὐώδει, Epic and Ionic for *εὐώδει*, dat. sing. masc. of *εὐώδης*, *εἰς* “fragrant.”—From *εὐ* and *ὄζω*, “to smell,” perf. *ὄδωδα*.

Κηώντι, dat. sing. masc. of *κηώεις*, *ῶσσα*, *ῶεν*, “smelling as of burning incense.”—Usually derived from *κάω*, *καίω*, “to burn,” and *ὄζω*, “to smell;” but probably there was an old substantive *κηός*, equivalent to *θύος*, “incense,” and which was to *καίω* as, in Latin *fragro* to *flagro*.

LINE 383. *Καλέουσα*, Epic for *καλέσουσα*, nom. sing. fem. fut. part of *καλέω*, “to summon,” “to call;” fut. *καλέσω*.

Ἴε, Epic for *ῆι* (intermediate forms, also Epic, *ῆιε* and *ῆε*), 3 sing. imperf. indic. act. of *εἶμι*, “to go.”

Ἐκίχανεν. Consult book ii., line 18.

LINE 384. *Πύργῳ*. Consult line 153.

Ἄλις. Consult book ii., line 90.

LINE 385. *Νεκταρέου*, gen. sing. neut. of *νεκτάρεος*, *α*, *ον*, Epic and Ionic *η*, *ον*, “nectarous,” i. e., “fragrant,” “sweet-scented;” or, as others explain it, “divine,” “beauteous.” The former is preferable.—From *νέκταρ*, with regard to which consult book i., line 598.

Ἐανού, gen. sing. of *ἐάνον*, *οὔ*, *τό*, “a robe,” usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective *ἐάνός*, *ῆ*, *όν*, “fit to wear,” “fit to put on,” &c. In the *Iliad*, the *α* of the adjective is long (*ἑάνός*), but that of the substantive short (*ἑάνον*). Later authors, however, use *α* or *ᾱ*, as suits the metre. Buttmann is led by this difference of quantity to assume a twofold root: 1. *ἐννυμι* for the substantive. 2. *ἑάω* for the adjective, which would then have for its original signification, “yielding,” “giving way,” and so, “flexible,” “pliant,” “clasping.” Nor is this very im-

Book 3. Line 385-393.

probable, since the substantive, like *ἐννυμι*, has the digamma, whereas the adjective has not.

Ἐτίναξε, 3 sing. 1 aor. indic. act. of *τινάσσω*, "to shake;" fut. *τιναξω*: 1 aor. *ἐτίναξα*.—Akin to *τείνω*, *τανύω*.

LINE 386. *Γρηῖ*, dat. sing. of *γρηῦς*, gen. *γρηός*, Epic and Ionic for *γραῦς*, gen. *γραός*, dat. *γραῖ*, &c., "an aged female."—From the same root as *γέρων*, *γεραιός*, &c.

Εἰκνῖα, nom. sing. fem. of *εἰκώς*, *εἰκνῖα*, *εἰκός*, shortened form for *εοικώς*, *εοικνῖα*, *εοικός*, part. of *εοικα*, 2 perf., with present significance, from the radical *εἰκω*, "to be like," "to resemble." The Attics preferred the form *εἰκώς*, especially in the neuter *εἰκός*, and we find in Homer once *εἰκώς* (*Il.* xxi., 254), and frequently the feminine *εἰκνῖα*.

Παλαιγενεῖ, Epic and Ionic for *παλαιγενεῖ*, dat. sing. fem. of *παλαιγενής*, *ές*, "far advanced in years;" more literally, "born long ago," or "long before."—From *πάλαι* and *γίγνομαι*.

LINE 387. *Εἰροκόμῳ*, dat. sing. of *εἰροκόμος*, *ον*, *ή*, "a wool-dresser." Properly an adjective, *εἰροκόμος*, *ον*, "wool-dressing."—From *εἶρος*, "wool," and *κομέω*, "to dress."

Ναιεταῶσῃ, dat. sing. fem. pres. part. act. (lengthened form for *ναιετώσῃ*), from *ναιετάω*, "to dwell."—Only an Epic word.

LINE 388. Ἦσκειν, Epic for *ἤσκειν*, 3 sing. imperf. indic. act. of *ἄσκέω*, "to prepare," "to dress;" fut. *ἄσκήσω*.—According to Pott, from *σκεῦδος* or *ξέω*, with *α* prefixed.

Εἶρια, accus. plur. of *εἶριον*, *ον*, *τό*, Epic and Ionic for *εἶριον*, *ον*, *τό*, "a fleece."

Φιλέσκειν, 3 sing. imperf. indic. act. (iterative form for *ἐφίλει*) of *φιλέω*, "to love;" fut. *φιλήσω*, &c.

LINE 389. *Εἰσαμένη*. Consult book ii., line 22.

LINE 390. *Δεῦρ' ἰθ'*. Consult line 130.

LINE 391. *Δινωτοῖσι*, Epic and Ionic for *δινωτοῖς*, dat. plur. neut. of *δινωτός*, *ή*, *όν*, "rounded." (Consult note.)—From *δινώω*, "to round."

LINE 392. *Κάλλει*, Epic and Ionic for *κάλλει*, dat. sing. of *κάλλος*, *ος*, *τό*, "beauty."—From *καλός*.

Στίλβων, nom. sing. masc. pres. part. act. of *στίλβω*, "to glisten;" fut. *στίλψω*.

Εἵμασιν, dat. plur. of *εἶμα*, *ατος*, *τό*, "a garment," &c. In the plural, *εἵματα*, "raiment," "vestments."—From *ἐννυμι*.

LINE 393. *Χερώνδε*, adverb, "to a dance."—From *χορός*, "a dance," with the suffix *δε*, denoting motion toward.

Book 3. Line 394-406.

Λήγοντα, accus. sing. pres. part. act. of λήγω, "to cease from." Consult book i., line 210.

LINE 395. Θυμὸν ἐνὶ στήθεσσι, κ. τ. λ. Consult book ii., line 142.

LINE 397. Ἰμερόεντα, accus. plur. neut. of ἱμερόεις, ὅεσσα, ὅεν, "lovely," "exciting love or desire."—From ἱμερος, "desire."

Μαρμαίροντα, accus. plur. neut. pres. part. act. of μαρμαίρω, "to flash," "to sparkle brightly;" fut. μαρμαρῶ. Homer uses only the present participle.—From μαίρω, "to sparkle," by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From μαρμαίρω, again, come μάρμαρος, μαρμαρύσσω, μαρμαρυγή, &c., and to this same family belongs the Latin *marmor*, the idea involved in all these words being that of a sparkling brightness of surface.

LINE 398. Θάμβησεν. Consult book i., line 199.

Ἐπος τ' ἔφατ', κ. τ. λ. Consult book i., line 361.

LINE 399. Λιλαίει, Epic and Ionic for λιλαίει, 2 sing. pres. indic. of the middle deponent λιλαίομαι, "to desire," only used in the present and imperfect.—From the obsolete λάω, "to wish," by a sort of reduplication, as in μαρμαίρω, line 397.

Ἡπεροπεύειν, pres. infin. act. of ἡπεροπεύω, "to deceive;" fut. ἡπεροπεύσω.—Probably from ἔπος, εἶπειν, ἀπύω, ἡπύω, "to talk over" not from ἀπάτη.

LINE 400. Προτέρω, adverb, "farther on," "farther before." Assigned as a species of comparative to πρό.

Πολίων, Epic and Ionic for πολέων, gen. plur. of πόλις, εως, Epic and Ionic ιος, ἡ, "a city."

Εὐναιομενάων, Epic and Ionic for εὐναιομενῶν, gen. plur. fem. of εὐναιόμενος, η, ον, "well-inhabited." A participle in form, though no such verb as εὐναίω or εὐναίομαι occurs.—From εὖ and ναίω, "to inhabit."

LINE 402. Κεῖθι, adverb, Epic and Ionic for ἐκεῖθι, "there," "at that place."

LINE 403. Οὐνεκα. Consult book i., line 11.

LINE 405. Τοὔνεκα, contracted for τοῦ ἔνεκα, "on this account," "for this reason," "therefore."

Δολοφρονέουσα, nom. sing. fem. of δολοφρονέων, ουσα, ον, "meditating wiles," "planning craft." Participle in form, though no such verb as δολοφρονέω exists.—From δολόφρων, "wily-minded," and this from δόλος and φρήν.

LINE 406. Ἦσο. Consult book ii., line 200.

Ἰούσα, nom. sing. fem. of ἰών, ἰούσα, ἰόν pres. part. of εἶμι, "to go."

Book 3. Line 406-414.

Ἀποεικε, 2 sing. pres. imper. of ἀποείκω, "to withdraw from;" fut. ἀποείξω.—From ἀπό, and εἶκω, "to yield," "to retire."

Κελεύθου, gen. sing. of κέλευθος, ου, ῆ, with the poetic heterogeneous plural τὰ κέλευθα, "a path," "a way."—According to Buttmann from ἐλεύθω.

LINE 407. Πόδεσσιν, Epic for ποσί, dat. plur. of πούς, ποδός, ό, "the foot."—The Sanscrit root, as before remarked, is *pad*, "to go:" hence Sanscrit *pad*, Latin *pes*, *ped-is*, English *pad*, *foot*, German *fuss*, &c.—Akin, also, to πέδον, which is equivalent to the Sanscrit *pada*, and probably to πηδῶν.

Ὑποστρέψειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "to turn back;" fut. ὑποστρέψω: 1 aor. ὑπέστρεψα.—From ὑπό and στρέφω.

LINE 408. Οἶζυε, 2 sing. pres. imper. act. of οἶζύω, "to wail," "to mourn," "to lament," and hence "to be miserable." With the Attics it is a trisyllable, οἷζύω.—From οἶ, exclamation of grief, pain, &c., "oh!" "ah!" &c.

LINE 409. Εἰςόκε. Consult book ii., line 332.

***Ἀλοχον**. Consult book i., line 546.

LINE 410. Κεῖσε, Epic and Ionic for ἐκεῖσε, "thither."—From εκεῖ "there."

Νεμεσσητον, Epic for νεμεσητόν, nom. sing. neut. of νεμεσητός, όν, "causing indignation or wrath." (Consult note.)—From νεμεσῶν, "to be wroth," &c., and this from νέμεσις, "anger" at any thing unjust or unfitting.

LINE 411. Πορσυνέουσα, nom. sing. fem. Epic and Ionic for πορσυνούσα, fut. part. act. of πορσύνω, "to prepare;" fut. πορσυνῶ. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω is a poetic word, though used by Xenophon (*Cyr.*, i., 6, 17; iv., 2, 47).

LINE 412. Μωμήσονται, 3 plur. fut. indic. of the middle deponent μωμάομαι (Ionic μωμέομαι), "to blame," "to find fault with;" fut. μωμήσομαι.—From μῶμος, "blame," "ridicule."

***Ἀχεα**, accus. plur. neut. of ἄχος, εος, τό, "sorrow," "grief," &c
***Ἀκριτα**, accus. plur. neut. of ἄκριτος, όν, "unarranged," "confused," "crowded together."—From ἀ, priv., and κρίνω, "to separate," "to distinguish," &c.

LINE 413. Χολωσαμένη. Consult book ii., line 195.

LINE 414. Ἐρεθε, 2 sing. pres. imper. of ἐρέθω, "to provoke," "to stir to anger." The derivative ἐρεθίζω is more usually employed.—Akin to ἐρις.

Book 3. Line 414-422.

Σχετλίη, Epic and Ionic for σχετλία, voc. sing. fem. of σχέτλιος, *a, on*, "wretched," "miserable." Compare book ii., line 112.

Χωσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent χῶσμαι, "to be incensed," "to be enraged at;" fut. χύσομαι: 1 aor. ἐχῶσάμην.

Μεθειώ, Epic and Ionic for μεθέω, and this for μεθῶ, 1 sing. 2 aor. subj. act. of μεθήμι, "to fling away," "to abandon;" fut. μεθήσω: 2 aor. μέθην.

Τως, demonstrative adverb, answering here to *ὧς, i e*,
LINE 415. *εὖτως*, "so much," "as much."

Ἀπεχθήρω, 1 sing. 1 aor. subj. act. of ἀπεχθαίρω, "to hate;" fut. ἀπεχθαρώ. 1 aor. ἀπήχθηρα.—From ἀπό and ἐχθαίρω.

Ἐκπαγλα, adverb, "greatly;" strictly, the accus. plur. neut. of ἐκπαγλος. Consult book ii., line 223.

Μέσσω, Epic and Ionic for μέσφ, dat. sing. of μέσος, *η, on*,
LINE 416. &c.

Μητίσονται, 1 sing. 1 aor. subj. (with shortened mood-vowel, for μητίσωμαι) of the middle deponent μητίομαι, "to devise;" fut. μητίσονται.—From *μητις*, "skill," "cunning," "craft," &c.

Λυγρά, accus. plur. neut. of λυγρός, *ά, όν*, "mournful," "gloomy."—Akin to λενγαλεός, λοιγός, λοίγιος, and Latin *lugeo*, *luctus*.

Οἶτον, accus. sing. of οἶτος, *ον, ό*, "fate," "lot," "doom."
LINE 417. —Usually derived, like οἶμος, οἶμη, from the same root as οἶσω, fut. of φέρω, like the Latin *fors* from *fero*; but better, perhaps, from *οἷ*, akin to οἶκτος.

Ὀλῆαι, Epic and Ionic for ὀλη, 2 sing. 2 aor. subj. mid. of ὀλλυμι.

LINE 418. Ἐκγεγανία. Consult book iii., line 199.

LINE 419. Κατασχομένη, nom. sing. fem. 2 aor. part. mid. of κατέχω.
"to cover," "to envelop."

Ἐανῶ. Consult line 385.

Ἀργῆτι, dat. sing. of ἀργής, ἥτος, *ό, η*, "white."—Akin to ἀργός.

LINE 420. Λάθεν, Epic and Ionic for ἐλαθεν, 3 sing. 2 aor. indic. act. of λανθάνω, "to escape observation;" fut. λήσω: 2 aor. ἐλαθον. The first aorist ἐλησα is only found in the Homeric *ἐπέλησε*, and in later Epic. (*Lobeck, ad Phryn.*, 719.)—Lengthened from root ΛΑΘ—, with which compare the Latin *lat-co*.

LINE 422. Ἀμφίπολοι. Consult line 143.

Τράποντο, Epic and Ionic for ἐτράποντο, 3 plur. 2 aor. indic. middle of τρέπω, "to turn:" in the middle, "to turn one's self," "to turn one's attention;" fut. τρέψω: 1 aor. ἔτρεψα: 2 aor. ἔτραπον: 2 aor. mid. ἐτραπέμην.

Book 3. Line 423-436.

LINE 423. Ὑψόροφον, accus. sing. masc. of ὑψόροφος, *ον*, “high-roofed,” “with high ceiling.”—From ὕψι, “on high,” and ὀροφή, “a roof,” “a ceiling.”

Κίε. Consult book i., line 348.

LINE 424. Δίφρον, accus. sing. of δίφρος, *ον*, *ό*, and later *ή*, “a seat,” “stool,” &c. The primitive meaning of the term is “the chariot-board.” Consult line 310.

Φιλομμειδής, *ές*, “smile-loving,” an epithet of Venus.—From φιλέω and μειδάω, “to smile.” (Consult note.)

LINE 425. Ἀντία, accus. plur. neut. of ἀντίος, taken adverbially, “opposite,” “over against.”

LINE 426. Κάθιζε, Epic and Ionic for ἐκάθιζε (*Kühner*, § 106, 3), 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, “to sit down.”

LINE 427. Ὅσσε. Consult book i., line 104.

Πάλιν, adverb, “away,” “back.” Consult remarks on παλμπαλλγθέντας, book i., note on line 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, “to bend,” “to turn,” &c.; fut. κλινῶ: 1 aor. ἐκλίνα.

Πόσιν. Consult line 163.

Ἦνίπαπε. Consult book ii., line 245.

LINE 428. Ὀφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, “to owe.” Consult book i., line 415.

Αὐτόθι, adverb, “there.” Equivalent to αὐτοῦ.

LINE 429. Δαμείς, nom. sing. masc. 2 aor. part. pass. of δαμάω, “to subdue.” Consult book i., line 61.

LINE 430. Εὐχεο, Epic and Ionic for ηὔχου, 2 sing. imperf. indic. of the middle deponent εὔχομαι, “to boast;” fut. εὔξομαι: 1 aor. ηὔξάμην.—The common notion is probably that of loud speaking, for the word is clearly akin to αὐχέω, κανχάομαι.

LINE 432. Προκάλεσαι, Epic for προκαλέσαι, 2 sing. 1 aor. imper. middle of προκαλέω, “to call forth,” “to challenge to the combat;” fut. προκαλέσω: 1 aor. προεκάλεσα: Attic προῦκάλεσα.—From πρό and καλέω.

LINE 434. Κέλομαι. Consult book i., line 386.

Ξανθῷ. Consult book i., line 197.

LINE 435. Ἀντίβιον (consult line 20), to be taken here adverbially, “against,” not as an adjective agreeing with πόλεμον.

LINE 436. Ἀφραδέως, adverb, “rashly,” “foolishly.”—From ἀφράδης, “thoughtless,” “inconsiderate,” “without reflection,” and this from ἀ, priv.; and φράσσαι, “to reflect,” “to deliberate.”

Book 3. Line 436-447.

Δαμήης, Epic lengthened form for δαμήης, 2 sing. 2 aor. indic. pass of δαμάω, "to subdue," &c.

Ενίπτε, 2 sing. pres. imper. act. of ἐνίπτω, "to assail,"
 LINE 438. "to attack" "to upbraid;" fut. ἐνίψω. Consult remarks on ἡνίπατε, book ii., line 245.

Τραπέομεν, Epic and Ionic (with shortened mood-vowel)
 LINE 441. for τραπέωμεν, and this for τραπῶμεν (which, again, is, by metathesis, for ταρπῶμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τέρπω, "to delight;" fut. τέρψω: 1 aor. ἕτερψα: 2 aor. ἔταρπον, by metathesis ἔτραπον: 2 aor. pass. ἐτάρπην, by metathesis ἐτράπην. A similar metathesis takes place in ἐπαρθον, ἐπραθοι, from πέρθω. (Consult the remarks of *Bullmann*, *Irreg. Verbs*, ed *Fishlake*, p. 236, who successfully combats the formation of τραπέομεν, &c., from τρέπω.)

Εὐνηθέντε, nom. dual 1 aor. part. pass., in a middle sense, of εὐνάω, "to lay on a couch," "to lull to repose:" in the middle, "to retire to the couch," "to lie on the couch," &c.; fut. εὐνήσω.—From εὐνή, "a couch."

LINE 442. Ἔρω, ὠτος, ὅ, "love."—Akin to ἐράω.

Ἀμφεκάλυψεν, 3 sing. 1 aor. indic. act. of ἀμφικαλύπτω, "to envelop," "to enclose;" fut. ἀμφικαλύψω: 1 aor. ἀμφέκαλνψα.—From ἀμφί, "round about," and καλύπτω, "to cover."

LINE 444. Ἐπλεον, 1 sing. imperf. indic. act. of πλέω, "to sail;" fut. πλεύσομαι, or, usually, πλενσοῦμαι: 1 aor. ἐπλενσα.

Ἀρπάζας, Epic and Doric for ἀρπάσας, nom. sing. masc. 1 aor. part. act. of ἀρπάζω, "to carry off." Compare remarks on ἐξήρπαξε line 380.

LINE 445. Κρανάη, dat. sing. of Κρανάη, ης, ἡ, "Cranaë," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now *Marathonisi*, and in this latter opinion Müller coincides. (*Orchom.*, p. 316.)

LINE 446. Ἐραμαι, 1 sing. pres. indic. of the deponent ἔραμαι, "I love," &c.; fut. ἐρασθήσομαι: 1 aor. ἡράσθην. The usual prose form is ἐραω.

LINE 447. Ἀρχε, Epic and Ionic for ἦρχε, 3 sing. imperf. indic. act of ἄρχω, "to begin;" fut. ἄρξω: imperf. ἦρχον.

Λέχοςδε, adverb, "to the couch."—From λέχος, "a couch."

Κίων, nom. sing. masc. pres. part. of κίω, "to go." The present is not used in the indicative, but the verb is frequently employed by

Book 3. Line 447-456.

Homer and others in the optative κίοιμι, part. κίων, κιοῦσα: imperf. *εκιον*, without augment κίον. Κίω seems to belong to *ἴω*, the root of *εἶμι*, and from it come κιάθω, κινέω, and the Latin *cio*, *cieo*.

*Ακοιτις, ιος, ἡ, "a spouse," "a wife," feminine of ἀκοίτης.—From *εἶ*, copulative, and κοίτη, "a couch."

LINE 448 Τρητοῖσι, Epic and Ionic for τρητοῖς, dat. plur. neut. of τρητός, ἡ, όν, "perforated." (Consult note.)—From τι-τοῶ, "to perforate."

Κατεύνασθεν, Epic for κατευνάσθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of κατευνάω, "to lay down on a couch," &c.: in the middle, "to lie down." Consult remarks on εὐνηθέντε, line 441.

LINE 449. Ἐφοίτα, 3 sing. imperf. indic. act. of φοιτάω, "to move up and down," "to wander," &c.; fut. φοιτήσω.

Θηρί, dat. sing. of θήρ, θηρός, ό, "a wild beast," "a beast of prey."—Compare the German *thier*, English *deer*, and, with the Æolic form, *θήρ*, likewise the German *e-ber*, English *boar*, *bear*.

LINE 450. Ἐσαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of ἐσαθρέω, "to espy;" fut. ἐσαθρήσω, &c.—From ἐς (εἰς) and ἄθρέω, "to see," "to observe," &c., and this last from the same root as θεωρέω.

LINE 451. Κλειτών, gen. plur. masc. of κλειτός, ἡ, όν, "distinguished," "illustrious."—From κλείω, "to celebrate," "to render famous."

*Επικούρων. Consult book ii., line 130.

LINE 452. Δείξαι, 1 aor. inf. act. of δέικνυμι, "to point out," "to show;" fut. δείξω: 1 aor. ἔδειξα.—Buttmann traces both this verb and δέχομαι to a common root *δεκ-*, with the common notion of *stretching out the right hand* (δεξιά), either *to point*, as in δέικνυμι, or *to welcome*, as in δέχομαι. The usual signification of δέικνυμι, "to show," is that of the Sanscrit *dic*, with which compare the Latin *dic-ere*, *doc-ere*, *in-dic-are*, whence, perhaps, *dig-itus*, δάκ-τυλος

LINE 453. Ἐκεύθανον, 3 plur. imperf. indic. act. of κενθάνω, "to conceal," a poetic form for κεύθω.

LINE 454. Ἀπήχθετο, 3 sing. 2 aor. indic. of ἀπεχθάνομαι, "to be hateful;" fut. ἀπεχθήσομαι: 2 aor. ἀπηχθόμην. Some make ἀπήχθετο here the imperfect of ἀπέχθομαι, but the aorist is far preferable, and may very well be rendered as a pluperfect, "had made himself hateful." (Consult Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 110.)

LINE 456. Δάρδανοι, ων, οἱ, "the Dardani." According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Æneas, occupied a small

Book 3. Line 456-461. Book 4. Line 1-5.

district which lay between the territory of Abydus and the Rhætean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

Ἐκδοτε, 2 plur. 2 aor. imper. act. of ἐκδίδωμι, "to give up;" fut. ἐκδώσω: 2 aor. ἐξέδων.—From ἐκ and δίδωμι.

Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. inf. act. of ἀποτίνω. Consult line 286.

LINE 460. Ἦτε καὶ, κ. τ. λ. Consult line 287.

LINE 461. Ἦνεον, i. e., ἦνεον, 3 plur. imperf. indic. act. of αἰνέω, "to applaud," "to give plaudits," "to praise;" fut. αἰνέσω, Epic αἰνήσω: 1 aor. ἦνεσα.

BOOK IV.

LINE 1. ἡγορόωντο, 3 plur. imperf. indic. of the middle deponent ἡγοράομαι, "to hold converse together" or "with each other;" and Epic lengthened form for ἡγορῶντο. Compare *Glossary* on book ii., 337.

LINE 2. Δαπέδω, dat. sing. of δάπεδον, ον, τό, "land," "soil;" but usually "the floor of an apartment" or "hall," "a pavement," generally of marble, or some other hard substance, and often splendidly wrought in the heroic age. The term is commonly supposed to be Doric for γήπεδον, γάπεδον, like Δη-μητήρ; but Dæderlein and Pott take it to be for ζά-πεδον, and the quantity seems to be in favour of this.

LINE 3. Ἐφνοχόει, 3 sing. imperf. indic. act. of οἰνοχοέω, "to be an οἰνοχόος," "to pour out wine for drinking;" here, however, "to pour out nectar for wine." The form ἔφνοχόει is Epic, with the syllabic augment prefixed to the temporal, for the common φνοχόει (*Kühner*, § 100, 8.)—From οἶνος, and χέω, "to pour."

LINE 4. Δειδέχато, 3 plur. pluperf. (in sense of imperfect) middle of δεικννμι, and Epic and Ionic for δειδεγμένοι ἦσαν. The original idea appears to be that of *stretching out* and offering the cup, or, as it were, *pointing* with it to another. Many deduce δειδέχато from δέχομαι, with the meaning of "to receive," "to welcome;" but this is condemned by Buttman and others. (*Buttmann, Irreg. Verbs*, p. 59, ed. Fisklake.)

LINE 5. Ἐπειράτο, 3 sing. imperf. indic. middle of πειράω. Compare *Glossary* on book i., 302.

Ἐρεθίζεμεν, Epic, Doric, and Æolic for ἐρεθίζειν. Earliest form ἐρεθίζεμεναι. Compare *Glossary* on book i., 32.

Book 4. Line 6-20

- LINE 6. Παραβλήδην, adverb, "with sidelong look." Strict meaning, "thrown beside," from παραβάλλω, "to throw beside."
- LINE 7. Δοιαί, nom. plur. fem., "two." Compare *Glossary* on book iii., 236.
- 'Αρηγόνες, nom. plur. of ἀρηγών, όνος, ό, ή, "a helper."—From ἀρήγω, "to help."
- LINE 8. 'Αλαλκομενήϊς, ίδος, "Alalcomenēan;" an epithet of Minerva.—From 'Αλαλκομεναί, a town of Bœotia. Consult note.
- LINE 11. Παρμέβλωκε, 3 sing. perf. indic. active of the assumed form παραβλώσκω, "I go," "I come;" fut. mid. παραμολούμαι. The form βλώσκω, instead of being an original present, was constructed upon έμολον, μόλω, the latter, by transposition, becoming μλώω. As, however, the concurrence of μλ was offensive to euphony, the μ was changed to β, and μλώω thus became βλώω, which in its turn, by a very common process of extension, was strengthened into βλώσκω. So the perfect was originally μέμλωκα. from which, by the insertion of β between the two liquids, arose μεμβλωκα. (Kühner, § 179.—Buttmann, § 114.)
- LINE 12. 'Εξεσάωσεν, 3 sing. 1 aor. indic. act. of έκσαόω, an Epic form of έκσώζω, "to save," "to bring off safe;" fut. έκσαώσω: 1 aor. έξεσάωσα.
- Θανέεσθαι, fut. inf. mid. of θνήσκω, Epic and Ionic for θανείσθαι.
- LINE 15. Φύλοπιν, accus. sing. of φύλοπις, ιδος, ή, "the din of battle," "the battle-cry," "the battle itself;" accus. φυλόπιδα and φύλοπιν, the latter of which is the common form in Homer, the former being only used by him on one occasion, namely, in *Od.*, xi., 314. According to the grammarians, it is derived from φύλον, "a people, nation, tribe," and ύψ in the sense of βοή, "a loud cry" or "din."
- Αίνην. Consult *Glossary* on book i., 552, s. v. Αινότατε.
- LINE 16. 'Ορσομεν, Epic form, with shortened mood-vowel, for όρσωμεν, 1 plur. 1 aor. subj. act. of όρννμι, "to excite," "to arouse;" fut. όρσω: 1 aor. όρσα. Compare *Glossary* on book iii., 250, s. v. όρσεο.
- LINE 20. 'Επέμυξαν, 3 plur. 1 aor. indic. act. of έπιμύζω: fut. ξω. From επί and μύζω, "to make the sound μῦ, μῦ," &c. (Consult note; and compare the Latin mutire, mussare, mussitare, and the English "to mutter.")
- 'Ησθην, 3 dual, imperf. indic. of ήμαι, "I sit;" imperf. ήμην, ήσο, ήστο, &c. Observe that ήμαι is, in fact, a regular perfect, and ήμη

Book 4. Line 20-33.

a regular pluperfect from ἔω, "I seat," and signify respectively, when strictly considered, "I have been seated, or placed, and remain so," i. e., "I sit," and "I had been seated, or placed, and remained so," i. e., "I was sitting."

Μεδέσθην, 3 dual, imperf. indic. of middle deponent μέδομαι, "to devise," "to plan," &c. ; fut. μεδήσομαι. Augment wanting. The future occurs in *Il.* ix., 650 ; elsewhere Homer employs only the present and imperfect. The form μήδομαι is originally only an ionic one for μέδομαι.

LINE 22. Ἀκέων. Consult *Glossary* on book i., 512.

LINE 23. Σκυζομένη, present participle, nom. sing. fem. of the deponent σκυζομαι, "to be incensed" or "wroth with one." An active σκύζω occurs only in the grammarians. Usually derived from κύων, and so, strictly, like κνύζομαι, "to snarl."

Ἡρεῖ (ῥρεῖ), 3 sing. imperf. indic. act. of αἰρέω, "to take," "to take possession of," &c. ; fut. αἰρήσω : perf. ἤρηκα : 2 aor. εἶλον, &c.

LINE 24. Ἐχαδε, 3 sing. 2 aor. act. of χανδάνω, "to hold," "to take in," "to contain," &c. : fut. χείσομαι : 2 perf. with present signification κέχανδα : 2 aor. ἔχασον. This verb is lengthened from the root XAD-, and is akin to χαίνω and χάσκω, "to gape."

LINE 26. Ἄλιον, accus. sing. masc. of ἄλιος, α, ον, "fruitless." According to some, it is the same word with ἄλιος, "of" or "belonging to the sea," and so, strictly, "like the sea," "faithless," "useless," &c. ; but this is too artificial for so early a word : according to others, akin to ἄλη, "wandering ;" ἡλεός, "astray ;" ἡλίθιος, "idle," "trifling," "vain," &c.

Ἀτέλεστον, accus. sing. masc. of ἀτέλεστος, ον, "without end," "incomplete," "without effect."—From ἀ, priv., and τελέω, "to bring about," "to complete."

LINE 27. Ἰδρῶ, accus. sing. of ἰδρώς, ὠτος, ό, "sweat." Consult note.

Καμέτην, for ἐκαμέτην, augment wanting, 3 dual, 2 aor. indic. act. of κάμνω, "to labour." Compare *Glossary* on book ii., 101.

LINE 29. Ἐρδε, 2 sing. pres. imper. of ἐρδω. Compare *Glossary* on book i., 315.

LINE 31. Ῥέζουσιν, 3 plur. pres. indic. act. of ῥέζω, "to do," &c. Compare *Glossary* on book i., 147.

Ἀσπερχές, accus. sing. neut., of ἀσπερχής, "unceasing," taken as an adverb ; "unceasingly."—From ἀ, euphonic, and σπέρχω, "to set in rapid motion," "to urge on," &c.

LINE 33. Ἐκκείμενον, accus. sing. neut. of ἐκκείμενος, ν, ον "well

Book 4. Line 33-46.

built, "lying beautifully," and also, "well-inhabited," "populous."—From *εὖ* and *κτίζω*, "to build," "to found," "to people," &c.

Πύλας, accus. plur. of *πύλη*, *ης, ἡ*, "a gate." Pott traces an analogy between this word and the Sanscrit *pūr*, "to fill."

LINE 35. *Ὠμόν*, accus. sing. masc. of *ὠμός*, *ῆ, ὄν*, "raw."

Βεβρώθοις, 2 sing. pres. opt. act. of the verb *βεβρώθω*, a poetic form for *βιβρώσκω*, "to eat," "to devour." In this verb the stem, or root *ΒΡΩ*, is formed in -*θω*, like *κνάω*, *κνήθω*, *ἀλέω*, *ἀλήθω*, and the reduplication is prefixed to increase the force of the word, as in *τιτραίνω*, from *τρώω*; *τιτράω* and *τετρεμαίνω*, from *τρέω*. It is altogether erroneous to make *βεβρώθοις*, as some do, a perfect optative.

Buttmann, Irreg. Verbs, p. 41, ed. *Fishlake*.)

LINE 36 *Ἐξακέσαιο*, 2 sing. 1 aor. opt. of the middle deponent *ἐξακέομαι*, "to cure," "to appease;" fut. *έσομαι*. The active voice is only used in later writers.

LINE 37. *Ἐρξον*, 2 sing. 1 aor. imper. act. of *ἔρδω*, "to do." Compare *Glossary* on book i., 315.

Νεῖκος, nom. sing. of *νεῖκος*, *εος, τό*, "an altercation," "a quarrel."

LINE 38. *Ἐρισμα*, nom. sing. of *ἔρισμα*, *ατος, τό*, "a source of contention," "that which is striven for."—From *ἐρίζω*, "to strive," "to contend."

LINE 40. *Μεμαῶς*. Consult *Glossary* on book i., 590, s. v. *μεμαῶτα*.

LINE 41. *Ἐγγεγάασιν*, 3 plur. poetic, and especially Epic perfect of *ἐγγίγνομαι*, "to be born in," "to live in." Observe that *γέγαα* is formed from *γάω*, an obsolete present, for which *γίγνομαι* is employed.

LINE 42. *Διατρίβειν*, pres. inf. act. of *διατρίβω*, "to retard;" fut. *ψω*.—From *διά* and *τρίβω*, "to rub." Observe that *διατρίβω* properly means, "to rub between" or "against, rub away, consume," &c.

Ἐᾶσαι, 1 aor. inf. act. of *ἐάω*, "to permit," "to let," "to leave alone;" fut. *σω*; perf. *εἶακα*; 1 aor. *εἶασα*.

LINE 44. *Ἀστερόεντι*, dat. sing. masc. of *ἀστερόεις*, *εσσα, εν*, "starred," "starry."—From *ἀστήρ*, "a star."

LINE 45. *Πόλῃες*, Epic and Ionic for *πόλεις*, nom. plur. of *πόλις*, "a city;" gen. *εως* and *εος, ῆ*: Epic and Ionic gen. *πόληος*; dat. *πόληϊ*, &c. Another Ionic genitive is *πόλιος*, which is likewise found in Doric.

LINE 46. *Τάων*, Epic and Ionic gen. plur. fem. of *τό, ῆ, τό*, for *των*. It is also called a Doric and Æolic form, but the more common Doric form is *τᾶν*.

Book 4. Line 46-59.

Τίεσκετο, Epic and Ionic iterative imperfect ind. pass. 3 sing. for ἐτίετο, from τίω, "to esteem," "to honour:" fut. τίσω. Not to be confounded with τίνω, which merely means "to pay a price."

LINE 47. Ἐϋμμελίω, Epic and Ionic for ἑϋμμελίου, gen. sing. of ἑϋμμελῆς, ου, ὁ, "Good at the ashen-handled spear."—From εὖ and μελία, "the ash-tree." Consult note.

LINE 49. Λοιβῆς, gen. sing. of λοιβή, ῆς, ἡ, "a pouring;" in a religious sense, "a libation."—From λείβω, "to pour out," "to make a libation."

Κνίσης, gen. sing. of κνίση, ης, ἡ, "the savour of sacrifice." Compare Glossary on book i., 66.

Λάχομεν, Epic and Ionic for ἐλάχομεν, 1 plur. 2 aor. ind. act. of λαγχάνω, "to obtain by lot," "to have assigned to one by lot:" fut. λήξομαι: perf. εἶληχα: 2 aor. ἔλαχον.—Lengthened from the root AAX.

LINE 52. Ἄργος, εος, τό, "Argos," the later capital of Argolis, in the Peloponnesus, the earlier one having been Mycenæ. It was situate on the River Inachus, and of Pelasgic origin.

Σπάρτη, ης, ἡ, "Sparta," the capital of Laconia, on the River Eurotas.

Μυκῆνη, ης, ἡ, "Mycenæ," the earlier capital of Argolis, and the residence of the Pelopidæ. It lay in a northeastern direction from Argos. Mycenæ was destroyed by the people of Argos. Homer uses both Μυκῆνη and Μυκῆναι, but mostly the latter, which prevails also in Attic. Hence the more usual Latin form of the name is *Mycenæ*, whereas Μυκῆνη would properly be *Mycene*.

LINE 53. Διαπέρσαι, 1 aor. inf. act. of διαπέρθω, "to destroy:" fut. σω: 2 aor. διέπραθον. The 1 aor. διέπερσα is less frequent.—From διά and πέρθω, "to destroy."

Ἀπέχθωνται, 3 plur. 2 aor. subj. of the middle deponent ἀπεχθάνομαι, "to be hateful:" fut. ἀπεχθήσομαι: 2 aor. ἀπηχθόμην.

LINE 54. Μεγαίρω, 1 sing. pres. ind. act. of μεγαίρω, strictly, "to look on a thing as great, or too great;" whence we get the notions of *ill-will* or *envy*, which soon became attached to it: hence, "to grudge" a thing to another, as too great for him: fut. μεγαρῶ: 1 aor. ἐμέγηρα.—From μέγας, "great."

LINE 55. Εἰῶ, 1 sing. pres. ind. act. of εἰάω, εἰῶ, Epic and Ionic for ἐάω, ἐῶ, "to permit," "to allow."

LINE 56. Ἀνύω, 1 sing. pres. ind. act. of ἀνύω, "to effect," "to accomplish," "to gain:" fut. ὕσω: perf. ἤνυκα.

LINE 59. Πρεσβυτάτην, acc. sing. fem. of πρεσβύτατος, η, ου, "en-

Book 4. Line 59-79.

ruled to very great respect." (Consult note.) Superlative degree of *πρέσβυς*, comparative *πρεσβύτερος*.

Τέκετο, 3 sing. 2 aor. ind. mid. wanting augment, and Epic and Ionic for ἐτέκετο, from τίκτω. Compare *Glossary* on book i., 36.

Ἀγκυλομήτης. Consult *Glossary* on book i., 205.

LINE 60. Παράκοιτις, ιος, ἡ, accus. ιν, feminine form of παρακοίτης, "a wife."—From παρά and κοίτη, "a couch."

LINE 62. Ὑποείχομεν, Epic for ὑποείξωμεν, the mood vowel being shortened: 1 plur. 1 aor. subj. act. of ὑποείκω, Epic and Ionic for ὑπέικω, "to retire," "to withdraw," and hence, figuratively, "to yield," "to give up:" fut. ξω: from ὑπό and εἰκω, "to yield."

LINE 63. Ἐψονται, 3 plur. fut. ind. of the middle deponent ἔπομαι, "to follow:" fut. ἔπομαι: 2 aor. ἐσπόμην.

LINE 64. Ἐπιτεῖλαι, 1 aor. inf. act. of ἐπιτέλλω, "to command:" fut. ἐπιτελῶ: 1 aor. ἐπετεῖλα: perf. ἐπιτέταλκα.—From ἐπί and τέλλω, with regard to which last, consult *Glossary* on book i., 25.

LINE 66. Ὑπερκύδαντας, accus. plur. masc. of ὑπερκύδας, αντος, "exceeding in fame," "far-famed."—From ὑπέρ and κύδος, "fame," "renown." Some take ὑπερκύδας to be contracted from ὑπερκυδῆεις, ὑπερκυδῆς, Doric ὑπερκύδας, αντος, but then the accent should be ὑπερκυδάντα, ὑπερκυδάντας, for which there is no authority.

LINE 67. Ἀρξωσι, 3 plur. 1 aor. subj. act. of ἄρχω, "to begin," &c.: fut. ξω: 1 aor. ἤρξα.

Δηλήσασθαι, 1 aor. inf. of the middle deponent δηλέομαι, "to injure," &c.: fut. δηλήσομαι: 1 aor. ἐδηλησάμην.

LINE 76. Ναύτησι, Epic and Ionic for ναύταις, dat. plur. of ναύτης, ου, ό, "a seaman."—From ναῦς, "a ship."

LINE 77. Σπινθήρες, nom. plur. of σπινθήρ, ἦρος, ό, "a spark." The old Æolic form appears to have been σκίνθηρ, with the usual substitution of κ for π; and with this we may compare the Latin *scintilla*.

Ἴενται, 3 plur. pres. ind. pass. of ἵημι, "to send:" fut. ἦσω: perf. εἶκα.

LINE 78. Εἰκνῖα. Consult *Glossary* on book iii., 386.

Ἡῖξεν, 3 sing. 1 aor. ind. act. of αἶσσω, "to rush:" fut. αἶξω: 1 aor. ἡῖξα. The Attic form is ἄσσω, or ἄττω: fut. ἄξω: 1 aor. ἔξα.

LINE 79. Ἐθορε, 3 sing. 2 aor. ind. act. of θρώσκω, "to leap:" fut. θροοῦμαι: 2 aor. ἔθορον.—Lengthened from a root ΘΟΡ-

Book 4. Line 84-101.

Ταμῖς, Epic and Ionic for ταμίας, α, ὁ, "*a dispenser*."—
 LINE 84. Either from τέμνω, τεμ-εἶν, "*one who cuts for each his share*," or akin to the Latin *dare*, δαίω. (Compare Pott, *Etymol. Forsch.*, i., 186.)

Κατεδύσετο. Consult *Glossary* on book iii., 328, and
 LINE 86. book i., 428.

Διζήμενη, nom. sing. fem. of διζήμενος, η, ον, pres. part. of
 LINE 88. the deponent verb διζημαι, "*to seek for*," &c.

LINE 90. Ἔσταότα. Consult *Glossary* on book ii., 170.

στίχες. Compare *Glossary* on book iii., 113.

Ἐπιπροέμεν, Epic and Ionic for ἐπιπροεῖναι, 2 aor. 1st.
 LINE 94. act. of ἐπιπροΐημι.

Ἴον, accus. sing. of ἰός, οὔ, ὅ, "*an arrow*." In plural, τὰ ἰά.—
 Probably from ἰέναι, i-re.

Ἄροιο, 2 sing. 2 aor. opt. mid. of αἶρω, "*to lift up*;" in
 LINE 95. the middle, "*to lift up for one's self*," "*to gain*," "*to win*;"
 fut. ἄρω: perf. ἤρκα: 1 aor. ἤρα: 1 aor. mid. ἡράμην: 2 aor. mid.
 ἡρόμην. Homer uses the aorists ἡράμην and ἡρόμην indiscrimi-
 nately in the indicative: in the other moods he employs the latter
 only. The Attic poets have ἡράμην alone as an indicative, giving a
 preference to the other moods of the same form with α, but resort-
 ing occasionally to those of ἄρόμην when ᾱ is required for the me-
 tre. Prose writers acknowledge ἡράμην only, with its forms.

Πάμπρωτα, accus. plur. neut. of πάμπρωτος, taken as an
 LINE 97. adverb, "*first of all*."—From πᾶς and πρῶτος.

Ἄγλαά. Consult *Glossary* on book i., 23.

Δμηθέντα, accus. sing. 1 aor. part. pass. of δαμάω, "*to*
 LINE 99. *subdue*," "*to overpower*:" fut. σω: perf. δέδμηκα: 1 aor.
 ἐδάμασα: 1 aor. pass. ἐδμήθην. Compare the Sanscrit *dam*, "*to be*
tame," the Latin *dom-are*, the English *tame*, the German *zahn*.
 Hence, perhaps, also *damnare*, *damnum*, and *ζημία*.

Ἀλεγεινῆς, gen. sing. fem. of ἀλεγεινός, ἡ, ὄν, "*mournful*," "*sad*."
 —From ἀλέγω, "*to trouble one's self*," "*to have a care*."

Οἷστενσον, 1 aor. imper. act. of οἷστεύω, "*to discharge*
 LINE 100. *an arrow at one*."—From οἷστός, "*an arrow*."

Κυδαλίμοιο, Epic and Ionic for κυδαλίμου, gen. sing. masc. of
 κυδάλιμος, ον, "*renowned*," "*glorious*."—From κῦδος, "*renown*,"
 "*glory*."

Λυκηγενεῖ, Epic and Ionic for Λυκηγενεῖ, dat. sing. masc.
 LINE 101. of Λυκηγενής, ἑός, contr. οῦς, "*Lycian-born*" Consult
 note

Book 4. Line 101-110.

Κλυτοτόξῳ, dat. sing. masc. of κλυτότοξος, *ον*, "famous for the bow," "renowned archer."—From κλυτός, "famous," and τόξον, "a bow."

LINE 102. Πρωτογόνων, gen. plur. masc. of πρωτόγονος, *ον*, "first-born."—From πῶτος and γόνος, "offspring."—Observe the difference of meaning occasioned by change of accentuation between πρωτόγονος, "first-born," and πρωτογόνος, "bringing forth first."

LINE 104. Ἀφρονι, dat. sing. of ἄφρων, *ονος*, "foolish," "senseless."—From ἄ, *priv.*, and φρήν, "mind."

LINE 105. Ἑσύλα, 3 sing. imperf. ind. act. of συλάω, "to strip off," "to take," &c. : fut. ἥσω.

Ἐϋξοον, accus. sing. neut. of ἐϋξοος, *ον*, Epic and Ionic for εὐξοος, *ον*, "well-polished."—From εὖ and ξέω, "to polish."

Ἴσαλον, gen. sing. masc. of ἱσαλος, *ον*, an epithet of the wild goat, or chamois, and explained as equivalent to πηδητικός, ὄρμητικός, "bounding," "springing," "darting," and usually derived from αἰσσω, as if αἰσαλος.

LINE 107. Προδοκῆσιν, Epic and Ionic for προδοκαῖς, dat. plur. of προδοκή, ῆς, ῆ, "a place where one lies in wait."—From πρό and δοκάω, "to lie in wait for"

LINE 108. Βεβλήκει, Epic and Ionic for ἐβεβλήκει, the augment being dropped; 3 sing. pluperf. ind. act. of βάλλω, "to strike," "to wound:" fut. βαλῶ : perf. βέβληκα : pluperf. ἐβεβλήκειν.

Ἐμπεσε, Epic and Ionic for ἐνέπεσε, 3 sing. 2 aor. ind. act. of ἐμπίπτω, "to fall on or in:" fut. ἐμπτῶσω : perf. ἐμπέπτωκα : 2 aor. ἐνέπεσον.—From ἐν and πίπτω.

LINE 109. Κέρα, nom. plur. of κέρας, gen. κέρατος, τό, "a horn."—Observe that κέρα is contracted from κέραα, and that this is contracted previously from κέρατα. As regards the root of the word, compare the Latin *cornu*, English *horn*, Hebrew *keren*, &c.

Ἑκκαιδεκάδωρα, nom. plur. neut. of ἑκκαιδεκάδωρος, *ον*, "sixteen palms long."—From ἑκκαίδεκα "sixteen," and δῶρον, "a palm," "a hand's breadth." Consult note.

Πεφύκει, Epic and Ionic for ἐπεφύκει, the augment being dropped, 3 sing. pluperf. ind. act. of φύω, "to produce:" fut. φύσω : perf. πέφυκα. In the passive, φύγμαι, "I am produced, begotten, spring up, grow," a meaning shared by the perfect, pluperfect, and second aorist active. Consult, as regards the root of this verb, the *Glossary* on book i., 235.

LINE 110 Ἀσκήτας, 1 aor. part. act. cf ἀσκέω, "to work raw

Book 4. Line 110–117.

materials," "to work curiously," "to exercise skill upon," &c. fut. ἦσω: perf. ἤσκηκα: 1 aor. ἤσκησα.—According to Pott, from σκεῦος, or ξέω, with a prefixed.

Κεραοξόος, nom. sing. masc. of κεραοξόος, ον, "horn-polishing."—From κέρας, "a horn," and ξέω, "to polish."

Ἦραρε, 3 sing. 2 aor. ind. act. (like ἤγαγον), with reduplication, from ἀραρίσκω (an Epic verb, strengthened upon an obsolete radical form, ἄρω), "to adapt," "to fit:" 1 aor. Æolic, ἦρσα: 2 aor. ἦρᾱρον: 2 perf. reduplicated and intransitive, with the force of *ἔ* present, ἄρηρα, "I fit;" with the tragedians, ἀράρα.

Λειήνας, nom. sing. masc. 1 aor. part. act., Epic and LINE 111. Ionic for λεήνας, from λεαίνω, "to smooth," "to polish:" fut. λεανῶ: 1 aor. ἐλέηνα.—From λεῖος, "smooth."

Κορώνην, accus. sing. of κορώνη, ης, ἡ, "any thing hooked or curved," "the tip of a bow." Consult note.

Τανυσσάμενος, Epic for τανυσάμενος, nom. sing. masc. 1 LINE 112. aor. part. mid. of τανύω, "to stretch," "to bend:" fut. σω: perf. pass. τετάννυσμαι: 1 aor. mid. ἐτανυσάμην. This verb τανύω is merely itself an Epic form from τείνω.—Observe that τανύειν τόξον is "to bend a bow;" but τανύεσθαι τόξον, in the middle, "to bend one's own bow."

Ποτί, Doric and Epic for πρόσ. Consult Glossary on book i., 245.

Ἀγκλίνας, Epic and Ionic for ἀνακλίνας, nom. sing. masc. LINE 113. 1 aor. part. act. of ἀνακλίνω, "to incline:" fut. ἀνακλινῶ: perf. ἀνακέκλικα.

Σχέθον, Epic for ἔσχεθον, 3 plur. 2 aor. ind. act., and a lengthened poetic form for ἔσχον. (Consult Glossary on book i., 219, s. v. σχέθε.)

LINE 114. Ἀναίξειαν. Consult Glossary on book iii., 216.

Βλησθαι, Epic and Ionic for βέβλησθαι, perf. inf. pass. of LINE 115. βάλλω, "to strike," &c.

LINE 116. Σύλα, Epic and Ionic for ἐσύλα. Consult verse 105.

Πῶμα, accus. sing. of πῶμα, ατος, τό, "a cover," "a lid." Consult note.

Ἔλετο, Epic and Ionic for εἶλετο, 3 sing. 2 aor. ind. mid. of αἰρέω, "to take" fut. ἦσω: perf. ἤρηκα: 2 aor. εἶλεν: 2 aor. mid. εἰλόμην.

Ἀβλήτα, accus. sing. of ἀβλής, ἦτος, ὁ, ἡ, "unshot."—From LINE 117. ἀ, priv., and βάλλω.

Μελαινέων, Epic and Ionic for μελαίνων, gen. plur. fem. of μέλας, μέλαινα, μέλαν, "black," and hence, figuratively, "grievous." The genitive plural originally ended in ὦων, which was contracted into ὦν (Doric, ἄν.) In Homer both these forms are used. The ὦν is

Book 4. Line 115-125.

so resolved, by the insertion of ϵ , into $\acute{\epsilon}\omega\nu$, which is generally pronounced as one syllable. Consult note.

* $\epsilon\rho\mu\alpha$, accus. sing. of $\epsilon\rho\mu\alpha$, $\tau\omicron\varsigma$, $\tau\acute{o}$, "a prop," "a support," and hence, figuratively, "a cause," &c. (Consult note; Usually derived from the radical $\epsilon\rho\alpha\Delta\Omega$, "to support." Compare $\epsilon\rho\epsilon\iota\sigma\mu\alpha$, from $\epsilon\rho\epsilon\acute{\iota}\delta\omega$.

LINE 118. $\Nu\epsilon\rho\eta\tilde{\eta}$, dat. sing. of $\nu\epsilon\rho\eta$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, Ionic and Epic for $\nu\epsilon\rho\acute{\alpha}$, $\tilde{\alpha}\varsigma$, $\tilde{\eta}$, "a string," "a bow-string." Compare the Latin *nervus*.

$\Pi\kappa\rho\acute{o}\nu$, accus. sing. masc. of $\pi\kappa\rho\acute{o}\varsigma$, $\acute{\alpha}$, $\acute{o}\nu$, "pointed," "sharp," "keen." Hence, in general, "piercing," "pungent to the sense," "sharp to the taste," "bitter," &c. (Consult note.) Compare, as regards the root, the English *pike*, *peak*; Latin *pugo*, *pungo*; Greek $\pi\acute{\epsilon}\upsilon\kappa\eta$, &c.

LINE 122. $\epsilon\lambda\kappa\epsilon$, Epic and Ionic for $\epsilon\acute{\iota}\lambda\kappa\epsilon$, 3 sing imperf. ind. act. of $\epsilon\lambda\kappa\omega$, "to draw:" fut. $\xi\omega$: 1 aor. $\epsilon\acute{\iota}\lambda\alpha$; but only late, the derivative tenses being formed mostly from $\epsilon\lambda\kappa\acute{\upsilon}\omega$, namely, fut. $\epsilon\lambda\kappa\acute{\upsilon}\sigma\omega$: 1 aor. $\epsilon\acute{\iota}\lambda\kappa\upsilon\sigma\alpha$, &c.

$\Gamma\lambda\upsilon\phi\acute{\iota}\delta\alpha\varsigma$, accus. plur. of $\gamma\lambda\upsilon\phi\acute{\iota}\varsigma$, $\acute{\iota}\delta\omicron\varsigma$, $\acute{\eta}$, in good authors always in the plural, $\gamma\lambda\upsilon\phi\acute{\iota}\delta\epsilon\varsigma$, the notch of the arrow, which fits on the string.—From $\gamma\lambda\acute{\upsilon}\phi\omega$, "to hollow."

$\Nu\epsilon\tilde{\upsilon}\rho\alpha$, accus. plur. of $\nu\epsilon\tilde{\upsilon}\rho\omicron\nu$, $\omicron\nu$, $\tau\acute{o}$, "a string," "a bow-string." (Compare $\nu\epsilon\rho\eta$, verse 118.)

$\text{B}\acute{o}\epsilon\iota\alpha$, accus. plur. neut. of $\beta\acute{o}\epsilon\iota\omicron\varsigma$, α , $\omicron\nu$, "of an ox" or "oxen," especially "of ox-hide" or "ox-leather."—From $\beta\omicron\tilde{\upsilon}\varsigma$, "an ox."

LINE 123. $\text{M}\alpha\tilde{\zeta}\tilde{\omega}$, dat. sing. of $\mu\alpha\zeta\acute{o}\varsigma$, $\omicron\tilde{\upsilon}$, \acute{o} , "the breast." Of frequent occurrence in Homer, who distinguishes it as a part of the whole breast ($\sigma\tau\acute{\epsilon}\rho\eta\nu\omicron\nu$ and $\sigma\tau\tilde{\eta}\theta\omicron\varsigma$). Homer has it only of men in the Iliad. The distinction of the grammarians between $\mu\alpha\zeta\acute{o}\varsigma$ as the man's breast, and $\mu\alpha\sigma\acute{o}\varsigma$ the woman's, will at least apply only to late authors: the words originally differed only in dialect. Homer always uses the former; Pindar and the tragedians always the latter.

$\Pi\acute{\epsilon}\lambda\alpha\sigma\epsilon\nu$, Epic and Ionic for $\acute{\epsilon}\pi\acute{\epsilon}\lambda\alpha\sigma\epsilon\nu$, 3 sing. 1 aor. ind. act. of $\pi\epsilon\lambda\acute{\alpha}\zeta\omega$, "to bring near to," "to cause to approach:" fut. $\pi\epsilon\lambda\acute{\alpha}\sigma\omega$: 1 aor. $\acute{\epsilon}\pi\acute{\epsilon}\lambda\alpha\sigma\alpha$.—From $\pi\acute{\epsilon}\lambda\alpha\varsigma$, "near."

LINE 124. $\text{K}\kappa\lambda\omicron\tau\epsilon\rho\acute{\epsilon}\varsigma$, accus. sing. neut. of $\kappa\kappa\lambda\omicron\tau\epsilon\rho\acute{\eta}\varsigma$, $\acute{\epsilon}\varsigma$, "round-ed," "completely round."—From $\kappa\acute{\upsilon}\kappa\lambda\omicron\varsigma$, "a circle," and $\acute{\iota}\omega\omega$.

LINE 125. $\text{A}\acute{\iota}\gamma\epsilon$, Epic and Ionic for $\acute{\epsilon}\lambda\iota\gamma\epsilon$, 3 sing. 1 aor. ind. act. of $\acute{\lambda}\acute{\iota}\gamma\gamma\omega$, "to twang:" 1 aor. $\acute{\epsilon}\lambda\iota\gamma\alpha$. No other part but

Book 4. Line 125-131.

the 1 aor. is found. Some refer ἔλιγξα to the verb λίζω, "to graze, to wound slightly;" but λίζω is only found in later authors, and the two verbs, moreover, seem to come from distinct roots. We may trace λίγγω to the adverb λίγα, "loudly," "clearly," and the adjective λιγύς, "clear," "shrill," &c.

ἴαχεν, 3 sing. imperf. ind. act. of ἰάχω, "to ring," &c.: fut. ἰαχήσω: perf. ἱάχα. The general meaning of the verb is, "to cry, shout;" and, of things, "to resound," "to roar," &c. Compare book i., 482.

Ἄλτο. Consult Glossary on book i., 532.

LINE 126. Ὀξυβελής, nom. sing. masc. of ὀξυβελής, ἑς, "sharp-pointed."—From ὀξύς, "sharp," and βέλος, "a dart," "an arrow," "any missile."

Ἐπιπτέσθαι, 2 aor. inf. of the middle deponent ἐπιπέτομαι, which is only found in the 2 aor. ἐπεπτόμην, and 2 aor. inf. ἐπιπτέσθαι, "to fly over," "to wing one's way."

LINE 127. Δελάθοντο, Epic reduplication for λάθοντο, and this last Epic and Ionic for ἐλάθοντο, 3 plur. 2 aor. ind. mid. of λανθάνω, "to forget:" fut. λήσω: 2 aor. ἔλαθον: 2 aor. mid. ἐλαθόμην. Lengthened from a root ΛΑΘ-, with which compare the root lat- in the verb lateo.

LINE 128. Ἀγελείη, nom. sing. fem. of ἀγελείος, η, ον, Epic and Ionic for ἀγελείος, α, ον, "plundering."—From ἄγω, "to lead away," and λεία, "plunder." Some grammarians explain it as λεὼν ἄγουσα, "leading the people," while others deduce it from ἀγέλη, "a herd," and make it mean guardian of herds. But both of these explanations are decidedly inferior.

LINE 129. Ἐχεπενκές. Consult Glossary on book i., 51.

Ἀμυνεν, Epic and Ionic for ἡμυνεν, 3 sing. 1 aor. ind. act. of ἀμύνω, "to ward off." Compare Glossary on book i., 67, s. v. ἀμύναι.

LINE 130. Ἐέργει, Epic and Ionic for εἶργει, 3 sing. pres. ind. act. of ἔργω, for εἶργω, "to keep off," "to restrain:" fut. εἶρξω: 1 aor. ἔρξα: fut. mid. εἶρξομαι: perf. pass. εἶργμαι, &c. The early form was ἔργω: fut. ἔρξω: 1 aor. ἔρξα: 2 aor. or imperf. with aoristic force, ἐργαθόν. In reality, therefore, ἔργω marks the transition state from ἔργω to εἶργω.

Χροός, heteroclite genitive of χρώς, χρωτός, ό, "the surface of any body," especially of the human body; hence the "skin;" also, "the body itself," especially the "flesh," as opposed to the bone. (Consult note.) No nominative, ό χροός, χρούς, seems to occur.

LINE 131. Λέζεται, 3 sing. fut. ind. mid. of λέγω, "to lay," "to

Book 4. Line 131-138.

to sleep:" in the middle, "to lay one's self down to sleep." Compare the German *legen*; and in the middle and passive, where it has the meaning of "to lie," &c., compare the German *liegen*.

LINE 132. Ἰθύνειν, 3 sing. 1 aor. ind. act. of ἰθύνω, "to direct straight forward," "to guide:" fut. ἰθύνῶ: 1 aor. ἴθυνα.—From ἰθύς, "straight."

Ζωστήρος, gen. sing. of ζωστήρ, ἦρος, ὁ, "a girdle," "a belt." Consult note.—From ζώννυμι, "to gird."

Ὅχῃες, nom. plur. of ὀχεύς, ἑως, Ionic ἦος, ὁ, "any thing for holding or fastening," "a clasp," &c.—From ὀχέω, "to hold," a collateral form of ἔχω.

LINE 133. Σύνεχον, Epic and Ionic for συνεῖχον, 3 plur. imperf. ind. act. of συνέχω, "to hold together:" fut. συνέξω: perf. συνέσχηκα: 2 aor. συνέσχον.

Ἦντετο, 3 sing. imperf. ind. of the middle and defective deponent ντομαι, "to meet;" only used in the present and imperfect.—From ντί.

LINE 134. Ἀρηρότι, dat. sing. masc. of ἀρηρώς, Epic and Ionic for ἀρᾶρώς, perf. act. part. of the obsolete present ἄρω, "to draw," &c. Compare *Glossary* on book iii., 331, §. v. ἀραρυίας.

LINE 135. Ἐλήλατο, 3 sing. pluperf. ind. pass. of ἐλαύνω, "to drive:" fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. ἤληλάμην, and without the superinduced augment, as in the present case, ἐληλάμην.

Δαίδαλειοι, Epic and Ionic for δαίδαλέον, gen. sing. masc. οἱ δαίδαλεος, α, ον, "curiously wrought," "of ingenious workmanship."—From δαίδαλος, "curiously wrought," &c.

LINE 137. Μίτρης, gen. sing. of μίτρη, ης, ἡ, Epic and Ionic for μίτρα, ας, ἡ, "a brazen-plated belt." Consult note.

Ἐρυσμα, accus. sing. of ἔρυσμα, τος, τό, "a protection," "a guard."—From ἐρύσμαι, "to protect," "to guard."

Ἀκόντων, gen. plur. of ἄκων, οντος, ὁ, "a javelin," "a dart;" smaller and lighter than the ἔγχος.—From ἀκή, "a point," "an edge."

LINE 138. Ἔρυτο, 3 sing. imperf. ind. mid. syncopated from ἐρύετο, and this Epic and Ionic for εἰρύετο, the augment being dropped, from ἐρύω, "to draw," &c.; in the middle, ἐρύομαι, "to guard," "to watch," "to protect." Soine, less correctly, regard ἔρυτο as a pluperfect passive, with the penult lengthened. (Consult *Guttmann, Irreg. Verbs*, p. 105, ed. Fishlake.)

Εἶσατο, 3 sing. Epic 1 aor. mid. of εἶμι, "to go:" Epic fut. εἶσαι: Epic 1 aor. mid. εἰσάμην.—From the radical ἔω, "to go"

Book 4. Line 139-143.

LINE 139. *Χροα*, heteroclit acc. sing. of *χρώς*, *γεν.* *χρωτός*, *accus.* *χρώτα*: Epic and Ionic, *γεν.* *χροός*, *dat.* *χροϊ*, *accus* *χροα*, &c., "the skin."

LINE 140. *Ἐρρέεν*, Epic and Ionic for *ἔρρει*, 3 sing. imperf. ind. act. of *ρέω*, "to flow:" fut. *ρεύσομαι*, and *ρήσομαι*: perf. *ἔρρύηκα*: 1 aor. *ἔρρενσα*. Compare *Glossary* on book i., 249, s. v. *ῥέεν* *᾿Ωτειλῆς*, *gen. sing.* of *᾿ωτειλή*, *ῆς*, *ῆ*, "a wound," especially "an open wound." Among later writers it means also a wound that is healed over, a scar.—Probably from *οὐτάω*, "to wound," and therefore strictly a Doric form for *οὐτειλή*.

LINE 141. *Ἐλέφαντα*, *accus. sing.* of *ἐλέφας*, *αντος*, *ὁ*, I. "the elephant." First in Herodotus.—II. "the elephant's tusk," "ivory." Homer, Hesiod, and Pindar have it in this signification only, for ivory was an article of traffic long before the animal was known to Greek travelers.—*Eleph*, in Hebrew, is an ox. The old Latin name for the elephant was *bos Lucas*, because first seen in Lucania, in the army of Pyrrhus; and Pausanias (ix., 21, 2) calls a rhinoceros *ταῦρον Αἰθιοπικόν*, the ox or bull being in all these cases the highest standard of measurement previously known. (Compare *Pott, Etym. Forsch.*, i., lxxxi.)

Φοίνικι, *dat. sing.* of *φοίνιξ*, *ικος*, *ὁ*, "purple," "purple-red," "crimson."—From *Φοίνιξ*, "a Phœnician," because the discovery and earliest use of this color was ascribed to the Phœnicians.

Μίηνη, Epic and Ionic for *μιάνη*, 3 sing. 1 aor. subj. act. of *μιάνω*, "to stain:" fut. *μιανῶ*: 1 aor. *ἐμίηνα*, but in Attic *ἐμίανα*. The original signification is, to paint over a white body with another color, and hence, "to stain," "to dye."

LINE 142. *Μηονίς*, *nom. sing.* of *Μηονίς*, *ίδος*, *ῆ*, "a Mæonian female." Mæonia was the earlier name of Lydia, so that here "Mæonian" is the same as "Lydian." In a special sense, it meant a district of Lydia, lying to the east, in the direction of Mount *Γmolus*.

Κάειρα, *nom. sing.* of *Κάειρα*, *ῆ*, the feminine of *Κάρ*, "a Carian female." It comes, in fact, however, from the stem *Κάρη*.—*Caria* was a country of Asia Minor, to the south of Lydia, from which it was separated by the River Mæander.

Παρήιον, Epic and Ionic for *παρεῖον*, which last is not in use, "a cheek ornament." Strictly speaking, it is merely the neuter of *παρήιος*, *ον*, "of or belonging to the cheeks," and has *ἄγαλμα*, or something equivalent, understood.—From *παρειά*, "the cheek."

LINE 143. *Ἡρήσαντρο*. Consult *Glossary* on book iii., 318.

Book 4. Line 144-157.

LINE 144. Ἰππῆες, nom. plur. of ἵππεύς, ἦος, ὅ, Epic and Ionic for ἵππεύς, ἑως, ὅ, "a charioteer," "a horseman." Homer always employs this term in the sense of "a driver of horses," "a charioteer," or, "the hero who fights from a car." The signification of a horseman, i. e., rider, first occurs in Herodotus.

Ἀγαλμα, nom. sing. of ἄγαλμα, τος, τό, "a treasure."—From ἐγάζλω, "to adorn." Consult note.

LINE 145. Ἐλατῆρι, dat. sing. of ἐλατήρ, ἦρος, ὅ, "a driver, especially of horses," "a charioteer."—From ἐλαύνω, "to drive."

LINE 146. Μιάνθην, Epic and Ionic for ἐμιάνθην, the augment being dropped, and this, by syncope, for ἐμιάνθησαν, 3 plur. 1 aor. ind. pass. of μαιίνω, "to stain," &c. Compare verse 141.

LINE 147. Εὐφύες, Epic and Ionic for εὐφυνεῖς, nom. plur. masc. of εὐφυνής, ἐς, "well-shaped," "comely," &c.—From εὖ and βνή, "growth," "shape."

Σφυρά, nom. plur. of σφυρόν, ου, τό, "an ankle." Akin to σφεῖρα, σφαῖρα, from the notion of roundness common to them all.

LINE 148. Καταρρέον, accus. sing. neut. pres. part. act. of καταρρέω, "to flow down." Compare remarks on ἔρρεεν, in verse 140.

LINE 151. Ὅγκους, accus. plur. of ὄγκος, ου, ὅ, originally "a bend, bending, curve," hence a hook, a barb, especially of an arrow or spear-head. Akin to ἄγκος, ἀγκύλος, ἄγκιστρον, ἄγκυρα, and the Latin *uncus*, *ancus*, *angulus*.

LINE 152. Ἀψορόρον, accus. sing. neut. of ἀψορόρος, ου, taken as an adverb, "back," "backward." The adjective itself means properly "moving backward." Observe that ἀψορόρος is strictly a shortened form for ἀπόρόροος. Derived probably from ἄψ and ῥέω, "to flow," &c.

Ἀγέρθη, Epic and Ionic for ἡγέρθη, 3 sing. 1 aor. ind. pass. of ἀγείρω, "to collect," "to gather:" fut. ἀγερῶ: 1 aor. ἡγειρα.

LINE 154. Ἐπεστενάχοντο, 3 plur. imperf. ind. mid. of ἐπιστενάχω, "to groan in unison with," "to groan together with."—From ἐπί and στενάχω.

LINE 155. Κασίγνητε, voc. sing. of κασίγνητος, ου, ὅ, "a brother."—From κάσις, "a brother," and γεννάω.

LINE 156. Προστήσας, nom. sing. 1 aor. part. act. of προϊστήμι, "to set forward," "to expose:" fut. προστήσω, &c.—From πρό and ἵστημι.

LINE 157. Πάτησαν, 3 plur. 1 aor. ind. act. of πατέω, "to trample

Book 4. Line 160-167.

κρον :" fut. ἦσω · 1 aor. ἐπάτησα, and Epic and Ionic, without augment, πάτησα.

LINE 160. Ἐτέλεσσεν, Epic for ἐτέλεσεν, 3 sing. 1 aor. ind. act. of τελέω, "to bring to pass," "to accomplish:" fut. τελέσω. 1 aor. ἐτέλεσα. Compare *Glossary* on book i., 82.

LINE 161. Ὅψέ, adv., "at length." Literally, "after a long time," "late." Probably akin to ἔπομαι, ὀπίσω.

Τελεῖ, 3 sing. fut. ind. act. of τελέω, fut. τελέσω, contracted τελεῶ. This contracted form of the future became subsequently peculiar to the Attics.

Ἀπέτισαν, 3 plur. 1 aor. ind. act. of ἀποτίνω, "to pay back," "to pay a penalty," &c.: fut. ἀποτίσω: 1 aor. ἀπέτισα.—From ἀπό and τίνω.

LINE 162. Σφήσιν, Epic and Ionic for σφαῖς, dat. plur. fem. of σφός, σφή, σφόν, "his," "his own," fem. "her," "her own:" in the plur. for masc. and fem. "their," "their own."—From σφέ, σφεῖς, like Latin *suus*, from *se*.

Κεφαλῇσιν, Epic and Ionic for κεφαλαῖς, dat. plur. of κεφαλή, ἡς, ἡ, "the head." There are dialectic forms κέβλη, κεβαλή, with which compare the Sanscrit *Kapāla*, the Latin *cap-ut*, Gothic *haub-ith*, German *haupt* and *kopf*, English *hood*, *head*, as in *man-hood*, *God-head*.

LINE 164. Ὀλώλῃ, 3 sing. 2 perf. subj. act. of ὀλλῦμι, "to destroy:" fut. ὀλέσω and ὀλῶ: perf. ὀλώλεκα: 2 perf. ὀλωλα. In the middle, ὀλλῦμαι, "I perish," "am undone." The 2 perf. belongs to the middle signification.

Ἴλιος. Consult *Glossary* on book i., 71

Ἰρή, Epic and Ionic for ἱερά, nom. sing. fem. of ἱρός, ἡ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred."

LINE 165. Ἐϋμμελίῳ, Epic and Ionic for εὐμελίῳ, gen. sing. masc. of εὐμελῆς, Epic and Ionic ἐϋμμελῆς, ου, ὁ, "skilled in the ashen-handled spear," "wielding a spear with tough ashen shaft."—From εὐ and μελία, "the ash." The gen. sing. of masculines in ης and ας was originally αο, which was converted into ω. Homer uses both forms; as, ἐϋμμελῆς: gen. ἐϋμμελῆαιο and ἐϋμμελίῳ.

LINE 166. Ὑψίζυγος, nom. sing. masc. of ὑψίζυγος, ου, "enthroned on high." Strictly referring to the rowing benches in ships, "sitting high" or "aloft on the bench," and hence figuratively applied to Jove, as sitting at the helm and guiding all things.—From ὑψι, "on high," and ζυγόν, "a rower's bench."

LINE 167. Ἐπισσειρσιν, Epic and Ionic for ἐπισείη, 3 sing. pres.

Book 4. Line 167-177.

subj. act. of ἐπισειώ, "to shake at" or "against," with the view of striking terror.—From ἐπί and σείω, "to shake."

Ἐρεμνήν, accus. sing. fem. of ἐρεμνός, ἡ, ὄν, syncopated from ἐρεβεννός, ἡ, ὄν, "gloomy," "dark," "black."—From Ἐρεβος, a place of nether darkness, just above the still deeper Hades. Akin, probably, in its root, to Hebrew *Erev*, or *Ereb*, English *evening*.

LINE 168. Ἀτέλεστα. Consult Glossary on verse 26 of this book, s. v. ἀτέλεστον.

LINE 170. Ἀναπλήσῃς, 2 sing. 1 aor. subj. act. of ἀναπίμπλημι, "to fill up," "to fill up the full measure of," &c. : fut. ἀναπλήσω : 1 aor. ἀνέπλησα.—From ἀνά and πίμπλημι, "to fill."

LINE 171. Πολυδίψιον, accus. sing. neut. of πολυδίψιος, ὄν, "very thirsty," said of ill-watered countries. (Consult note.)—From πολύς and δίψα, "thirst."

LINE 172. Μνήσονται, 3 plur. fut. ind. mid. of μινῆσκω, "to remind : in the middle," "to remind one's self," "to bethink one's self," "to remember : fut. μνήσομαι, &c.

LINE 174. Ὅστέα, accus. plur. of ὀστέον, ὄν, τό, "a bone." For ὀστέα, the Attics have the contracted form ὀσᾶ. Compare the Latin *os*, and the Sanscrit *asthi*.

Πύσει, 3 sing. fut. ind. act. of πύθω, "to make rot," "to rot : fut. πύσω : 1 aor. ἔπυσα. In the passive, "to become rotten," "to rot," "to decay."—From a root ΠΥ-, which appears in the Sanscrit *pūj*, "to stink," in πῦον, πνέω, and Latin *pus*, *puteo*, *putris*, *putridus*, *putrulentus*, &c.

LINE 176. Ἐρέει, Epic and Ionic for ἐρεῖ, 3 sing. fut. ind. act. of the rare present εἶρω, "to speak," "to declare." Consult Glossary on book i., 76.

ὑπερηνορέωντων, gen. plur. of ὑπερηνορέων, ὄντος, ὅ, "haughty," "overbearing." The strict meaning appears to be, "exceeding manly," but always in a bad sense.—From ὑπέρ and ἡνορέη, "manhood," "manly strength and spirit."

LINE 177. Τύμβω, dat. sing. of τύμβος, ὄν, ὅ, "a tomb," "a mound of earth over the ashes of the dead."—Some derive it from τύφω, "to consume," "to burn," and make the primitive meaning to be, "the place where a body is burned ;" but the root appears rather to be the same with that of the Latin *tumeo*, "to swell," and the term to refer properly to the swelling of the earth in forming the mound.

Ἐπιθρώσκων, nom. sing. masc. pres. part. act. of ἐπιθρώσκω, "to leap upon : fut. ἐπιθοροῦμαι : 2 aor. ἐπέθορον.—From ἐπί and θρώσκω.

Book 4. Line 177-190.

Κυδαλίμοιο, Epic and Ionic for *κυδαλίμον*, gen. sing. masc. of *κυδάλιμος*, *ον*, “illustrious,” “noble;” a frequent epithet in Homer of heroes and of whole nations.—From *κῦδος*, “glory,” “re-nown.”

LINE 178. *Τελέσειε*, 3 sing. Æolic 1 aor. opt. act. of *τελέω*, “to accomplish,” “to consummate;” fut. *έσω*, &c.

LINE 181. *Κεινῆσιν*, Epic and Ionic for *κειναῖς*, dat. plur. fem. of *κεινός*, *ή, όν*, Epic and Ionic for *κενός*, *ή, όν*, “empty.”

LINE 182. *Χάνοι*, 3 sing. 2 aor. opt. act. of *χάσκω*, “to yawn,” “to open the mouth;” fut. mid. *χανοῦμαι*: 2 perf. *κέχηνα*: 2 aor. *έχανον*. The present *χαίνω* belongs to a later age.

LINE 183. *Ἐπιθαρσύνων*, nom. sing. masc. pres. part. act. of *έπιθαρσύνω*, “to encourage.”—From *έπί* and *θαρσύνω*. The Attic form is *έπιθαβρύνω*.

LINE 184. *Δειδίσσεο*, Epic and Ionic for *δειδίσσον*, 2 sing. pres. imper. of the middle deponent *δειδίσσομαι*, “to alarm,” “to terrify;” fut. *δειδίξομαι*. Compare *Glossary* on book ii., 190.

LINE 185. *Πάγη*, Epic and Ionic for *έπάγη*, 3 sing. 2 aor. ind. pass. of *πήγνυμι*, “to fix;” fut. *πήξω*: 1 aor. *έπηξα*: 2 aor. *έπαγον*: 2 aor. pass. *έπάγην*. Compare with the root of this verb, *ΠΑΓ-*, the Sanscrit *pac*, “to tie,” and the Latin *pango* (*pāgo*), *perīgi*, *pactum*; as, also, *pax*, *paco*, *paciscor*.

LINE 186. *Εἰρύσατο*, 3 sing. 1 aor. ind. mid. of *έρύω*; literally, “to draw;” fut. *έρύσω*: in the middle, *έρύομαι*, “to protect;” fut. *έρύσομαι*: 1 aor. *είρυσάμην*.

Παναίολος, nom. sing. masc. of *παναίολος*, *ον*, “all-flexible.”—From *πᾶς* and *αἰόλος*. There is no reference here, as some suppose, to any thing vari-colored, and changing quickly from shade to shade. The belt, which must go tight round the waist, is composed of parts, and very flexible; and in this case, above all others, suppleness and flexibility are essential. Consult the remarks of *Buttmann*, *Lexil.*, p. 66, and the note on *αἰολομίτην*, book v., 707.

LINE 187. *Ζῶμα*, nom. sing. of *ζῶμα*, *ατος*, *τό*, “a skirt,” “a kilt” Consult note on verse 132, *s. v.* *ζωστῆρος*.

Χαλκῆες, nom. plur. of *χαλκεύς*, *ῆος*, *ό*, Epic and Ionic for *χαλκεύς*, *έως*, *ό*, “a worker in brass;” more literally, in bronze.—From *χαλκός*. Consult *Glossary* on book i., 236.

LINE 190. *Ἐλκος*, accus. sing. of *έλκος*, *εος*, *τό*, “a wound.” Compare the Latin *ulcus*.

Ιητήρ, nom. sing. of *ιητήρ*, *ῆρος*, *ό*, Epic and Ionic for *ιατήρ*, and this last a poetic form itself for *ιατρός*, “a physician.” Originally “a surgeon.”—From *ιαόμαι*, “to heal.”

Book 4. Line 190-211.

Ἐπιμασσεται, Epic and Ionic for ἐπιμάσεται, 3 sing. fut. ind. of an obsolete present, ἐπιμάομαι, "to handle," "to feel," &c. : fut. ἐπιμάσομαι.—From ἐπί and μάομαι, "to seek, touch, lay hold of."

Φάρμακα, accus. plur. of φάρμακον, ου, τό, 'a remedy.'
 LINE 191. The term properly denotes *any artificial means*, especially for producing physical effects : hence, I. a medicine, drug, remedy, whether applied outwardly or taken inwardly ; II. a poisonous drug (as Shakspeare uses *drug* for poison) : hence a deadly, mischievous expedient, or means ; III. an enchanted potion, filter, &c. ; also, a charm, spell, &c. ; IV. in general, a remedy, usually metaphorically ; V. a means for coloring, a dye, paint, color ; VI. a stimulant to give a relish to food, a spice, a seasoning.—Akin to φύρω, "to mix," and meaning, in general terms, a mixture.

Παύσῃσι, Epic and Ionic for παύσῃ, 3 sing. 1 aor. subj. act. of παύω, "to cause to cease : " fut. παύσω : 1 aor. ἔπαυσα. In the middle, παύομαι, "to cease."

LINE 196. Εἰδώς. Consult Glossary on book i., 365, s. v. εἰδύνῃ

ΠΑΠΤΑΙΝΩΝ, nom. sing. masc. pres. part. of παπταίνω,
 LINE 200. "to look around" or "about : " fut. ἄνω : 1 aor. ἐπάπτηνα ; in Homer always without augment.—As the word seems originally to express a *timid peep*, it is probably a reduplicated form from the root ΠΤΑ-, as occurring in πτήσσω.

Ἀσπιστάων, Epic and Ionic for ἀσπιστῶν, gen. plur. of
 LINE 201. ἀσπιστής, οὔ, ό, "shield-bearing," i. e., "a warrior."—From ἀσπίς, "a shield."

Τρίκης, gen. sing. of Τρίκη, ης, ή, Trica, οι, more com
 LINE 202. monly, Tricca, a city of Thessaly. (Consult note.) The prose form is Τρίκκη.

Ὅρσο, 2 sing. 2 aor. imp. mid. of ὀρνυμι, "to arouse ; " in
 LINE 204. the middle, "to arise," "to arouse one's self." Compare Glossary on book iii., 250.

Ἀσκληπιάδῃ, voc. sing. of Ἀσκληπιάδης, ου, ό, "son of Æsculapius ; " a patronymic noun, from Ἀσκληπιός, "Æsculapius."

Βάν, for ἔβαν, the augment being dropped ; and this,
 LINE 209. Epic and Æolic for ἔβησαν, 3 plur. 2 aor. ind. act. of βαίνω, "to go : " fut. βήσομαι : perf. βέβηκα : 2 aor. ἔβην.

Βλήμενος, Epic and Ionic for βεβλήμενος, nom. sing.
 LINE 211. masc. perf. part. pass. of βάλλω, "to wound : " fut. βαλῶ. perf. βέβληκα : perf. pass. βέβλημαι.

Ἀγχεγάτο, Epic and Ionic for ἀγχεγεμένοι ἦσαν, 3 plur. pluperf ind. pass. of ἀγείρω, "to collect," "to gather together : " fut. ἀγεσῶ

Book 4. Line 211-222.

perf. pass. with Attic reduplication, ἀγήγεμαι : pluperf. pass. ἡγήτην.

Κυαλόσσε, adv. "into or in a circle," "around."—From
LINE 212. κύαλος, "a circle," with the suffix -σσε, denoting motion toward.

Παρίσταντο, 3 sing. imperf. ind. mid. of παρίσταναι, "to place by the side of:" fut. παρίστησω : in the middle, παρίσταναι, "to place one's self by the side of," "to stand by," &c.

ἄγνυμι, Epic and Æolic for ἐγνησαν, 3 plur. 2 aor. ind. pass. of ἄγνυμι, "to break:" fut. ἄξω : 1 aor. ἔαξα (Epic, ἤξα) : perf. ἔαγα : 2 aor. pass. ἐάγην.

Ἐκμυζήσας, nom. sing. masc. 1 aor. part. act. of ἐκμυζέω,
LINE 218. "to suck out:" fut. ἔσω : 1 aor. ἐξέμυζησα.—From ἐκ and μυζέω, "to suck," and this from μυζέω, to make the sound μῦ, μῦ, to murmur with closed lips; and hence to suck, from the closing of the lips therein, &c. Consult Hemsterhuis, ad Luc. Tim. 8.

Ἥτις, accus. plur. neut. of ἥτις, a, or, "soft," "soothing," "mild." In Hesiod (*Theog.*, 407), and usually in Attic, it is merely of two terminations—Probably to be referred to ἔπω, ἔπος, εἰπεῖν, and indicating originally a soothing or calming, brought about by magic words and incantations.

Πόσσε, Epic and Ionic for ἔπασσε, 3 sing. imperf. ind.
LINE 219. act. of πάσσω, Attic πάττω, "to sprinkle," "to strew:" fut. πάσω : perf. pass. πέπασμαι.

Χείρων, ὠνος, ὅ, "Chiron." Consult note.

Ἀμπετέροντο, 3 plur. imperf. indie of the middle depon-
LINE 220. ent ἀμπετέρομαι, "to busy one's self around a person or thing."—From ἀμφί and πένομαι.

Ἔδω, Epic and Æolic for ἔδυσαν, 3 plur. 2 aor. ind. act.
LINE 222. of ἔδω, or δέω, "to enter," "to put on:" fut. δέσω : 2 aor. ἔδυν.

Μνήσαντο, Epic and Ionic for ἐμνήσαντο, 3 plur. 1 aor. ind. mid. of μμνήσκω, "to remind:" fut. μνήσω. In the middle, "to remind one's self," "to remember," &c.

Χάμυς, gen. sing. of χάμυη, ης, ἡ, "battle," "fight," &c. It occurs, also, in the sense of "joy," in Pindar (*Ol.*, ix., 129), and *Pseudo-Phocyl.*, 110; and if χάμυη be really the same word in both significations, and so belongs to the root χάιρω, the signification which is historically the second must be etymologically the first: the connecting links would then be "a shout of joy," and so "a shout of victory," "a battle-shout," "a battle."

Book 4. Line 223-235.

LINE 223. Βριζόντα, accus. sing. masc. pres. part. act. of βρίζω, "to slumber," "to nod," "to sleep;" and, in general, "to be sleepy, slow, and heavy:" fut. βρίζω (never βρίσω). Akin to βριθώ "to be heavy."

LINE 224. Καταπτώσσοντα, accus. sing. masc. pres. part. act. of καταπτώσσω, "to cower" or "crouch down through fear" (like καταπήσσω): fut. καταπτώξω—From κατά and πτώσσω, "to cower," "to crouch."

LINE 225. Ἐάσε, Epic and Ionic for εἵασε, 3 sing. 1 aor. ind. act. of εἶω, "to permit," "to let alone," "to leave:" fut. εἴσω perf. εἶακα: 1 aor. εἶασα.

LINE 227. Φυσιῶντας, accus. plur. masc. pres. part. of φυσιῶ, "to snort," "to pant," lengthened, according to the Epic custom, from φυσιῶντας.—From φυσῶ, "to blow," "to puff."

LINE 228. Εὐρυμέδων, οντος, ὁ, "Eurymedon," son of Ptolemæus, and charioteer of Agamemnon.

Πειραῖδαο, Epic and Doric for Πειραΐδου, gen. of Πειραΐδης, ου, ο, "son of Peiraus," a patronymic noun, from Πείραιος, "Peiraus."

LINE 229. Παρίσχεμεν, Epic, &c., for παρίσχειν, pres. inf. act. of παρίσχω, "to hold in readiness;" a collateral form of παρέχω.

LINE 230. Κάματος, nom. sing. of κάματος, ου, ὁ, "weariness."—From κάμνω, "to labor."

LINE 231. Πεζός, nom. sing. masc. of πεζός, ἡ, ὄν, "on foot."—From πέζα, "the foot," a term originally Doric and Arcadian for πούς.

Ἐπεπωλεῖτο, 3 sing. imperf. indic. mid. of ἐπιπωλέομαι, "to move about among:" fut. ἥσομαι. Compare book iii., 196.

LINE 232. Ταχυνῶλον, gen. plur. masc. of ταχύπωλος, ου, "with fleet steeds."—From ταχύς, "swift," and πῶλος.

LINE 233. Θαρσύνεσκε, Epic and Ionic for ἔθαρσύνεσκε, 3 sing. iterative imperf. of θαρσύνω, "to encourage," "to animate:" fut. θαρσύνω: 1 aor. ἐθάρσυνα: imperf. ἐθάρσυνον: iterative ἐθαρσύνεσκον, &c.

LINE 234. Μεθίετε, 2 plur. pres. imper. act. of μεθίημι, "to remit," "to lay aside:" fut. μεθήσω: 1 aor. μεθήκα.—From μετά and ἵημι.

Θοῦριδος, gen. sing. of θοῦρις, ιδος, ἡ, "impetuous," feminine form of θοῦρος, &c.—From θρώσκω, θορεῖν, "to leap:" also akin to θύω.

LINE 235. Ψευδέσσι, Epic for ψευδέσι, dat. plur. masc. of ψευδής, ἑί "lying," and, as a noun, equivalent to ψευστής "a liar" Consult note.

Book 4. Line 235-243.

Ἀρωγός, nom. sing. of ἀρωγός, οὔ, ὁ, "an assistant," "a helper." Akin to ἀρηγών, from ἀρήγω, "to aid."

LINE 237. Γυπες, nom. plur. of γύψ, γυπός, ὁ, "a vulture."

ἔδονται, 3 plur. fut. ind. mid. of ἔδω, "to eat," "to devour : fut. ἔδομαι and ἐδοῦμαι, more rarely ἐδέσω : perf. ἐδήδοκα : perf. pass. ἐδήδεσμαι : 1 aor. pass. ἠδέσθην. The root is found in all the cognate languages : Sanscrit *ad* ; Latin *ed-o, esse* ; English *eat* and *ate* , German *ess-en*, &c. (Pott, *Etymol. Forsch.*, ii., p. 242.)

LINE 240. Μεθιέντας, accus. plur. masc. pres. part. act. of μεθίημι, "to remit," "to relax," &c.

LINE 241. Χολωτοῖσιν, Epic and Ionic for χολωτοῖς, dat. plur. neut. of χολωτός, ἡ, ὅν, "angry," "wrathful."—From χολόω, "to make angry : in the passive and middle, "to be angry," &c.—From χόλος, "gall," "bile," but usually "bitter anger," "wrath."

LINE 242. Ἰόωροι, voc. plur. of ἰόωρος, ον, "braggart."—From ἰα, "a voice," and μῶρος, "raging," "furious," and indicative of men of big words, boasters, braggarts, &c. Some derive it from ἰός, "an arrow," and make it signify "fighting with arrows," as opposed to ἐγχεσίμωρος, "wielding the spear ;" but in ἰόωρος the *i* is short, whereas in all the compounds of ἰός the *i* is long. Others, again, deduce it from ἰέναι ἐπὶ τήν μórων, "rushing on their fate ;" and others from ἰον, "a violet," and μός, "fate," as meaning "men of the destiny of a violet," i. e., short-lived ; or "violet," i. e., "dark-fated." But all these etymologies are inferior to the first. Consult note.

Ἐλεγχέες, Epic and Ionic for ἐλεγχεῖς, voc. plur. of ἐλεγχής, ἐς, "fit subject of reproach ;" more literally, "visited with reproach," i. e., shameful, cowardly.—From ἐλεγχος, εος, τό, "a reproach."

Σέβεσθε, 2 plur. pres. ind. of the deponent verb σέβομαι, "to feel ashamed." (Consult note.) The active form σέβω, fut. σέψω, is post-Homeric.

LINE 243. Τίφθ', for τίπτ' before an aspirated vowel, and this latter for τίποτε, "why, then?" Compounded of the interrogative τί and the adverbial ποτέ, and answering to the Latin *quid tandem*?

Ἔστητε, Epic for ἐστήκατε, 2 plur. perf. ind. act. of ἵστημι, "to place." fut. στήσω : perf. ἔστηκα, "I stand : 2 aor. ἔστην, "I stood." (Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 136, seq.)

Τεθηπότες, nom. plur. perf. part. act. of τέθηπα, a perfect with present signification, from a root ΤΑΦ-, of which no present is found, "to be astonished," "to be astounded," "to be amazed." Akin to θάμβος, θάβομαι θαέρομαι, θαῦμα, &c.

Book 4. Line 242-262.

Νεβροί, nom. plur. of νεβρός, οὔ, ὅ, "the young of the deer," "a fawn." Probably from νέος, νεαρός, "young," &c.

LINE 244. Πολέος, Epic for πολλοῦ, gen. sing. neut. of πολύς, πολλή, πολύ, "large," &c.

Θέουσαι, nom. plur. fem. pres. part. act. of θέω, "to run." Compare *Glossary* on book ii., 183.

LINE 245. Ἔστᾱσι, 3 plur. syncopated perf. act. for ἐστήκασι, from ἴστημι, &c. (*Buttmann, Irreg. Verbs*, p. 136, ed. *Fishlake*.)

LINE 248. Εὐπρυμνοί, nom. plur. fem. of εὐπρυμνος, ον, "fair-sterned," "with well-built poop."—From εὐ and πρύμνα, "a stern" or "poop."

LINE 251. Οὐλαμόν, accus. sing. of οὐλαμός, οὔ, ὅ, "a throng of war riors," "a band," especially in battle, or on the eve of one. In Homer always οὐλαμός ἀνδρῶν.—Probably from εἰλεῖν, as referring to dense bodies and crowds of people. Compare *Buttmann, Lexil.*, s. v. εἰλεῖν, 21.

LINE 253. Σὺν, dat. sing. of σὺς, σῶς, ὅ, and ἡ, but oftener masc. than fem., accus. σὺν, "a boar," "a sow." Compare the Latin *sus*, German *sau*, English *sow*, of which *swine* is strictly the plural.—Probably from σέομαι, ἔσσυμαι, σύμενος, and akin to θύω, "to rush," from the violence and fierceness of the wild boar.

Εἰκελος, nom. sing. masc. of εἰκελος, η, ον, "like."—From εἰκός, "like." Another and more poetic form is ἔκελος.

LINE 254. Πνμάτας, accus. plur. fem. of πύματος, η, ον, "hindmost," "last."—From πνθμήν, as if for πύθματος.

LINE 256. Μειλιχίοισιν, Epic and Ionic for μελιχίοις, dat. plur. neut. of μελίχιος, α, ον, and also ος, ον, "bland," "soft," "gentle," "soothing."—From μελίσσω, "to soothe," "to make gentle."

LINE 259. Δαιτί, dat. sing. of δαίς, δαιτός, ἡ, "a banquet." Consult *Glossary* on book i., 424.

Γερούσιον, accus. sing. masc. of γερούσιος, α, ον, "belonging to an elder" or "chieftain." (Consult note.)—From γέρων, "an old man."

LINE 260. Κέρωνται, 3 plur. pres. subj. mid., and assigned to κεράννυμι, "to mix," but belonging more analogically to a form κέραμαι, which, however, is not found. (*Buttmann, Irreg. Verbs*, p. 145, ed. *Fishl.*)

LINE 262. Δαιτρόν, accus. sing. of δαιτρόν, οὔ, τό, "an assigned portion."—From δαίω, "to dividé," "to distribute."

Πίνωσιν, 3 plur. pres. subj. act. of πίνω, "to drink:" fut. πίομαι and, after Aristotle, πιούμα : perf. πέπωκα, &c.

Book 4. Line 263-279.

- LINE 263. Πιέειν, Epic and Ionic for πιεῖν, 2 aor. inf. act. of πίνειν, "to drink."
- LINE 264. Ὅρσεν, Epic for ὄρσο, another Epic form for which is ὄρσοο. Consult *Glossary* on book iii., 250.
- LINE 265. Ἀγός, nom. sing. of ἀγός, οὐ, ὁ, "a leader," "a chief."—From ἄγω, "to lead."
- LINE 268. Ὅτρυνε, 2 sing. pres. imper. act. of ὀτρύνω, "to urge on;" fut. ὀτρυνῶ: 1 aor. ὤτρυνα.
- LINE 272. Γηθόσυννος, nom. sing. masc. of γηθόσυννος, η, ον, "delighted," "glad."—From γῆθος, "joy," "delight."
- LINE 273. Αἰάντεσσι, Epic and Ionic for Αἰᾶσι, dat. plur. of Αἴας, α, τος, ὁ, "Ajax."
- LINE 274. Κορυστέσθην, Epic and Ionic for ἐκορυστέσθην, 3 dual, imperf. ind. mid. of κορύσσω, "to arm." Compare *Glossary* on book ii., 273.
- Νέφος, nom. sing. of νέφος, εος, τό, "a cloud," and also "a dense throng," "a cloud of men."—From the same root as νεφέλη, *nebula*, with which compare the German *Nebel*, and also the Latin *nubes*, and the Sanscrit *nabhas*, "heaven."
- LINE 275. Σκοπιῆς, gen. sing. of σκοπιή, ῆς, ἡ, Epic and Ionic for σκοπιᾶ, ᾶς, ἡ, "a place whence one can look out," "a look out place," in Homer always a mountain-peak, or hill-top.—From σκοπέω.
- LINE 276. Ἰωῆς, gen. sing. of ἰωή, ῆς, ἡ, "any loud sound," "the roar" or "whistling of the wind." Akin to ἰά, "a voice," "a cry," and ἰώ.
- LINE 277. Μελάντερον, nom. sing. neut. of μελάντερος, α, ον, comparative of μέλας, "black;" comparative μελάντερος: superl. μελάντατος. Observe that the comparative establishes the original form to be μέλανς; and both μέλανς and κελαινός appear to spring from another form, κμελανς. (*Donaldson, New Crat.*, p. 136.)
- Πίσσα, nom. sing. of πίσσα (Attic πίττα), ης, ἡ, "pitch," whether solid or liquid.—From same root as πίτυς, "a pine-tree."
- LINE 278. Λαίλαπα, accus. sing. of λαίλαψ, απος, ἡ, "a hurricane," with clouds and thick darkness; hence, in Homer, usually joined with the epithets κελαινή, ἐρμενῆ. Pott detects in the latter part of λαί-λαπ a resemblance to the root of the Latin *rap-ere*, &c. (*Etymol. Forsch.*, i., p. 258.)
- LINE 279. Σπέος, accus. sing. of σπέος, εος, τό, "a cave."—From σπέος are derived the forms σπήλαιον and σπήλυγξ, and the Latin *specus*, *spelæum*, &c.

Book 4. Line 279-301.

Μῆλα, accus. plur. of μῆλον, ου, τό, "a sheep." Homer always uses the plural, μῆλα, by which he means flocks of sheep or goats. The term μῆλον, in the sense here given, is not used in prose.

LINE 281. Κίννντο, Epic and Ionic for ἐκίννντο, 3 plur. imperf. ind. of a poetic, and especially Epic passive, κινῦμαι (from an obsolete active, κινῦμι), "to be set in motion."—Akin to κινέω.

LINE 282. Σάκεσιν, dat. plur. of σάκος, εος, τό, "a shield." Compare *Glossary* on book iii., 335.

Πεφρικυῖαι, nom. plur. fem. perf. part. act. of φρίσσω (Attic, φρίττω), "to be rough," "to bristle:" fut. φρίξω: perf. πέφρικα. The root is strictly ΦΡΙΚ-: hence φρίξ, φρίκη, φριξός, &c. Akin, also, to ῥίγος, ὀιγέω, ῥιγώω, as also to the Latin *rigeo* and *frigeo*, whence the French *frissonner*.

LINE 285. Αἴαντε, voc. dual of Αἴας, αντος, ό, "Ajax."

LINE 287. Ἀνώγετον, 2 dual perf. ind. act. with present signification, ἄνωγα, ας, ε, or, with the augment, ἤνωγα, ας, ε. Consult *Glossary* on book i., 313.

LINE 293. Ἔτετμε, 3 sing. of an aorist without a present, ἔτετμον, ες, ε, &c., used by Homer in the indicative, both with and without augment, and once in the 2 sing. subjunct. (*Od.*, xv., 15), "he found," "he overtook," &c.

LINE 294. Οὔς, accus. plur. masc. of the possessive ος, ῆ, ον, never ὄ. Most usually of the third person, for ἐός, "his," "her."

Στέλλοντα, accus. sing. masc. pres. part. act. of στέλλω: radical signification, "to set, place," i. e., "make to stand, fix;" especially, "to set in order, arrange, array;" and often with collateral signification, "to furnish, equip, get ready," &c. Hence "to dispatch," "to send," &c.: fut. στελῶ: 1 aor. ἔστειλα.—From a root, ΣΤΕΛ-ΣΤΑΛ-.

LINE 297. Ἴππηας, Epic and Ionic for ἵππεῖς, accus. plur. of ἵππεύς. ἦος, Epic and Ionic for ἵππεύς, έως, ό, "a charioteer."—From ἵππος, "a horse."

Ὀχεσφιν, Epic and Ionic for ὄχεσιν, dat. plur. of ὄχος, εος, τό, "a chariot."

LINE 298. Ἐξόπιθε, adverb, poetic for ἐξόπισθεν, "behind."

LINE 299. Ἐλασσειν, Epic for ἤλασεν, 3 sing. 1 aor. ind. act. of ἐλαύνω: fut. ἐλάσω: 1 aor. ἤλασα.

LINE 301. Ἐπετέλλετο, 3 sing. imperf. ind. mid. of ἐπιτέλλω, "to order." The middle voice is here used in the same sense as the active. Compare *Glossary* on book i., 295

Book 4. Line 302-314.

Σφούς, accus. plur. masc. of σφός, σφή, σφόν, possessive pronoun, "their," like σφέτερος. In later poets, also, σφέος.—From σφείς.

Κλῶεσθαι, Epic and Ionic for κλονεῖσθαι, pres. inf. pass. of κλῶω, "to move tumultuously," "to move violently." The more usual signification, however, is "to drive an enemy in confusion before one;" and so, in the passive, "to be routed," "to flee in confusion." But observe that this meaning does not obtain in the present passage.—From κλόνος, "any violent confused motion," and in the Iliad always said of the throng and press of battle. Compare κλόνος with the root of the Latin *cell-o*.

Ἰπποσύνη, dat. sing. of ἵπποσύνη, ης, ἥ, "skill in chariot-riding," "the art of driving and using the war-chariot;" in general, "driving."—From ἵππος.

Ἥνορέηφι, Epic for ἥνορέη, dat. sing. of ἥνορέη, ης, ἥ, Epic and Ionic for ἥνορέα, ας, ἥ, "manly spirit," &c.—From ἀνήρ.

Πεποιθώς, nom. sing. masc. 2 perf. part. act. of πείθω, "to persuade:" fut. πείσω: 1 aor. ἔπεισα: 1 perf. πέπεικα, "I have persuaded:" 2 perf. (intransitive) πέποιθα, "I trust," "I rely."

Μεμᾶτω, 3 sing. perf. imper. act. of the radical μάω, "to desire:" perf. with present signification, μέμαα: fut. μύσσομαι: 1 aor. mid. ἐμασάμην. Observe that the penult of μεμᾶτω is shortened by syncope; and so, likewise, in μέμᾳμεν, μέμᾳτε, μέμᾳτον &c., of μέμαα, but in 3 plur. μεμῶσι. The 3 plur. pluperf. is μέμῶσαι.

Ἀλαπαδνότεροι, nom. plur. masc. of ἀλαπαδνότερος, α, οι (Epic and Ionic, η, ον), "more easily conquered." Comparative of ἀλαπαδνός, ἥ, ὄν, "easily conquered" or "mastered."—From ἀλαπάζω, "to empty," "to drain," "to drain of power and strength," "to conquer," &c.; and this from ἀ, euphonic, and λαπάζω, "to drain."

Ὡν, gen. plur. neut. of ὅς, ἧ, ὅν, never ὄ; possessive pronoun, "his, her, its."

Ὅρεξάσθω, 3 sing. 1 aor. imper. mid. of ὀρέγω, "to stretch forward," &c.: fut. ὀρέξω: perf. pass. ὤρεγμαi and ὀρώρεγμαi: 1 aor. mid. ὠρεξάμην.

Πόλιας, Epic and Ionic for πόλεις, accus. plur. of πόλις, "a city," &c.

Εἴθε, adverb, with interjectional force, "would that!" "O that!" The Epic and Doric form, αἴθε, is more frequent in Homer. Consult *Glossary* on book i., 415.

Γούνατα, nom. plur. of γόνυ, τό, "the knee." Ordinary genitive γόνατος, Homeric γούνατος and γαννός. Ord-

Book 4. Line 314-321.

γῆναι nom. plur. γόνατα, Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jānu*, Latin *genu*, English *knee* and *knuckle*.

Ἔποιτο, 3 sing. pres. opt. of the middle deponent ἔπομαι, “to follow :” fut. ἔπομαι : 2 aor. ἐσπόμην.

Ἐμπεδος, nom. sing. fem. of ἔμπεδος, *ον*, “firm.” Literally, “in” or “on the ground.”—From ἐν and πέδον, “the ground.”

Τείρει, 3 sing. pres. ind. act. of τείρω, “to wear away,”
LINE 315. “to wear out,” &c. With the exception of the Æolic future, τέρσω (*Theoc., Id., xxii., 63*), this verb is found only in the present and imperfect active and passive. Akin to the Latin *tero*, and the Greek τέρσομαι, τιτράω, τετραίνω, τορός, τορέω, τορεύω, τρύω, τρύχω, θρύπτω, τρίβω, θραύω, τιτρώσκω, τρώγω, τέρην (*tener*).

Ὅμοιον, nom. sing. neut. of ὁμόιος, *η, ον*, Epic and Ionic for ὅμοιος, *α, ον*, “like,” “shared alike,” “common alike to all,” &c.—From ὁμός, “one and the same,” “together,” “united,” &c.

Κουροτέροισι, Epic and Ionic for κουροτέροις, dat. plur. masc. of κουρότερος, *α, ον* (Epic and Ionic, *η, ον*), “younger.” Comparative of κούρος (Ionic for κόρος), “a boy,” “a youth”
Consult Glossary on book i., 98.

Κατέκταν, 1 sing. of an Epic 2 aor. of κατακτείνω, “to
LINE 319. slay :” fut. κατακτενῶ : 2 perf. κατέκτονα : 1 aor. κατέκτεινα : 2 aor. κατέκτανον, Epic κατέκταν, κατέκτας, κακέκτᾱ, &c. This form of the 2 aor. is also used by the tragic writers.—From κατά and κτείνω, which verb is akin to καίνω, καίνυμαι, and the Sanscrit *kshî*, “to destroy.”

Κούρος, nom. sing. of κούρος, *ον, ὁ*, “a young man,” “a
LINE 321. youth.” Epic and Ionic for κόρος. **Consult Glossary on book i., 98.**

Ἐα, 1 sing. imperf. ind. act. of εἰμί, “to be,” and Epic and Ionic for ἦν. Hence came the other Ionic form ἦα, and the old Attic ἦ. In Ionic prose, also, we find 2 sing. ἔας, and 2 plur. ἔατε.

Ὀπάζει, 3 sing. pres. ind. act. of ὀπάζω, “to press upon :” fut. σῶ. Used by Homer in the pres. imperf. fut., but mostly in the aorist, ὤπασα. The passive he has only in the present ; the middle in the aorist. The chain of meanings in this verb is as follows : 1. “To make to follow, send with one, give as a companion or follower.” 2. “To add, attach to, grant,” usually with the collateral notion of lasting. 3. “To follow, pursue, press upon, coop up,” and absolutely, “to press on, force one’s way.” Usually derived from ἵπω, ἔπομαι. Pott considers the *ο* as ἀθροιστικόν, and the root *ti*.

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be found in the Sanscrit *pad*, "to go," with which root compare पात-*εἶν*, πόδ-*ες*, &c.

ΛΙΝΕ 324. Αἰχμάσσουσι, Epic and Ionic for αἰχμάσουσι, 3 plur. fut. ind. act. of αἰχμάζω, "to handle the spear," "to throw the spear," "to fight with the spear:" fut. αἰχμάσω.—From αἰχμή, "a spear," &c.

ΛΙΝΕ 325. Γεγάσι, 3 plur. of γέγαα, an Epic perf. formed from an obsolete verb γᾶω, "to be born," "to come into being;" hence, in general, "to be," "to live." Observe that γέγαα is equivalent, in fact, to γέγονα, the perf. of γίγνομαι.

Πεποιθασιν, 3 plur. 2 perf. act. of πείθω. Compare Glossary on line 303, s. v. πεποιθώς.

Βίηφιν, Epic for βίη, dat. sing. of βίη, ης, ῆ, Epic and Ionic for βία, ας, ῆ, "might," "strength." Βίη, therefore, is for βία.

ΛΙΝΕ 327. Πετεῶο, Epic lengthened form of Πετεῶ, gen. sing. of Πετεῶς, ὡ, ὀ. So we have Πηνελεῶο for Πηνελεῶ, in *Il.*, xiv., 489. (*Kühner*, § 88, 8, vol. i., p. 73, *ed. Jelf.*) Eustathius mentions another mode of formation besides this; namely, nom. Πετεῶς, gen. Πετεοῦ, Epic and Ionic Πετεοῖο, and this, again, changed into Πετεῶο. But the former is preferable.

ΛΙΝΕ 328. Ἑσταότα. Consult Glossary on book ii., 170.

Μήστωρες, nom. plur. of μήστωρ, ωρος, ὀ, "an adviser," "a counselor." (Consult note.)—From μήδομαι, "to devise," "to plan," &c.

ΛΙΝΕ 329. Ἑστήκει, 3 sing. pluperf. ind. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:" pluperf. ἑστήκειν, and with strengthened augment εἰστήκειν, "I was standing:" 1 aor. ἔστησα, "I placed:" 2 aor. ἔστην, "I stood."

ΛΙΝΕ 330. Κεφαλλήνων, gen. plur. of Κεφαλλήν, ἦνος, ὀ, "a Cephallician;" in the plural, Κεφαλλήνες, ων.

ΛΙΝΕ 331. Ἑστασαν, 3 plur. syncopated form of the pluperfect, for ἑστήκεσαν (lengthened form ἑστήκεισαν), "they were standing," from ἵστημι, "to place." Observe the difference made by the breathing between the meaning of the two forms ἑστασαν and ἑστασαν, the latter being 3 plur. 2 aor. ("they stood"), and a shortened form of ἑστησαν, and this same ἑστασαν, again, is abbreviated into ἑσταῦ. Compare Glossary on book i., 535.

ΛΙΝΕ 332. Συνοριόμεναι, nom. plur. fem. pres. part. pass. of συνορίζω, "to arouse:" fut. συνοριῶ.—From σύν and ὀρίνω, "to arouse," &c.

ΛΙΝΕ 334. Πύργος, nom. sing. of πύργος, ου, ὀ, "a tower," "a body of men drawn up in close column, with a depth much ex

Book 4. Line 335-345.

ceeding the front," and thus resembling a tower lying on its side. Consult note, and compare *Glossary* on book iii., 153.

LINE 335. Ὀρμήσειε, 3 sing. Æol. 1 aor. opt. act. of ὀρμάω, "to rush:" fut. ἤσω: 1 aor. ὤρμησα.—From ὀρμή, "an onset," &c.

Ἀρξείαν, 3 plur. Æol. 1 aor. opt. of ἄρχω, "to begin:" fut. ξω: 1 aor. ἤρξα.

LINE 339. Δόλοισι, Epic and Ionic for δόλοις, dat. plur. of δόλος, ὄν, ὁ, "a wile." Compare *Glossary* on book iii., 202.

Κεκασμένε, voc. sing. masc. of κεκασμένος, η, ὄν, "excelling," "surpassing," perf. part. pass. of an obsolete present κάζω, and assigned to the deponent καίννυμαι, "to excel," "to surpass:" perf. κεκασμαι (Doric κέκαδμαι), with a present signification: pluperf. ἐκεκάσμεν (Doric κεκάδμεν), with an imperfect signif. The perf. and pluperf. most usually occur.

LINE 340. Ἀφέσταντε, 2 plur. syncopated form of the perfect ind. act. for ἀφεστήκατε; from ἀφίστημι, "to stand aloof:" fut. ἀποστήσω. Compare *Glossary* on line 329.

LINE 342. Ἑστάμεν, Epic, &c., for ἐστάναι, and this the syncopated form of the perfect inf. for ἐστηκέναι, from ἵστημι. Observe, moreover, that ἐστάμεν is itself shortened from ἐστάμεναι.

Καυστειρῆς, gen. sing. fem. of καυστειρός, ἡ, ὄν, Epic and Ionic for καυστειρός, ἡ, ὄν, "glowing," "burning," "raging." It occurs only in the genitive, καυστειρῆς μάχης.—From καίω, "to burn."

Ἀντιβολῆσαι, 1 aor. inf. act. of ἀντιβολέω, "to meet by chance, hit upon," especially in battle; and then generally "to meet with," "to take part in."—From ἀντιβάλλω.

LINE 343. Πρώτω, nom. dual masc. of πρώτος, η, ὄν, "the first," &c.

Ἀκουάζεσθον, 2 dual pres. ind. of the middle deponent ἀκονάζομαι, "to hear," &c. Consult note.—From ἀκούω.

LINE 344. Γέρονσιν, dat. plur. of γέρων, γέροντος ὁ, "a chief," "an elder," &c. Compare *Glossary* on book i., 26.

Ἐφοπλίζομεν, 1 plur. pres. opt. act. of ἐφοπλίζω, "to prepare," "to get ready:" fut. σω.—From ἐπί and ὀπλίζω, "to get ready," and this from ἔπλον, "a tool," "an implement," &c.

LINE 345. Ὀπαλέα, accus. plur. neut. of ὀπαλέος, α, ὄν, "roasted." —From ὀπάω, "to roast," which is itself akin to ἔψω.

Κρέα, accus. plur. of κρέας, κρέατος, τό, "flesh." Observe that κρέα is contracted from κρέαα, and that this last is by syncope from κρέατα. Compare the Sanscrit *kravīa*, and the Latin *crao*, when transposed into *crao*.

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ἔδμεναι, Epic syll copated form of ἐδέδμεναι, pres. inf. act. of the radical ἔδω, "to eat."—Compare Glossary on line 237, s. v. ἔδοντα.

LINE 346. Μελιηδέος, Epic and Ionic for μελιηδοῦς, gen. sing. masc. of μελιηδής, ἑς, "honey-sweet."—From μέλι, "honey," and ἡδύς, "sweet."

LINE 347. Ὀρόωτε, Epic lengthened form for ὀρῶτε, 2 plur. pres. opt. act. of ὀράω, "to see," "to behold," "to look on." Compare Glossary on book i., 56.

LINE 348. Μαχοίατο, Epic and Ionic for μάχονται, 3 plur. pres. opt. of μάχομαι, "to fight." Compare Glossary on book i., 8.

LINE 350. Ἐρκος, accus. sing. of ἔρκος, εὖς, τό, "an inclosure," "a barrier." Consult note.—From ἔργω, εἶργω.

LINE 351. Φῆς, 2 sing. pres. ind. act. of φημί, "to say." But φῆς for ἔφης, 2 sing. imperf.

Μεθιέμεν, Epic, Doric, and Æolic for μεθιέναι, pres. inf. act. of μεθίημι, "to relax:" fut. μεθήσω: 1 aor. μεθῆκα.—From μετά and ἵημι.

LINE 353. Ὀψεαι, Epic and Ionic for ὄψει, 2 sing. fut. ind. mid. of ὀράω, "I see:" fut. ὄψομαι (always in an active signification): perf. ἑώρακα (which Dawes, *metri gratia*, also wrote ὦρακα, but the more probable Attic, at least comic, form of which is ἐώρακα. *Buttm., Ausf. Gr.*, § 84, *Anm.* 12, *not.*).—For the derivation of ὀράω, consult Glossary on book i., 56. The form ὄψομαι comes from a root OPT.

Μεμήλη, 3 sing. 2 perf. subj. act. Consult Glossary on book ii., 25.

LINE 354. Μιγέντα, accus. sing. masc. 2 aor. part. pass. of μίσγω, "to mingle." Compare Glossary on book ii., 475.

LINE 355. Ἀνεμώλια, accus. plur. neut. of ἀνεμώλιος, ὄν, "windy," "as idle as the winds."—From ἄνεμος, for -ώλιος is merely an adjective termination.

Βάζεις, 2 sing. pres. ind. act. of βάζω, "to speak," "to utter:" fut. βάξω.—From a root BAZ-, with which compare the Sanscrit *wad*, "to speak." (*Pott, Etymol. Forsch.*, i., p. 243, 245.)

LINE 356. Ἐπιμειδῆσας, nom. sing. masc. 1 aor. part. act. of ἐπιμειδάω, "to smile upon:" fut. ἥσω.—From ἐπί and μειδάω, "to smile." Compare Glossary on book i., 595.

Λάζετο, Epic and Ionic for ἐλάζετο, 3 sing. imperf. ind. of λάζομαι, "to seize," "to take," poetic deponent for λαμβάνω. Compare Glossary on book ii., 418.

LINE 359. Νεικείω, Epic and Ionic for νεικέω, "to reproach," "to revile." Compare Glossary on book ii., 224.

Περιώσιον, accus. sing. neut. taken adverbially of περιώσιος, ὄν

Book 4. Line 359-371.

"immense," "vast," and here "beyond measure," "exceedingly."—Probably an Ionic form for περιούσιος, from περιεῖμι, and equivalent, consequently, to περιών.

Δήνεα, accus. plur., found only in the plural number, "intentions," "counsels," "plans," &c. The singular nominative was assumed by Hesychius to be τὸ δῆνος, by Suidas τὸ δῆνεον.—Akin to δῆω, "to find," &c.

Ἀρεσσόμεθα, Epic and Ionic for ἀρεσόμεθα, 1 plur. fut. ind. mid. of ἀρέσκω, "to make a thing good, make it up," and intransitively "to please, content, gratify:" fut. ἀρέσω: fut. mid. ἀρέσομαι: 1 aor. ἤρεσα: 1 aor. mid. ἡρεσάμην.—From the radical ἄρω, "to fit," &c.

Εἴρηται, 3 sing. perf. pass. assigned to the rare form εἶρω, "to speak:" fut. (Attic) ἐρῶ (Ionic and Epic ἐρέω): perf. εἶρηκα: perf. pass. εἶρημαι. Compare Glossary on book i., 76, s. v. ἐρέω.

Μεταμώνια, accus. plur. neut. of μεταμώνιος, ον; strictly, "with the wind," "according to" or "borne by the wind;" but only used by the poets, and always metaphorically, "vain," "idle," &c., like μάταιος.—In all likelihood, from μετά and ἄνεμος. In the older poets, μεταμώνιος, the reading of the best MSS., is to be preferred to μεταμόλιος, though this, too, is supported by the Homeric synonym ἀνεμώλιος, and the frequent Attic interchange of ν and λ.

Ὑπέρθυμον, accus. sing. masc. of ὑπέρθυμος, ον, "high-spirited," "daring."—From ὑπέρ and θυμός.

Διομήδεα, accus. sing. of Διομήδης, εος, ό, "Diomedes," son of Tydeus, and called otherwise Tydides.—From Διός, gen. of Ζεύς, and μῆδος, "counsel," "advice;" hence equivalent in meaning to "Jove-counseled."

Κολλητοῖσιν, Epic and Ionic for κολλητοῖς, dat. plur. neut. of κολλητός, ή, όν, "compact," "well-fastened." Primitive meaning, "glued together," from κολλάω, "to glue, cement, fasten together," and this from κόλλα, "glue," "cement."

Καπανήιος, nom. sing. masc. of Καπανήιος, η, ον, "Capaneian," "of or belonging to Capaneus."—From Καπᾶνεύς, υος, ό, "Capāneus."

Πτώσσεις, 2 sing. pres. ind. act. of πτώσσω, "to cower," "to crouch:" fut. ξω.—Akin to πτήσω.

Ὀπιπτεύεις, 2 sing. pres. ind. act. of ὀπιπτεύω, "to look around after," usually with the collateral notion of curiosity, "to gaze, gape, or stare at or about upon any thing:" fut. σω. A later form is ὀπιπεύω.—From the same root as ὀφθαλμαι, the future middle of ὁράω

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Γεφύρας, accus. plur. of γέφυρα, ας, ἡ, "a dam," "a mound of earth," especially to keep out water; and hence Pindar (*Nem.*, vi. 67) calls the Isthmus of Corinth πόντου γέφυραν. In the *Iliad*, usually the lane between two lines of battle, which served to keep them apart, as it were a dam; and hence the battle-field, the place of fight. In post-Homeric writers, "a bridge."

Πτωσκαζέμεν, Epic, Doric, and Æolic for πτωσκάζειν, LINE 372. pres. inf. act. of πτωσκάζω, "to cower," "to crouch;" a poetic form (with somewhat of a frequentative meaning) for πτώσσω.

Δηίοισι, Epic and Ionic for δηίοις, dat. plur. masc. of LINE 373. δήιος, η, ον, Epic and Ionic for δάιος, α, ον, "hostile," and, substantively, "a foe."

Ἴδοντο, Epic and Ionic for εἶδοντο, the augment having LINE 374. been dropped, 3 plur. 2 aor. ind. mid. of εἶδω, "to see." Compare *Glossary* on book i., 203.

Πονεύμενον, Epic, Ionic, &c., for πονούμενον, accus. sing. masc pres. part. of the middle deponent πονέομαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Ἦντησα, 1 sing. 1 aor. ind. act. of ἀντέω, Epic and Ionic LINE 375. for ἀντάω, "to meet;" fut. ἦσω: 1 aor. ἦντησα.—From ἄντα, "over against," "face to face," with which compare ἀντί.

Μυκήνας, accus. plur. of Μυκῆναι, ων, αἱ, "Mycenæ." LINE 376. Compare *Glossary* on line 52, s. v. Μυκῆνη.

Πολυνείκει, Epic and Ionic for Πολυνείκει, dat. sing. of LINE 377. Πολυνείκης, εος, contr. ους, ό, "Polyneices," son of Œdipus. and brother of Eteocles.—From πολύς and νεῖκος, "strife," "contention."

Θήβης, gen. sing. of Θήβη, ης, ἡ, "Thebes," the chief city LINE 378. of Bæotia. Homer uses both this form and also the plural one, Θῆβαι, ων, αἱ.

Λίσσοντο, Epic and Ionic for ἐλίσσοντο, 3 plur. imperf. ind. LINE 379. of the middle deponent λίσσομαι, "to beseech," "to entreat." Compare *Glossary* on book i., 15.

Δόμεν, shortened from δόμεναι, which occurs in the succeeding line, and Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of δίδωμι, "to give."

Ἐπήνεον, Epic and Ionic for ἐπήνονν, 3 plur. imperf. ind. LINE 380. act. of ἐπαινέω, "to assent;" fut. ἔσω.

LINE 381. Πρωΐσια, accus. plur. neut. of πρωΐσιος, ον, "inausp"

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cius," "unfavorable."—From παρά, as denoting something *amis* or *wrong*, and αἶσιος, "auspicious."

LINE 383. Βαθύσχοινον, accus. sing. masc. of βαθύσχοινος, *ον*, "deep grown with rushes."—From βαθύς, "deep," and σχοῖνος, "a rush."

Λεχεποίην, accus. sing. from λεχεποῖης, *ον, ό*, "of grassy banks." Observe that λεχεποίην is, in fact, a substantive, but is here employed as an attributive adjective. (Compare Kühner, § 439, 1, p. 93, *Jelf*.)—From λέχος, "a bed, couch, bank," &c., and ποία, "grass."

LINE 384. Ἀγγελίην, Epic and Ionic for ἀγγελίαν, accus. sing. of ἀγγελία, *ης, ή*, Epic and Ionic for ἀγγελία, *ας, ή*, "an embassy." (Consult note.)—From ἄγγελος, "a messenger," "an ambassador."

Τυδῆ, Epic contracted form for Τυδέα, accus. sing. of Τυδεύς, *έος, ό*, "Tydeus." This form occurs also in Attic. (Kühner, § 96, 2, *Obs.* 2, p. 83, *Jelf*.)

Στείλαν, Epic and Ionic for ἔστειλαν, 3 plur. 1 aor. ind. act. of στέλλω, "to send," &c. Consult Glossary on book i., 433.

LINE 385. Κιχήσατο, Epic and Ionic for ἐκιχήσατο, 3 sing. 1 aor. ind. mid. of κιχάνω, "to find," &c. : fut. κιχήσω. Compare Glossary on book ii., 188, s. v. κιχείη.

Καδμείωνας, accus. plur. of Καδμείων, *ωνος, ό*, "a descendant of Cadmus," "a Theban." In the plural, Καδμείωνες.—From Κάδμος, "Cadmus."

LINE 386. Δαινυμένους, accus. plur. masc. pres. part. mid. of δαίνυμι, "to feast." Compare Glossary on book i., 468.

Ἑτεοκλείης, Epic and Ionic for Ἑτεοκλείας, gen. sing. fem. of Ἑτεοκλήιος, *η, ον*, Epic and Ionic for Ἑτεοκλείος, *α, ον*, "Eteocleān," "of or belonging to Eteocles."—From Ἑτεοκλῆς, *έους, Ep. and Ion. ήος, ό*, "Eteocles."

LINE 387. Ξείνος, Epic and Ionic for ξένος, *ον, ό*, "a stranger," "a guest," &c. Pott refers the word to the preposition ἐκ, Latin *ex*; compare the English *strange*, from *extran-eus*. (*Etymol. Forsch.*, ii., p. 166, 247.)

Ἰππηλάτα, nom. sing. of ἰππηλάτα, *ας, ό*, Epic for ἰππηλάτης, *ον, ό*, "a driver of steeds," "one who fights from a chariot." An epithet of honor, like the English *knight*, and German *Ritter*.—From ἵππος and ἐλαύνω.

LINE 388. Τάρβει, Epic and Ionic for ἐτάρβει, 3 sing. imperf. ind. act. of ταρβέω, "to be alarmed," "to be troubled;" fut. ἦσω.—From τάρβος, "alarm," "terror."

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Πολέσιν, Epic and Ionic for πολλοῖς, dat. plur. masc. of πολὺς.

Καδμείοισιν, Epic and Ionic for Καδμείοις, dat. plur. masc. of Καδμείος, α, ον, "a Cadmean," "a Theban."—From Κάδμος, "Cadmus."

LINE 389. Ἀεθλεύειν, Epic and Ionic for ἀθλεύειν, pres. inf. act. of ἀθλέω (Epic and Ionic ἀεθλεύω), "to contend for a prize," "to engage in matches."—From ἄθλος, "a contest."

Ἐνίκα, 3 sing. imperf. ind. act. of νικάω, "to conquer," "to overcome : " fut. ἦσω.—From νίκη, "victory."

LINE 390. Πῆιδίως, adv., "with ease," "easily," Epic and Ionic for ῥαδίως.—From ῥηΐδιος, Epic and Ionic for ῥάδιος.

Ἐπιβρόθος, nom. sing. fem. of ἐπιβρόθος, ον, "hastening to the rescue," "aiding." Used here as a substantive, "an auxiliary," "a helper."

LINE 391. Κέντορες, nom. plur. of κέντωρ, ορος, ό, "a goader," "driver," "impeller."—From κέντρον, "a goad." Consult note.

LINE 392. Εἶσαν, 3 plur. 1 aor. ind. act., usually referred to a present, ἔζω, "to cause to sit," "to place," "to plant," &c., but which does not occur. The tenses that are wanting are supplied from ἰδρύω. Consult Glossary on book i., 311.

LINE 394. Μαίων, nom. sing. of Μαίων, ονος, ό, "Mæon," son of Hæmon.

LINE 395. Πολυφόντης, nom. sing. of Πολυφόντης, ον, ό, "Polyphontes," son of Antiphanus.—From πολὺς and φόνος, and equivalent in meaning, therefore, to "many-slaying."

LINE 397. Ἐπεφνε, 3 sing. 2 aor. ind. act. of the obsolete radical φένω, "to slay : " 2 aor. ἔπεφνον (shortened from the reduplicated form ἐπέφενον). No doubt akin to σφάζω.

Ἴει, 3 sing. imperf. ind. act. Consult Glossary on book iii., 221.

LINE 398. Προέηκε, Epic and Ionic for πρόηκε, 3 sing. 1 aor. ind. act. of προΐημι, "to send forth : " fut. προήσω : 1 aor. πρόηκα, Epic and Ionic προέηκα.—From πρό and ἵημι.

Τεράεσσι, Epic and Ionic for τέρασι, dat. plur. of τέρας, ατος, τό, a sign," "a portent." Compare Glossary on book ii., 324.

Πιθήσας, nom. sing. masc. 1 aor. part. act. of a form πιθέω, collateral to πείθω, but which does not actually occur ; "to obey."—From this same πιθέω, we have, in Homer, a future πιθήσω. In the aorist, however, he only employs the participle.

LINE 400. Εἶλο, Epic and Ionic for οὔ, pronoun of the third person, in a reflexive sense. Another Epic and Ionic form is ἔα, which occurs in book ii., 239.

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Χέρηα, accus. sing. of χέρης, ης. Consult *Glossary* on book i. 80.

ΛΙΝΕ 402. Αἰδεσθείς, nom. sing. masc. 1 aor. part. pass. of αἰδέομαι, "to respect," "to pay respect to." Compare *Glossary* on book i., 23.

Ἐνιπήν, accus. sing. of ἐνιπή, ῆς, ἥ, "a speaking to, speech, address," always, in Homer, with the accompanying idea of reproof. Hence "a reprimand."—From ἐνίπτω, "to speak to."

Αἰδοίοιο, Epic and Ionic for αἰδοίου, gen. sing. masc. of αἰδοῖος, οἴα, ἴον, "august," "regarded with reverence."—From αἰδομαι, Epic for ἰδέομαι.

ΛΙΝΕ 403. Ἀμείψατο, Epic and Ionic for ἡμείψατο, the augment being dropped; 1 aor. ind. mid. of ἀμείβω, "to change;" in the middle, "to answer." Compare *Glossary* on book i., 84, s. v. ἡπαμειβόμενος.

ΛΙΝΕ 404. Ψεύδεο, Epic and Ionic for ψεύδου, 2 sing. pres. imper. of the middle deponent ψεύδομαι, "to lie:" fut. ψεύσομαι: 1 aor. ἐψενσύμην. This deponent is of earlier, and more common use in Homer, as in later Greek, than ψεύδω.

Ἐπιστάμενος, nom. sing. masc. pres. part. of ἐπίσταμαι, "to know:" fut. ἐπιστήσομαι. Since the Attics use ἐφίστημι τὸν νοῦν like ἐπίσταμαι, "to attend," and "observe," &c, some, as Passow, incline to consider ἐπίσταμαι as an old middle form of ἐφίστημι. Buttmann, however, assumes a distinct root.

Σάφα, poetic adverb, formed from σαφής, "clearly," "accurately." ΛΙΝΕ 406. Ἔδος, accus. sing. of ἔδος, εος, τό, "a seat, abode, dwelling-place."—From ἕζομαι, "to sit."

Ἑπταπύλοιο, Epic and Ionic for ἑπταπύλου, gen. sing. fem. of ἑπτάπυλος, ον, "seven-gated."—From ἑπτά and πύλη, "a gate."

ΛΙΝΕ 407. Ἀγαγόντε, nom. dual, 2 aor. part. act. of ἄγω, "to lead." Consult note.

Ἀρειον, accus. sing. neut. of Ἄρειος, α, ον, and ος, ον, "of Mars." (Consult note.)—From Ἄρης, "Mars."

ΛΙΝΕ 408. Ἀρωγῇ, dat. sing. of ἀρωγή, ῆς, ἥ, "protection," "aid, succor."—From ἀρήγω, "to aid."

ΛΙΝΕ 409. Σφετέρησιν, Epic and Ionic for σφετέραις, dat. plur. fem. of σφέτερος, α, ον, possessive adjective of the 3 pers. plur. from the personal pronoun σφεῖς, "their own," "their proper." The Latin *vester* is to σφέτερος as *vespa* is to σφήξ.

Ἀτασθαλίσιν, Epic and Ionic for ἀτασθαλίαις, dat. plur. of ἀτασθαλία, ας, ἥ, "blind folly," "mad violence," "presumptuous sin," "ar-

Book 4. Line 410-422.

rogance."—From ἀτάσθαλος, "*blindly foolish*," &c., and this from ἀτάω, "*to harm*."

LINE 410. Ἐνθεο, Epic and Ionic for ἐνθεου, 2 sing. 2 aor. imper. mid of ἐντίθημι, "*to place in*," "*to rank*:" fut. ἐνθήσω, &c. Oldest form ἐνθεσο.

LINE 412. Τέττα, a species of address from a younger to an elder person; "*my friend*." Consult note, and compare τάτα, ἄττα, ἄππα, ἀπφά, πάππα.

Σιωπῇ, dat. sing. of σιωπή, ῆς, ῆ, "*silence*." Observe that Homer frequently employs this term, but always in the dative, "*in silence*," or "*silently*," and mostly in the pleonastic phrase, ἀκὴν ἐγένοντο σιωπῇ.

LINE 413. Νεμεσῶ, pres. ind. act. of νεμεσάω, ῶ, "*to feel angry*," "*to be angry with*:" fut. ἥσω. In the middle, νεμεσάομαι, fut. ἥσομαι, "*to be displeased with one's self*," "*to take shame to one's self*," &c.—From νέμεσις. Compare Glossary on book ii., 223, s. v. νεμέσσηθεν.

LINE 416. Δηρώσωσιν, 3 plur. 1 aor. subj. act. of δηρώ (contracted from δηρίω), "*to destroy*," "*to slay*;" literally, "*to treat as an enemy*:" fut. δηρώσω.—From δήριος, "*an enemy*."

LINE 417. Δηρωθέντων, gen. plur. masc. 1 aor. part. pass. of δηρώ. Compare line 416.

LINE 418. Μεδόμεθα, 1 plur. pres. subj. of the middle deponent μέδομαι, "*to be thinking of*," "*to devise*," "*to plan*," &c. Compare Glossary on book iv., 20.

LINE 420. Ἐδραχε, 3 sing. 2 aor. ind. act. of the radical verb βράχω, "*to rattle*," "*to clash*," "*to ring*." Mostly said of arms and armor; also of the roaring of a torrent (*Il.* xxi. 9); the groaning of the battle-field (*Il.* xxi. 387); the creaking of a heavy wagon (*Il.* v. 838); the shriek of a wounded horse (*Il.* xvi. 468). Always found in 3 sing. aor. as above. Less correctly taken by some as the perfect of βράζω, for βέβραχε.—Akin to βράζω, ράσσω, and an instance of onomatopœia.

LINE 421. Ὀρνυμένον, gen. sing. masc. pres. part. mid. of ὀρνυμι, "*to rouse*:" fut. ὀρσω: 1 aor. ὤρσα. In the middle. ὀρνυμαι, "*to rouse one's self*," "*to move rapidly along*." Compare Glossary on book iii., 13, s. v. ὀρνυτο.

Ταλασίφρονα, accus. sing. masc. of ταλασίφρων, ονος, "*patient in mind*," "*firm of heart*," "*stout-hearted*."—From τλάω, "*to endure*," and φρήν.

LINE 422. Πολυηχεΐ, Epic and Ionic for πολυηχεΐ, dat. sing. masc.

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οὐ πολυηχής, ἐς, "loud resounding."—From πολὺς and ἦχος, "a sound," &c.

LINE 423. ὀρνυται, 3 sing. pres. ind. pass. of ὀρνυμι, "to raise," "to rouse," &c. Compare line 421, s. v. ὀρνυμένον.

Ἐπασσύτερον, nom. sing. neut. of ἐπασσύτερος, α, ον, "in close succession." Compare Glossary on book i., 383.

LINE 424. Κορύσσεται, 3 sing. pres. ind. pass. of κορύσσω, "to raise to a head." Compare Glossary on book ii., 273, s. v. κορύσσω.

LINE 425. Χέρσῳ, dat. sing. of χέρσος, ον, ἡ, and also ὁ (Attic χέρρος), "the shore." Properly "dry land," "land," as opposed to water; but usually as opposed to the sea. In Homer always a substantive, though the gender can not be determined, and mostly so in the Attic poets. In post-Homeric writers it is used also as an adjective.—Akin to χῆρος, ξερός, ξηρός, &c.

Ῥηγνύμενον, nom. sing. neut. pres. part. pass. of ῥήγνυμι, "to break." Compare Glossary on book iii., 375.

Ἄκρας, accus. plur. of ἄκρα, ας (Epic and Ionic ἄκρη, ης), ἡ, "the end," "the point," especially the highest point, "the top of a hill," and also "a peak," "a headland," "a projecting point of land," &c. Strictly, the feminine of ἄκρος.

LINE 426. Κυρτόν, nom. sing. neut. of κυρτός, ἡ, όν, "curved," "arched," "swollen," "bent," &c.—Akin to the Latin *curvus*, the English *curb*, &c.

Κορυφοῦται, 3 sing. pres. ind. mid. of κορυφώω, "to bring to a head," "to make peaked:" fut. ὥσω. In the middle, "to bring itself to a head," "to rise."—From κορυφή, "the head, top, or highest point," and this from κόρυς, "the head," &c.

Ἀποπτύει, 3 sing. pres. ind. act. of ἀποπτύω, "to spit forth, or from:" fut. ὕσω.—From ἀπό and πτύω, "to spit."

Ἀχνην, accus. sing. of ἄχνη, ης, Epic and Ionic for ἄχνα, ης, ἡ, "any thing shaved, or taken off, or that comes off the surface of a thing;" and hence, said of liquids, "foam," "spray," "froth," "chaff," &c.—Akin to χνόος, λάχνη, and the Latin *lanugo*.

LINE 428. Νωλεμέως, adv., "unceasingly," "without pause."—From νωλεμές, also an adverb, "unceasingly." Homer, who always joins νωλεμές αἰεί, except in *Il.*, xiv., 58, has no trace of an adjective νωλεμής.—Usually derived from νω-, for νη-, and λείπω.

LINE 431. Σημάντορας, accus. plur. of σημάντωρ, ορος, ό, "a leader," "a commander." Properly, "one who gives a sign, signal, or command."—From σημαίνω, "to give a sign," &c.

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LINE 432. Ἐλαμπε, 3 sing. imperf. ind. act. of λάμπω, "to shine fut. λάμψω : perf. λέλαμπα.

Εἰμένονοι, nom. plur. masc. perf. part. pass. of ἐννυμι, "to array," "to clothe," &c. : fut. ἔσω : 1 aor. ἔσα : Epic and Ionic fut. and aor. ἔσσω and ἔσσα : perf. pass. (with augment εἰ) εἶμαι.—Lengthened from a root ἔΩ.

LINE 433. Οἶες, nom. plur. of οἷς, "a sheep." Consult Glossary on book iii., 198.

Πολυπάμονος, gen. sing. of πολυπάμων, ον, gen. ονος, "of great possessions," "exceedingly wealthy."—From πολὺς and πᾶμα, "possession," "property."

Αὐλῇ, dat. sing. of αὐλή, ῆς, ῆ, "a court-yard," &c. Consult note

LINE 434. Ἀμελγόμεναι, nom. plur. fem. pres. part. pass. of ἀμέλγω. "to milk:" fut. ἀμέλξω.—From the same root as *lac*, according to Donaldson (*New Cratylus*, p. 284). Compare the Latin *mulgeo*, and the English *milk*, as also the German *milch*.

Γάλα, accus. sing. of γάλα, γάλακτος, τό, "milk." The same as *lac*, as appears from the genitive, and from the form γάλαγος. Compare remarks on ἀμέλγω, preceding.

LINE 435. Ἀζηχέες, adv., "incessantly," properly the neuter of the adjective ἀζηχής, ές, "incessant."—Derivation uncertain according to some, from ἡχέω, "to sound," with an intensive prefix, α-, ζα-.

Μεμακνῖαι, nom. plur. fem. perf. part. of the middle deponent μηκάομαι, "to bleat:" perf. with present signification, μέμηκα : part. μεμηκώς : shortened feminine μεμᾶκνῖα.—Formed from the sound of sheep and goats, as μνκάομαι from that of oxen.

LINE 436. Ἀλαλητός, nom. sing. of ἀλαλητός, οὔ, ό, "a shouting," "a war-cry."—From ἀλαλά, "a war-cry."

Ὀρώρει, and, with superinduced augment, ὠρώρει, 3 sing. 2 pluperf. of ὀρνυμι, "to raise," "to excite:" fut. ὀρσω : 1 aor. ὤρσα : in the middle, ὀρννυμαι, "to raise one's self," "to arise:" 2 perf. ὄρωρα, "I am risen up:" pluperf. ὀρώρειν, "I arose." (*Bullmann, Irreg. Verbs*, p. 193, ed. *Fishlake*.) Compare, also, Glossary on book ii., 146

LINE 437. Θρόος, nom. sing. of θρόος, ον, ό (Attic θροῦς, gen. θροῦ), "a cry," "a noise," as of many voices. This is the only instance where it occurs in Homer, and it refers here to the cries of a number of people.—From θρέω, "to cry aloud," whence the middle deponent θρέομαι.

Ἴα, Epic and Ionic for μία, from ἴος, ἱα, Epic and Ionic for εἷς, μία, "one." Of the neuter, however, only the dative ἰῷ for ἐνί occurs, *Il.*, vi., 422.

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Γῆρυς, nom. sing. of γῆρυς, υος, ὁ, "a voice."

LINE 438. Ἐμέμικτο, 3 sing. pluperf. ind. pass. of μίγγω, Homeric form of μίγνυμι, "to mix." Compare *Glossary* on book iii., 209.

Πολύκλητοι, nom. plur. masc. of πολύκλητος, ον, "called from many a land."—From πολύς and καλέω.

LINE 440. Δεῖμος, nom. sing. of Δεῖμος, ον, ὁ, "Terror." In the *Iliad* always personified as accompanying *Phobos*, *Eris*, &c., and so, for distinction's sake, written as a properispome, or with the circumflex on the penult. On the other hand, δειμός, οὔ, ὁ, "fear," "terror," is oxytone in the nominative.—From δέος, "fear."

Ἄμοτον, adv., "insatiably," "incessantly;" properly the neuter of ἄμοτος, ον, "insatiate," "incessant." In Homer always joined with verbs expressing passion, desire, &c., especially with μεμᾶσι, μεμαῶς, μεμανῖα. The derivation from μότον, "shredded linen," "lint," is very unlikely. According to Rost, it comes from the same root as μέμαα, with *a* intensive or euphonic.

Μεμανῖα, nom. sing. of μεμαῶς. Consult *Glossary* on book i., 590.

LINE 441. Ἀνδροφόνοιο, Epic and Ionic for ἀνδροφόνου, gen. sing. masc. of ἀνδροφονος, ον, "man-slaying."—From ἀνὴρ and φονεύω.

Κασιγνήτη, nom. sing. of κασιγνήτη, ης, ἡ, "a sister." The feminine of κασίγνητος. Compare *Glossary* on book iii., 333.

Ἐτάρη, nom. sing. of ἐτάρη, ης, ἡ, Epic and Ionic form for ἐταῖρα, ας, ἡ, "a female companion, friend, helper," &c. Feminine of ἑταρος, Epic and Ionic for ἑταυρος. Compare *Glossary* on book i., 179.

LINE 443. Ἐστήριξε, 3 sing. 1 aor. ind. act. of στηρίζω, fut. στηρίσω Epic and Doric στηρίξω (*Kühner*, § 224, 2, p. 205, *Jelf*) 1 aor. ἐστήρισα, Epic and Doric ἐστήριξα.—From a root ΣΤΑ—whence, also, ἵστημι, &c.

Κάρη, accus. sing. Consult *Glossary* on book ii., 259.

LINE 445. Ὀφέλλονσα, nom. sing. fem. pres. part. act. of ὀφέλλω "to increase." Compare *Glossary* on book i., 510.

Στόνον, accus. sing. of στόνος, ον, ὁ, "a groaning."—From στένω, "to groan."

LINE 446. Ξυνιόντες, Epic and Attic (*metri gratia*) for συνιόντες, nom. plur. masc. pres. part. act. of ξύνειμι, "to go" or "come together," and hence "to meet."—From ξύν (for σύν) and εἰμι, "to go."

LINE 447. Πινούς, accus. plur. of πινός, οὔ, ὁ, "an ox-hide shield." The term properly means, "the skin on the body of a liv-

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ing person ;" rarely of a dead one. Then, "the hide of a beast," especially of an ox, and, finally, a shield covered with one.

Μένεα, accus. plur. of μένος, εος, τό, "might," "force," &c. Consult *Glossary* on book i., 103.

Χαλκεοθωρήκων, gen. plur. masc. of χαλκεοθώρηξ, ηκος, ό, ή, LINE 448. "clad in brazen corselets," Epic and Ionic for χαλκεοθώραξ, ακος, ό, ή.—From χάλκεος, "brazen," and θώρηξ, "a corselet," Epic and Ionic for θώραξ.

Ὀμφαλόεσσαι, nom. plur. fem. of ὀμφαλόεις, όεσσα, όεν, "bossed," "having a boss."—From ὀμφαλός, "a boss."

Ἐπληντο, 3 plur. 2 aor. ind. pass. (Epic formation) of LINE 449. πελάζω, "to bring near," "to cause to approach:" fut. σω. 1 aor. pass. (in Attic poetry) ἐπλάθην: 2 aor. pass. (among the Epic writers) ἐπλήμην, regarded by Buttmann as a syncopated form from ἐπελάμην, and so, likewise, the perf. pass. πέπλημαι, from πεπέλαμαι. (*Irreg. Verbs*, p. 202, ed. Fishlake. — Compare Kühner, § 301, 2, p. 285, ed. Jelf.) Some, less correctly, make ἐπλήμην an Epic abbreviated form of the pluperfect passive ἐπεπλήμην. (*Carmichael, Greek Verbs*, p. 230.)

Ὀρυμαγδός, nom. sing. of ὀρυμαγδός, οὔ, ό, "a din," "a loud noise," as of a throng of men fighting, working, or running about. The word seems not to have been used of loud voices, shouting, &c., but only of confused, inarticulate sounds, and hence we find it applied even to horses and dogs; as, *Il.* x., 185; xvii., 741. So, again, it is employed to indicate the sound of wood-cutters (*Il.* xvi., 633); the rattling made by throwing a bundle of wood on the ground (*Od.* ix., 235); the roar of a mountain-torrent (*Il.* xxi., 256), &c.—From ὀρύγω, same as ὠρύω, "to howl, bellow, roar."

Οἰωγή, nom. sing. of οἰωγή, ης, ή, "a wailing," &c.— LINE 450. From οἰμῶζω, "to wail."

Εὐχωλή nom. sing. of εὐχωλή, ης, ή, "exultation," "boasting." Primitive meaning, "a vow." Compare *Glossary* on book i., 65.

Πέλεν, Epic and Ionic for ἔπελεν, 3 sing. imperf. ind. act. of πέλω "to be." Compare *Glossary* on book iii., 3.

Ὀλλύντων, gen. plur. of ὀλλύς, pres. part. act. of ὀλλυμι LINE 451. "to destroy:" fut. ὀλέσω: in the middle, ὀλλυμαι, "to perish." Pres. part. pass. ὀλλύμενος.

Χεῖμαρροι, nom. plur. masc. of χεῖμαρρος, ον, Epic for LINE 452. χεῖμαρροος, ον, which again is contracted by the Attics into χεῖμαρρους, ονν, "winter-flowing."—From χεῖμα, "winter," and ὀέω, "to flow"

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ὄρεσφι, Epic for ὄρέων, gen. plur. of ὄρος, εος, τό, "a mountain." Consult remarks on page 426, Excursus iv.

LINE 453. Μισγάγκειαν, accus. sing. of μισγάγκεια, ας, ἡ, "a place where several mountain-glens run together and mix their waters," "a meeting of glens," "a common basin."—From μίσγω, "to mix," and ἄγκος, εος, "a mountain-glen."

Συμβάλλετον, with shortened mood-vowel (Thiersch, § 322, 6) for συμβάλλητον, 3 plur. pres. subj. act. of συμβάλλω, "to cast together"

LINE 454. Κρουνῶν, gen. plur. of κρουνός, οὔ, ὁ, "a spring," "a well-head," whence the πηγαί issue. Probably akin to κρήνη, "a well," "a spring."

Χαράδρης, gen. sing. of χαράδρη, ης, ἡ, Epic and Ionic for χαράδρα, ας, ἡ, "a ravine." (Consult note.)—From χαράσσω, "to cut by furrows," &c., the reference being to a deep gully, rift, or ravine, cut by some impetuous mountain-stream.

LINE 455. Τηλόσε, adv., "far away." Literally, "to a distance."—From τηλοῦ, "afar."

Δοῦπον, accus. sing. of δοῦπος, ου, ὁ, "the roar." Properly, "any dead, heavy sound," especially of bodies falling or knocking against each other. Homer frequently has δοῦπος ἀκόντων, "the hurdling of spears;" also of the measured tread of infantry (Od., xvi., 10); the hum of a multitude (Od., x., 556); the roar of the sea (Od., v., 401), and, in the present instance, the roar of a mountain-torrent. It is often applied, moreover, to the din of war.

Οὔρεσιν, Epic and Ionic for ὄρεσιν, dat. plur. of ὄρος, εος, τό, Epic and Ionic οὔρος, εος, τό, "a mountain."

LINE 456. Ἰαχή, nom. sing. of ἰαχή, ῆς, ἡ, "a shouting," "a cry," "the shout of both the victor and the vanquished."—From ἰάχω, "to shout," &c.

LINE 457. Κορυστήν, accus. sing. of κορυστής, οὔ, ὁ, "a helmed man," hence "an armed warrior." Also, taken as an adjective in connection with ἀνήρ, "helmeted."—From κορύσσω, "to helm," &c., and this from κόρυς, "a helmet."

LINE 458. Θαλυσιάδην, accus. sing. of the patronymic Θαλυσιάδης, ου, ὁ, "son of Thalysius."—From Θαλύσιος, "Thalysius."

LINE 460. Μετώπῳ, dat. sing. of μέτωπον, ου, τό, "the forehead." Strictly, "the space between the eyes."—From μετά and ὤψ.

Πήξε, Epic and Ionic for ἐπηξε, 3 sing. 1 aor. ind. act. of πήγνυμι, "to fix:" fut. πήξω: 1 aor. ἐπηξα

Πέρασε, Epic and Ionic for ἐπέρασε, 3 sing. 1 aor. ind. act. of περάω, "to go through," "to penetrate:" fut. περάσω, Epic and Ionic

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περησω : 1 aor. ἐπέρασα, Epic and Ionic ἐπέρησα, and, without the augment, πέρησα.

LINE 461. Σκότος, nom. sing. of σκότος, ου, ό, "darkness." Of frequent occurrence in the Iliad, but there always of the darkness of death.—Akin to σκοά, a collateral form from σκιά, "a shadow."

Κάλυψεν, Epic and Ionic for ἐκάλυψεν, 3 sing. 1 aor. ind. act. of καλύπτω, "to envelop." Compare Glossary on book i., 460.

LINE 462. ἤριπε, 3 sing. 2 aor. ind. act. of ἐρείπω, "to throw or dash down," "to tear down:" fut. ἐρείψω: but in the 2 aor. ἤριπον, intransitive, like the passive, "to fall," "to fall down." And so, likewise, in the 2 perf. ἐρήριπα.—Akin to ῥίπτω.

LINE 464. Χαλκωδοντιάδης, nom. sing. of the patronymic Χαλκωδοντιάδης, ου, ό, "son of Chalcōdon."—From Χαλκώδων, ουτος, ό, "Chalcodon."

Ἀβάντων, gen. plur. of Ἀβαντες, ων, οί, "the Abantes," a people of Eubœa.

LINE 465. Δελιημένος, nom. sing. masc. perf. part. from λελίημαι, an old Epic perf., "to strive eagerly," &c. Homer uses only the participle, and that only in the Iliad, like an adjective.—Probably λελίημαι is for λελίλημαι, and hence λελιημένος for λελιλημένος, from λιλαιόμαι.

LINE 466. Συλήσειε, 3 sing. Æol. 1 aor. opt. act. of συλάω, "to strip off," &c. : fut. ήσω.

Ὅρμή, nom. sing. of όρμή, ης, ή, "any violent pressure inward," "the first stir or move toward a thing," "the first start in an undertaking," "an undertaking," "an attempt," &c.—From the radical όρω, "to arouse," "to stir up."

LINE 467. Ἐρύνοντα, accus. sing. masc. pres. part. act. of ερύω, "to drag away," &c. : fut. ἐρύσω : 1 aor. εἶρνσα.

LINE 468. Πλευρά, accus. plur. of πλευρόν, ου, τό, "a rib," but hardly found save in the plural, "the ribs," "the side."—An older and poetic form of πλευρά, ας, ή.

Κύψαντι, dat. sing. masc. 1 aor. part. act. of κύπτω, "to stoop:" fut. κύψω : 1 aor. ἐκνψα.—Lengthened form from a root ΚΥΦ-, and akin to cubo, cumbo, incumbo.

Ἐξεφαάνθη, Epic lengthened form for ἐξεφάνθη, 3 sing. 1 aor. ind. pass. of ἐκφαίνω, "to expose to view," "to show forth:" fut. ἐκφανῶ : perf. pass. ἐκπέφασμαι : 1 aor. pass. ἐξεφάνθη.

LINE 469. Οὔτησε, 3 sing. 1 aor. ind. act. of οὔτάω, "to wound:" fut. οὔτήσω : 1 aor. οὔτησα. Homer has besides this a pres

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ent οὐτάζω, with its aorist οὐτάσα, and perf. pass. οὐτασμαι: also the imperf. οὐτασκε, and 1 aor. οὐτήσασκε.

Ξυστῶ, dat. sing. of ξυστόν, οὐ, τό, properly, "the taper, polished shaft of a spear;" hence simply, like δόρυ, "a spear," "dart," "javelin," &c.—From ξύω, "to scrape," "to polish."

LINE 470. Λίπε, Epic and Ionic for ἔλιπε, 3 sing. 2 aor. ind. act. of λείπω, "to leave:" fut. λείψω: 1 aor. ἔλειψα (only occurs in later authors): 2 aor. ἔλιπον.—From the 2 aor. inf. λιπεῖν comes a post-Homeric collateral form λιμπάνω.

LINE 471. Λύκοι, nom. plur. of λύκος, ον, ό, "a wolf," the largest wild beast in Greece, and the emblem of greediness and cruelty. Compare the Latin *lupus*, the Greek ἀλώπ-ηγξ, the English *wolf*, Latin *vulpes*. The Sanscrit is *varkas* (compare Sabine *hirpus*), and in Slavonic the *k* is retained, e. g., Russian *wolk*. (Winning, *Comparative Etymology*, p. 60.)

LINE 472. Ἐδνοπάλιζεν, 3 sing. imperf. ind. act. of δνοπαλίζω, "to swing or fling about," "to hurl back" (consult note): fut. ξω.—Akin to δονέω, as a sort of frequentative.

LINE 474. Ἥθειον, accus. sing. of ἡίθεος, ον, ό (Attic contracted form ἦθεος), "the youth," come to manhood, but not yet married, "a bachelor," answering to the feminine παρθένος.—Probably another form of αἰζηός, and so from ζάω, ζέω.

LINE 475. Κατιοῦσα, nom. sing. fem. pres. part. act. of κάτειμι, "to descend," "to come down."

Όχθρσιν, Epic and Ionic for ὄχθαις, dat. plur. of ὄχθη, ης, ή, "a bank." Consult *Glossary* on book iii., 187.

Σιμόεντος, gen. sing. of Σιμόεις, όεντος, ό, "the Simoïs," a small river of Troas, rising in Mount Ida, and falling into the Scamander, or Xanthus.

LINE 476. Τοκεῦσιν, dat. plur. of τοκεύς, έως, ό, "one who begets," "a father," but in the plural τοκεῖς, "parents." Consult *Glossary* on book iii., 140, s. v. τοκήων.

LINE 477. Κάλεον, Epic and Ionic for ἐκάλεον (Attic ἐκάλουν), 3 plu imperf. ind. act. of καλέω, "to call:" fut. καλέσω (Attic καλῶ): perf. κέκληκα.

LINE 478. Θρέπτρα, τά, like θρεπτήρια, "the returns made by children to their parents for their rearing," "the price of early nurture." The singular θρέπτρον seems not to be in use.—From τρέφω, "to nurture."

LINE 479. Δαμέντι, dat. sing. 2 aor. part. pass. of δαμάω, "to subdue." Compare *Glossary* on book i., 61, s. v. δαμᾶ.

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LINE 482. Χαμαί, adv., "on the ground," but also, like χαμάζε, and the Latin *humī*, "to the ground."

Αἴγειρος, nom. sing. of αἴγειρος, ον, ἡ, "the black poplar," "a poplar." Opposed to λεύκη, "the white poplar."

LINE 483. Εἰαμένη, dat. sing. of εἰαμενή, ἡς, ἡ, "a low, moist pasture," "moist grass-land." Usually derived from εἶται, ἦνται, ἦμαι, ἦμενος, whence some grammarians wrote εἰαμενή. Buttmann, however, connects it with an old Epic word, HION, or -ΟΣ, or -Α, akin, as he supposes, to the German *Aue*, a tract or district of marshy or meadow land; and from which he also derives ἡϊόεις.

Ἐλεος, gen. sing. of ἔλος, εος, τό, "a marsh," "wet, low ground," with the collateral notion of richness and fitness for pasturage. Besides the present passage, the word also occurs in *Il.*, xx., 221, and *Od.*, xiv., 474.

Πεφύκη, 3 sing. perf. subj. act. of φύω. Compare *Glossary* on line 409, s. v. πεφύκει.

LINE 484. Δείη, Epic and Ionic for λεία, nom. sing. fem. of λείος, η, ον, Epic and Ionic for λείος, α, ον, "smooth." It probably once had the digamma λειφος, with which compare the Latin *lēvis* or, as some write it, *lavis*, and the Greek λευρός.

Πεφύασιν, 3 plur. perf. ind. act. of φύω, Epic and Ionic for πεφύκασιν. LINE 485. Ἀρματοπηγός, nom. sing. masc. of ἀρματοπηγός, όν, "chariot-compacting," "chariot-making."—From ἄρμα, "a chariot," and πήγνυμι, "to fasten," &c.

Αἶθωνι, dat. sing. masc. of αἶθων, ωνος, ό. Strictly, "fiery," "burning," said of lightning, fire, &c.; then of metals and the like, "bright," "flashing," "glittering."—From αἶθω, "to light up," "to kindle."

LINE 486. Ἴτυν, accus. sing. of ἵτυς, νος, ἡ, "the edge or rim of a round body;" in Homer always "the felly" of wheels. Elsewhere, the outer edge of a shield, &c. According to some, from ἰέναι, "that which goes round;" but more probably connected with ἵτεα, "a wicker-shield," &c.

Κάμψη, 3 sing. 1 aor. subj. act. of κάμπτω, "to bend:" fut. κάμψω: 1 aor. ἔκαμψα. Lengthened from a root KAMII-, and akin to γνάμπτω, γαμψός.

LINE 487. Ἀζομένη, nom. sing. fem. pres. part. pass. of ἄζω, "to dry."

LINE 488. Ἐξενάριξεν, 3 sing. 1 aor. ind. act. of ἐξεναρίζω, "to slay." Strictly, however, and more commonly, "to strip or spoil a foe:" fut. ξω: 1 aor. ἐξηνάριξα, and, without the augment, ἐξενά-

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οἷα. A strengthened form of ἐναρίζω, “to strip or spoil,” and this latter from ἐναρα, “the arms, &c., of a fallen foe.”

LINE 489. Αἰολοθώρηξ, nom. sing. of αἰολωθώρηξ, ηκς, ὁ, “active in mail,” said of one who moves his corselet or coat of mail easily, or moves himself easily in it. (Buttmann, *Lexil.*, p. 66, ed. *Fishlake*.) There is no reference here, as some erroneously suppose, to any thing vari-colored. Compare *Glossary* on line 186, s. v. παναόλος.—From αἰόλος, “movable,” “nimble,” and θώρηξ, Epic and Ionic for θώραξ, “a corselet.”

LINE 490. Ἀκόντισεν, Epic and Ionic for ἡκόντισεν, 3 sing. 1 aor. ind. act. of ἀκοντίζω, “to hurl a javelin,” and then, simply, “to hurl,” with the genitive, “to hurl at one :” fut. σῶ : 1 aor. ἡκόντισα.—From ἄκων, οντος, “a javelin,” and this from ἀκή, “a point,” “an edge.”

LINE 491. Ἀμαριε, Epic and Ionic for ἡμαρτε, 3 sing. 2 aor. ind. act. of ἀμαρτάνω, “to miss :” fut. ἀμαρτήσομαι (ἀμαρτήσω only in Alexandrine Greek) : 2 aor. ἡμαρτον, for which Homer has also ἡμβροτον. The 1 aor. ἡμάρτησα occurs only in later writers Buttmann refers ἀμαρτάνω, with ἀμείρω, to the root μείρω, μέρος, and assumes, as the original signification, “to be without a share” (*Lexil.*, p. 85, not., ed. *Fishlake*.)

LINE 492. Βουβῶνα, accus. sing. of βουβών, ὦνος, ὁ, “the groin.” Strictly, “a gland in the groin.” Probably, quasi βομβών any round, tumid protuberance.

Ἐτέρωσε, adv., “to the other side,” “in another direction.”—From ἕτερος.

J. LINE 494. Ἀποκταμένοιο, Epic and Ionic for ἀποκταμένον, gen. sing. masc. 2 aor. part. mid. (with passive signification) of ἀποκτείνω, “to slay.” Compare *Glossary* on book iii., 375, s. v. κταμένοιο.

LINE 495. Κεκορυθμένος, Epic and Ionic for κεκορυσμένος, nom. sing. masc. perf. part. pass. of κορύσσω, “to arm.” Properly, “to helm,” “to furnish with a helmet.” Compare *Glossary* on book iii., 18, s. v. κεκορυθμένα.

Αἶθοπι, dat. sing. of Αἶθοψ, οπος, “flashing.” Strictly, “fiery-looking.” Said, also, of wine, “dark-red,” “sparkling.” Compare book i., 462.

LINE 497. Παπτήνας, nom. sing. 1 aor. part. act. of παπταίνω. Compare *Glossary* on line 200, and consult note.

Κεκάδοντο, Epic and Ionic for κεχάδοντο, and this by reduplication for ἐχάδοντο, 3 plur. 2 aor. ind. mid. of χάζω, which however

Book 4. Line 497-508.

is very rarely found in the present active, and probably only in composition. In the middle, *χάζομαι*, "to give way," "to recoil:" fut. *χάσομαι*: 1 aor. *ἐχασάμην*: 2 aor. *ἐχадόμην*, reduplicated *κεχαδόμην*, and Epic and Ionic *κεκαδόμην*. Lengthened from a root *ΧΑΔ-*, *XA-*, which latter appears in *χά-ος*, *χαί-νω*, *χά-σκω*, Latin *hi-sco*, *hi-o*, and the former in *χανδ-άνω*.

LINE 499. *Νόθον*, accus. sing. masc. of *νόθος*, η, ον (Attic ος, ον), "illegitimate," "born out of wedlock, from a slave or concubine." It occurs frequently in the Iliad, and usually in the expression *νόθος υἱός*, "a natural son." Never appears in the Odyssey. The derivation of the word is uncertain; it is akin, probably, to *νοθός*, "secret," "dark," and perhaps to *νωθής*, "dull," "stupid," i. e., un-ingenuous.

LINE 500. *ᾠκειῶν*, Epic and Ionic for *ᾠκειῶν*, gen. plur. fem. of *ᾠκός*, *ᾠκεῖα*, *ᾠκύ*, "swift," "fleet."

LINE 502. *Κόρσην*, accus. sing. of *κόρση*, ης, ἥ, "the side of the head," "the temple."—Akin to *κάρα*, "the head."

Κροτάφοιο, Epic and Ionic for *κροτάφου*, gen. sing. of *κρόταφος*, ον, ὅ, "the temple of the head." Usually in the plural, "the temples."—From *κροτέω*, "to strike," as referring to the pulsation perceptible there.

LINE 504. *Δούπησεν*, Epic and Ionic for *ἐδούπησεν*, 3 sing. 1 aor. ind. act. of *δουπέω*, "to make a heavy sound:" fut. *ήσω*: 1 aor. *ἐδούπησα*.—From *δοῦπος*, with regard to which, consult *Glossary* on line 455.

Ἀράβησε, Epic and Ionic for *ἡράβησε*, 3 sing. 1 aor. ind. act. of *ἡραβέω*, "to clang," "to ring," "to rattle."—From *ἡραβος*, "a clanging," "a ringing," &c., and this derived from the sound.

LINE 505. *Φαίδιμος*, accus. sing. masc. of *φαίδιμος*, ον, and also η, ον, "illustrious." In Homer never used in the feminine.—From *φάω*, *φαίνω*.

LINE 507. *Ἰθυσαν*, 3 plur. 1 aor. ind. act. of *ιθύω*, "to go straight on," "to press right onward:" fut. *σω*: 1 aor. *ἰθύσα*.—From *ίθος*, "straight," "direct," and probably an intransitive form of *ιθύνω*.

LINE 508. *Περγάμου*, gen. sing. of *Πέργαμος*, ον, ἥ, "Pergamus," "the citadel of Troy." In later writers, as, for example, Euripides, usually *τὰ Πέργαμα*, in the plural. Akin to *πύργος*, "a tower," the German *Burg*, *Berg*; the English *-burg*, *-bury*. To this same class of words belong *Βέργη* in Thrace, and *Πέργη* in Pamphylia, and perhaps, also, the Celtic termination *-briga*, appended

Book 4. Line 508-515.

to the names of places. Graff even adds the Sanscrit *giri*, "a mountain." (*Althochd. Sprachsch.*, vol. iii., col. 184.)

Κέκλετο, Epic and Ionic for ἐκέλετο, 3 sing. 2 aor. ind. of the middle deponent κέλομαι, "to set in motion," "to urge on," "to exhort," &c. Homer usually adds the dative to the aorist, in the signification "to call," "to call to or on:" fut. κελήσομαι: 2 aor. ἐκεκλόμην, and without augment, κεκλόμην. This aorist appears to be formed by syncope from ἐκελόμην. (*Buttmann, Irreg. Verbs*, p. 144, ed. *Fishlake*.)

LINE 509. Ὀρνεσθε, 2 plur. pres. imper. mid. of ὀρνεμι, "to rouse." Compare *Glossary* on book iii., 13.

Εἴκετε, 2 plur. pres. imper. act. of εἴκω, "to yield," "to retire from:" fut. ξω. This verb often has the digamma in Homer, so that it is well compared to the German *weichen*, the Anglo-Saxon *vican*, and perhaps the English *weak*.

LINE 510. Χρῶς, nom. sing. of χρώς, χρωτός, ὁ, "the skin," "the flesh." Strictly, "the surface of any body," especially of the human body; hence *the skin*, and also *the body itself*, especially *the flesh*, as opposed to the bone, which usage is said to have been peculiar to the Ionians.—From χράω, "to touch the surface of a thing;" χραύω, χραίνω: akin to χρίω, κρίπτω.

LINE 511. Ταμεσίχροα, accus. sing. of ταμεσίχρως, οος, ὁ, ἡ, "flesh cutting," "skin-cutting."—From τέμνω (ἐταμον), and χρώς.

LINE 513. Θυμαλγέα, accus. sing. masc. of θυμαλγής, ἐς, "soul-distressing."—From θυμός, and ἀλγέω, "to feel pain," "to be distressed."

Πέσσει, 3 sing. pres. ind. act. of πέσσω, "to brood over." Compare *Glossary* on book ii., 237.

LINE 514. Πτόλιος, gen. sing. of πτόλις, ιος, ἡ, poetic, and especially Epic form for πόλις, ιος, ἡ (Attic πόλεως, and also πόλιος in the genitive).

LINE 515. Τριτογένεια, nom. sing. fem. of Τριτογένεια, ας, ἡ, "the Triton-born," an epithet of Minerva, used both as a substantive and an adjective. The derivation is uncertain. Some deduce the name from the lake *Tritonis* (Τριτωνίς), in Libya, near which the oldest legend represented the goddess as born. According to others, τριτώ was a Boeotian, Cretan, or Æolic word, for κεφαλή, and so τριτογένεια would mean "the head-born;" but the word τριτώ is itself dubious, and the legend to which it refers is certainly not earlier than Hesiod (*Theog.*, 924); nay, it does not appear in its

Book 4. Line 515-521.

full form until Stesichorus, as the scholiast on Apollonius Rhodius (iv., 1310) asserts. Others, again, interpret *τριτογένεια* "born on the third day." Hence, too, the epithet *τριτόμηνης* given to the same goddess, as being produced on the third day of the month, which day, moreover, was sacred to her at Athens. (Welcker, *Æsch. Trilog.*, p. 65, note.) There appears to be in this some hidden reference to the sacred number three. Compare the remarks of Bähr on this number (*Symbolik Mos. Cult.*, vol. i., p. 138, *seqq.*).

LINE 517. Ἀμαρυγκείδην, accus. sing. of the patronymic Ἀμαρυγκείδης, ου, ό, "the son of Amarynceus."—From Ἀμαρυγκεύς, "Amarynceus."

Ἐπέδησεν, 3 sing. 1 aor. ind. act. of πεδάω, "to fetter," "to shackle:" fut. ήσω: 1 aor. ἐπέδησα.—From πέδη, "a fetter."

Χερμαδίω, dat. sing. of χερμάδιον, ου, τό, "a stone," "a large pebble," such as were used for missiles. Occurs often in Homer, especially in the Iliad, and usually of great size, so that they are often called *μεγάλα*, and also *ἀνδραχθέα*, i. e., as much as a man can carry. See, also, the description of one in book v., 302, *seqq.*—Not a diminutive from *χερμάς*, but properly a neuter from *χερμάδιος*, ου, "of the kind, shape, or size of a *χερμάς*, or stone."

Βλήτο, Epic and Ionic for ἔβλητο, 3 sing. 2 aor. pass. (Epic formation) of βάλλω, "to strike." (Buttmann, *Irreg. Verbs*, p. 39, ed. Fishlake.)

Σφυρόν, accus. sing. of σφυρόν, ου, τό, "the ankle."—Akin to *σπεῖρα*, *σφαῖρα*, from the notion of roundness common to them all.

Ὀκρίεντι, dat. sing. neut. of ὀκρίεις, όεσσα, όεν, "rugged," "having many points," "pointed." In Homer always an epithet of unhewn stone.—From ὀκρις, "a point," "prominence," &c.

LINE 519. Θρηκῶν, gen. plur. of Θρηξ, ηκός, ό, Epic and Ionic for Θρηξ, ακός, "a Thracian."

LINE 520. Ἰμβρασίδης, nom. sing. of Ἰμβρασίδης, ου, ό, "son of Imbrasus."—From Ἰμβρασος, "Imbrasus."

Εἰληλούθει, 3 sing. 2 pluperf. act. of ἐρχομαι, Epic and Ionic for ἐληλύθει. Compare *Glossary* on book i., 202.

LINE 521. Τένοντε, accus. dual of τένων, οντος, ό. Strictly, *any tight stretched band*, especially "a *sinew*," "a *tendon*."—From τείνω, "to stretch," &c.

Ἀναιδής, nom. sing. masc. of ἀναιδής, ές, "shameless," "~~unshameless~~," "bold," "reckless."—From *α*, priv., and αἰδέομαι "to be ashamed."

Book 4. Line 522-531.

LINE 522. Ἀχρὶς (and, before a consonant, ἄχρῃ, adv., "on the surface," like ἄκρως, "just touching," and then "even to the outermost," "utterly."—From ἄκρος, "outermost," &c., as μέχρι from μῆκος, μακρός.

Ἀπηλοίησεν, 3 sing. 1 aor. ind. act. of ἀπαλοιάω, Epic and poetic for ἀπαλοάω; strictly, "to thresh out," and hence "to pound, bruise, crush:" fut. ἥσω: 1 aor. ἀπηλοίησα.—From ἀπό and ἀλοιιάω for ἀλοάω, "to thresh."

LINE 523. Πετάσας, nom. sing. masc. 1 aor. part. act. of πετάω, "to stretch out," and Epic and Ionic for πετάσας. Compare Glossary on book i., 480.

LINE 524. Ἀποπνείων, Epic and Ionic for ἀποπνέων, nom. sing. pres. part. act. of ἀποπνέω, "to breathe forth:" fut. ἀποπνεύσω. Compare Glossary on book iii., 8.

Ἐπέδραμεν, 3 sing. 2 aor. ind. act. of ἐπιτρέχω, "to run upon one:" fut. ἐπιθρέξομαι: 2 aor. ἐπέδραμον.—From ἐπί and τρέχω.

LINE 525. Οὔτα, 3 sing. of a syncopated second aorist act. of οὔτάω, "to wound:" fut. ἥσω: 1 aor. οὔτησα: 2 aor. οὔτᾱν, οὔτᾱς, οὔτᾱ, like ἔκτᾱν, ἔκτᾱ. (Buttmann, Irreg. Verbs, p. 196, ed. Fishlake.) Ὀμφαλόν, accus. sing. of ὀμφαλός, οὔ, ὄ, "the navel." Compare ὀμφαλός with the Latin *umbilicus*, the German *nabel*, and Sanscrit *nabhi*.—Akin, also, to ὤμβων, *umbo*.

LINE 526. Χύντο, Epic and Ionic for ἔχυντο, 3 plur. syncopated 2 aor. pass. of χέω, "to pour," "to gush:" fut. χεύσω: perf. κέχϋκα: 2 aor. pass. ἐχύμην, ἔχυντο, ἔχυντο. (Buttmann, Irreg. Verbs, p. 265, ed. Fishlake.)

Χολάδες, nom. plur. of χολάς, ἄδος, ἦ, usually in the plural, αἱ χολάδες, "the bowels."

LINE 527. Ἐπεσσύμενον, accus. sing. masc. of ἐπεσσύμενος, η, ον, "rushing on," perf. part. pass. of ἐπισεύω, more frequently in the passive ἐπισεύομαι, "to hurry, hasten to or toward, rush," &c.: perf. pass. ἐπέσσυμαι.—From ἐπί and σεύω.

LINE 528. Πνεύμονι, dat. sing. of πνεύμων, ονος, ὄ (in common Attic also πλεύμων), usually in the plural, πνεύμονες, "the lungs," "the organs of breathing." With the Ionic form πλεύμων compare the Latin *pulmo*.

LINE 529. Ἀγχίμολον, adv. (strictly the neuter of ἀγχίματος, ο-ις, "coming near," "near."—From ἄγχι, "near," and μολεῖω, "to come."

LINE 531. Αἴνυντο, 3 sing. imperf. ind. of the defective middle deponent αἴνυνμαι, "to take." Used only in the present and imperfect, without augment.

Book 4. Line 532–541.

LINE 532. Ἀπέδυνσε, 3 sing. 1 aor. ind. act. of ἀποδύνω, “to strip off:” fut. ὕσω.—From ἀπό and δύω.

Περίστησαν, Epic and Ionic for περιέστησαν, the augment being dropped, 3 plur. 2 aor. ind. act. of περιέστημι, &c.

LINE 533. Ἀκρόκομοι, nom. plur. masc. of ἀκρόκομος, ον, “hair-crowned.” (Consult note.)—From ἄκρος, “at the top,” and κόμη, “the hair of the head.”

Δολιχά, accus. plur. neut. of δολιχός, ἡ, όν, “long.”

LINE 535. Ὦσαν, 3 plur. 1 aor. ind. act. of ὠθέω, “to drive,” “to push,” and Epic and Ionic for ἔωσαν, the augment being dropped. Compare Glossary on book i., 220, s. v. ὤσε.

Χασσόμενος, Epic and Ionic for χασάμενος, 1 aor. part. of the middle deponent χάζομαι, “to retreat,” “to retire:” fut. χάσομαι: 1 aor. ἐχασάμην.

Πελεμίχθη, Epic and Ionic for ἐπελεμίχθη, 3 sing. 1 aor. ind. pass. of πελεμίζω, “to swing,” “to shake:” fut. ξω. In the passive, “to be shaken,” “to tremble,” &c. In the aorist passive in Homer, always “to be shaken,” i. e., driven back.—From πάλλω, “to swing,” “to brandish,” and akin to πόλεμος.

LINE 536. Τετάσθην, Epic and Ionic for ἐτετάσθην, 3 dual, pluperf. ind. pass. of τείνω, “to stretch:” fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην. Compare Glossary on book iii., 261, s. v. τείνεν.

LINE 537. Ἐπειῶν, gen. plur. of Ἐπειοί, ὦν, οί, “the Epēi,” the earliest inhabitants of Elis, and fabled to have derived their name from Epēus (Ἐπειός), son of Endymion.

LINE 538. Κτείνοντο, Epic and Ionic for ἐκτείνοντο, 3 plur. imperf. ind. pass. of κτείνω, “to slay.” Compare Glossary on book i., 410, s. v. κτεινομένους.

LINE 539. Ὀνόσαιτο, 3 sing. 1 aor. opt. of the middle deponent ὀνομαι, “to blame,” “to find fault with,” &c.: fut. ὀνόσομαι: 1 aor. ὠνόσθην and ὠνοσάμην.—Pott compares the Lithuanian *unūiti*, but thinks that there is no affinity between ὀνομαι and *ὀνειδος*. (Etym. Forsch., i., p. 255; ii., p. 164.)

LINE 540. Ἀβλητος, nom. sing. masc. of ἄβλητος, ον, “unwounded from a distance.” (Consult note.)—From ἀ, priv., and βάλλω.

Ἀνούτατος, nom. sing. of ἀνούτατος, ον, “unwounded from near at hand.” (Consult note.)—From ἀ, priv., and οὐτάω, “to wound.”

LINE 541. Δινεύοι, 3 sing. pres. opt. act. of δινεύω, “to whirl or twirl:” in general, “to wander,” “to roam or stroll about:” fut. σω.—Akin to δινέω, from δίνη, “a whirling,” &c.

Book 4. Line 542-544. Book 5. Line 2-6.

LINE 542. Ἀπερύκοι, 3 sing. pres. opt. act. of ἀπερύκω, "to ward off," "to keep away:" fut. ξω.—From ἀπό and ἐρύκω, "to check," "to keep back."

Ἐρωήν, accus. sing. of ἐρωή, ἥς, ἥ, "any quick, violent motion," in Homer especially said of the rush of a spear. Compare Glossary on book iii., 62.

LINE 544. Τέταντο, Epic and Ionic for ἐτέταντο, 3 plur. pluperf. ind. pass. of τείνω, "to stretch." Compare Glossary on line 536, s. v. τετάσθην.

BOOK V.

LINE 2. Θάρσος, accus. sing. of θάρσος, εος, τό, "daring" (in new Attic, θάρρως). The German *Trotz* is, perhaps, akin in root; but certainly the English *dare*.

LINE 4. Δαίε, Epic and Ionic for ἔδαιε, 3 sing. imperf. ind. act. of δαίω, "to light up," "to kindle:" fut. σω. Compare Glossary on book ii., 93.

Ἀκάματον, accus. sing. neut. of ἀκάματος, ον, "untiring," "unwearied."—From ἀ, priv., and κάματος, "toil," and this from κάμνω, "to toil."

LINE 5. Ἀστέρι, dat. sing. of ἀστήρ, ἑρος, ὅ, "a star." The *a* is euphonic, as in ἄστρον, *astrum*. Compare the English *star*, and German *Stern*.

Ὅπωρινῷ, dat. sing. of ὀπωρινός, ἥ, ὄν, "of or belonging to summer."—From ὀπώρα, with regard to which, consult note.

Ἐναλίγκιον, accus. sing. neut. of ἐναλίγκιος, ον (and in *Apoll. Rhod.*, η, ον), "like."—From ἐν and ἀλίκιος, "like," the derivation of which is uncertain; perhaps akin to ἡλιξ, ἡλικος, "of the same age," "like."

LINE 6. Παμφαίνησι, Epic and Ionic for παμφαίνη, 3 sing. pres. subj. act. of παμφαίνω, "to shine in every direction." Some read παμφαίνησι, which will then be the 3 sing. pres. ind. act. of παμφαίνημι, but Thiersch (§ 346, 5, 6) and Buttmann (§ 106, 10) agree with Spitzner in retaining the *ι* subscript, and παμφαίνησι must then be regarded as a freer use of the subjunctive.—From πᾶν and φαίνω.

Λελουμένος, nom. sing. masc. perf. part. pass. of λούω, "to bathe," "to lave:" fut. σω. Observe that λούω is, in fact, contracted from λοέω, from which old verb we have still several tenses remaining in Homer, such as λοέσαι, λοέσας, &c.—Akin to the Latin *luo*, *di-luo*, *eluo*, *lavo*

Book 5. Line 8-23.

LINE 8. Κλονέοντο, Epic and Ionic for ἐκλονέοντο, 3 plur. imperf. ind. pass. of κλονεῖν. Compare *Glossary* on book iv., 302.

LINE 9. Ἀφνειός, nom. sing. masc. of ἀφνειός, ὄν (and ἦ, ὄν), "rich" "*wealthy*." Buttmann regards ἀφνειός as a lengthened form of an adjective ἀφνύς, εἶα, ὕ, and this last as an old abbreviation of ἀφθονός. (*Lexil.*, p. 178, *ed. Fishlake*.)

LINE 10. Ἰρεὺς, ἦος, ὅ, Epic and Ionic for ἱερεὺς, ἑως, ὅ, "a priest." —From ἱερός, "sacred."

Υἱέες, Epic and Ionic for υἱεῖς, nom. plur. of υἱεύς, gen. υἱέος, εἶα, "a son."

Ἦστην, Epic for ἦτην, 3 dual imperf. ind. act. of εἶμι, "to be."

LINE 11. Εἰδότε, nom. dual of εἰδώς, εἰδνῖα, εἰδός, perf. part. and assigned to οἶδα, "I know." Taken here as an adjective. "skilled in," "acquainted with."

LINE 12. Ἀποκριθέντε, Epic, Doric, and Æolic for ἀποκριθέντε, nom. dual 1 aor. part. pass. of ἀποκρίνω, "to separate:" fut. ἀποκρίνω: 1 aor. act. ἀπέκρινα: 1 aor. pass. ἀπεκρίθην: 1 aor. part. pass. ἀποκριθείς.

Ἐναντίω, nom. dual masc. of ἐναντίος, α, ον, "over against," "full against," &c.—From ἐν and ἀντίος.

LINE 13. Ἴπποι, Epic and Ionic for ἵπποι, gen. dual of ἵππος, ον ὅ, "a horse." Compare *Glossary* on book i., 154.

LINE 16. Τυδεΐδew, Epic and Ionic for Τυδεΐδου, gen. sing. of Τυδεΐδης, ον, ὅ, "Tydides."

Ἀριστερόν, accus. sing. masc. of ἀριστερός, ἅ, ὄν, "the left." As regards the derivation, consult *Donaldson's New Cratylus*, p. 204, n.

Ἀκωκή, nom. sing. of ἀκωκή, ἥς, ἥ, "a point," "an edge."—From ἀκή, "a point," "an edge."

LINE 18. Ἐκφύγε, Epic and Ionic for ἐξέφυγε, 3 sing. 2 aor. ind. act. of ἐκφεύγω, "to fly forth."

LINE 19. Μεταμάζιον, accus. sing. neut. of μεταμάζιος, ον, "between the paps," said especially of a man.—From μετά and μάζος, "the breast."

LINE 20. Ἀπόρουσε, Epic and Ionic for ἀπώρουσε, 3 sing. 1 aor. ind. act. of ἀπορούω, "to rush off:" fut. σω: 1 aor. ἀπώρουσα. —From ἀπό and ορούω, "to rush." Compare *Glossary* on book ii., 310.

LINE 23. Σάωσε, Epic and Ionic for ἐσάωσε, 3 sing. 1 aor. ind. act. of σαώω, "to save:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω. —From σάος, σῶς, "safe"

Book 5. Line 24-36.

LINE 24. Ἀκαχήμενος, noif. sing. of ἀκαχήμενος, η, σν, perf. part. pass. of the radical verb ἄχω. 'ο distress : ' perf. pass. ἀκάχημαι.

Πάγχυ, adv., "utterly," "altogether." Ionic, poetic, and especially Epic, for πᾶν.—From πᾶν.

LINE 27. Υἱε, accus. dual of υἱς, gen. υἱός, "a son." (*Anthon's New Greek Gr.*, p. 122.) Observe that υἱε here is distinguished by its accent from υἱέ, the vocative singular of υἱός.

LINE 28. Ἀλενόμενον, accus. sing. masc. 1 aor. part. mid. of ἀλεύω (rarely found in the active): in the middle, ἀλεύομαι, "to keep away," "to remove:" 1 aor. ἤλενάμην. Observe that ἀλεύω is, in fact, only another form for ἀλέω, the ν representing the digamma; as in δεύομαι for δέομαι.

LINE 29. Ὀρίνθη, Epic and Ionic for ὠρίνθη, 3 sing. 1 aor. ind. pass. of ὀρίνω, "to arouse." Compare *Glossary* on book ii., 142.

LINE 30. Θοῦρον, accus. sing. masc. of θοῦρος, ον (feminine form, θοῦρις, ιδος), "impetuous," &c.—From θρώσκω, θορεῖν, "to leap," "to rush."

LINE 31. Ἀρες, voc. sing. of Ἄρης, εος, ό, "Mars," the god of war Βροτολοιγέ, voc. sing. masc. of βροτολοιγός, όν, "man-slaying"—From βροτός, "mortal," and λοίγος, "ruin," "death."

Μιαιφόνε, voc. sing. masc. of μιαιφόνος, ον, "blood-stained."—From μιαίνω, "to stain," and φόνος, "slaughter."

Τειχεσιπλήτα, voc. sing. of τειχεσιπλήτης, ον, ό, "approacher of walls," "stormer of cities."—From τεῖχος and πελάζω, "to approach."

LINE 33. Μάρνασθαι, pres. inf. mid. of μάρναμαι, "to contend:" pres. and imperfect (ἐμαρνάμην) like ἵσταμαι.

Ὀρέξη, 3 sing. 1 aor. subj. act. of ὀρέγω, "to reach out," "to extend," "to bestow:" fut. ξω. Compare *Glossary* on book i., 351, s. v. ὀρεγνύς.

LINE 34. Χαζώμεσθα, Epic and poetic for χαζώμεθα, 1 plur. pres. subj. mid. of χάζω: in the middle, χάζομαι, "to retire." Compare *Glossary* on book iv., 497, s. v. κεκάδοντο.

Ἀλεώμεθα, 1 plur. pres. subj. of the middle deponent ἀλέομαι, "to avoid," "to shun." Compare *Glossary* on line 28, s. v. ἀλενόμενον.

LINE 36. Καθεῖσεν, 3 sing. 1 aor. ind. act. from a present καθέζω, which is not used: "I made to sit down," "I seated." Compare *Glossary* on book i., 311, s. v. εἰσεν. The deficient tenses are supplied from καθιδρύω.

Ἠίοεντι, dat. sing. of ἡίοεις, όεσσα, όεν, "grassy." (Consult note.)—Buttmann, following the analogy of other adjectives in όεις, de

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rives it from*an old noun, HION, or -OΣ, or -Α, from which he also proposes to deduce εἰαμένη. Compare *Glossary* on book iv., 483.

Σκαμάνδρῳ, dat. sing. of Σκάμανδρος, ον, ὁ, “the Scamander,” the famous river of Troy, called Scamander by men, but Xanthus by the gods (*Il.*, xx., 74), and now the *Bounâbashi*. Consult note on book ii., 465.

LINE 37. Ἐκλιναν, 3 plur. 1 aor. ind. act. of κλίνω, “to bend,” “to make to give way :” fut. κλινῶ : 1 aor. ἐκλῖνα. Compare *Glossary* on book iii., 360, s. v. ἐκλίνθη.

Ἀλιζώνων, gen. plur. of Ἀλιζών, ὦνος, ὁ, “a Halizonian ;” in the plural, Ἀλιζῶνες, ὦν, οἱ, “the Halizonians,” a people of Bithynia, at the western extremity, bordering on Mysia, and whose territory extended to the shore of the Propontis and Sinus Cianus. They were neighbors of the Paphlagonians. (*Il.*, ii., 856.) They must not be confounded with the Ἀλαζῶνες, a nomadic people of Scythia.

LINE 41. Μεσσηγύς, Epic and poetic for μεσηγύς (before a consonant, μεσηγυ), adv., “in the middle of,” “between.”—From μέσος.

Στήθεσφιν, Epic for στήθεων, gen. plur. of στήθος, εος, τό, “the breast.” Consult *Excurs.* iv., p. 426.

Ἐλασσειν, Epic and Ionic for ἤλασεν, 3 sing. 1 aor. ind. act. of ἐλαύνω, “to drive :” fut. ἐλάσω : 1 aor. ἤλασα.

LINE 43. Ἐνήρατο, 3 sing. 1 aor. ind. mid. of ἐναίρω, “to slay,” “to kill :” fut. ἐνᾶρῶ : 2 aor. ἥνᾶρον : 1 aor. mid. ἐνῆράμην.—No compound of αἶρω, but derived from ἐνεροι, and akin to ἐναρα, ἐναρίζω, and so, strictly, “to send to the other world.”

LINE 45. Δουρικλυτός, nom. sing. masc. of δουρικλυτός, ῆ, ὄν, “famed for the spear.”—From δόρυ and κλυτός.

LINE 46. Νύξε, Epic and Ionic for ἐννξε, 3 sing. 1 aor. ind. act. of νύσσω, “to pierce ;” strictly, “to touch with a sharp point,” “to prick :” fut. ξω : 1 aor. ἐννξα.

LINE 48. Ἐσύλενον, 3 plur. imperf. ind. act. of συλεύω, “to despoil,”* especially of arms : fut. σω. A collateral form of συλάω. —From σῦλον, σύλη, “spoils,” “booty,” &c.

LINE 49. Αἷμονα, accus. sing. of αἷμων, ονος, ὁ, “clever,” “skillful.” —According to Hermann, from αἰσσω, who gives it, however, the meaning of “eager.”

Θήρης, Epic and Ionic for θήρας, gen. sing. of θήρα, ας, ῆ, Epic and Ionic θήρη, ης, ῆ, “a hunting of wild beasts,” “the chase.”—From θήρ, gen. θηρός, “a wild beast.”

LINE 50. Οξυόεντι, dat. sing. neut. of ὀξυόεις, ὀεσσα, ὄεν, “sharp

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pointed," "sharp."—Equivalent to ὀξύς, and derived from it. For other explanations, consult note.

LINE 51. Θηρητῆρα, accus. sing. of θηρητήρ, ἦρος, ὁ, Epic and Ionic term for θηρατής, οὔ, ὁ, "a hunter."—From θηρέω, Epic, Ionic, and Doric for θηράω, "to hunt."

Ἄρτεμις, nom. sing. of Ἄρτεμις, ἰδος, ἡ, "Artemis," the Roman "Diana," goddess of the chase, daughter of Jupiter and Latona, and sister of Apollo.—Derivation uncertain. Donaldson finds in it the Scythian ἄρα (ara), "a virgin," mentioned in the tract about rivers, printed among Plutarch's fragments, where ἀράξα is mentioned as equivalent to μισοπάρθενος, the termination ξα, "to hate," being akin to the German *scheu*. With Ἄρ-τεμις we may also compare the Etruscan *Ari-timi-s*. (Varronianus, p. 39.)

LINE 53. Χραῖσμε, Epic and Ionic for ἔχραισμε, 3 sing. 2 aor. ind. act. assigned to χραισμέω, "to prove of avail." Compare Glossary on book i., 28, s. v. χραίσμη.

Ἰοχέαιρα, nom. sing. fem., and a frequent epithet of Artemis or Diana in Homer: "she who delights in arrows," "the arrow-queen."—From ἶος, "an arrow," and χαίρω, "to rejoice."

LINE 54. Ἐκηβολίαι, nom. plur. of ἐκηβολία, ας, ἡ, "skill in shooting afar."—From ἐκάς, "afar," and βάλλω.

Ἐκέκαστο, 3 sing. pluperf. ind. pass. of καίννυμαι, a verb without future and aorist; "to surpass," "to excel:" perf. κέκασμαι: pluperf. ἐκεκάσμεν.—Though so like καίνω in form, it seems rather to belong to a root KAZ-, which appears in the perf. and pluperfect.

LINE 55. Δουρικλειτός, nom. sing. masc. of δουρικλειτός, ὄν, "famed for the spear." Compare δουρικλυτός, line 45.—From δόρνυ and κλειτός, "famed," "renowned," and this last from κλείω, "to make famous," &c.

LINE 56. Οὔτασε, 3 sing. 1 aor. ind. act. of οὐτάζω, "to wound:" fut. οὐτάσω: 1 aor. οὔτασα. Observe that οὐτάζω is a collateral form of οὐτάω, fut. ἥσω.

LINE 60. Ἀρμονίδεω, Epic and Ionic for Ἀρμονίδον, gen. sing. of Ἀρμονίδης, ον, ὁ, "Harmonides."

Ἐπίστατο, Epic and Ionic for ἡπίστατο, 3 sing. imperf. indic. of ἐπίσταναι, "to know." Compare Glossary on book iv., 404.

Δαίδαλα, accus. plur. neut. of δαίδαλος, η, ον, "ingenious," "cunningly or curiously wrought." Probably from a root ΔΑ-, by reduplication. Compare the radical δάω, "to teach," "to learn;" and the English *cunning*, from *to ken*.

LINE 61. Ἐφίλατο, 3 sing. 1 aor. ind. mid. assigned to φιλέω as

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an Epic form, and having the same signification as the active aorist ἐφίλησα. In reality, however, it is formed from the stem of φιλέω, and it differs from it likewise in having the ι long. (*Buttmann, Irreg. Verbs*, p. 257, ed. *Fishlake*.)

LINE 62. Τεκτῆνατο, Epic and Ionic for ἐτεκτῆνατο, 3 sing. 1 aor. ind. of the middle deponent τεκταίνομαι, “to build,” “to construct.” Properly, “to work as a τέκτων, or carpenter,” but more usually in the transitive signification first given.

LINE 63. Ἀρχεκάκους, accus. plur. fem. of ἀρχέκακος, ον, “source of ill,” “breeding mischief.”—From ἄρχω and κακός.

LINE 64. Θεόφατα, accus. plur. of θέσφατον, ον, τό, “a divine decree,” “an oracle.” Properly an adjective, θέσφατος, ον, “spoken by God,” and so “decreed,” “appointed,” “destined.”—From θεός and φημί.

LINE 65. Κατέμαρπτε, 3 sing. imperf. ind. act. of καταμάρπτω, “to overtake.” Properly “to grasp,” “to catch hold of :” fut. ψω.—From κατά and μάρπτω, “to seize,” which last is akin to ἄρπη, ἀρπάζω, &c.

LINE 66. Γλουτόν, accus. sing. of γλουτός, οὔ, ό, “the buttock.” In later Greek its place is supplied by πυγή.—Akin to κλόνης, κλοῦνις, the os sacrum. (*Benfey, Wurzellerx.*, vol. ii., p. 170.)

LINE 67. Κύστιν, accus. sing. of κύστις, εως and ιος, ή, “the bladder.”—From κύω, “to hold.”

LINE 68. Γνύξ, adv., “on bended knee.”—From γόνυ, “the knee,” as if written originally γόννξ.

Ἐριπε, Epic and Ionic for ἤριπε. Consult *Glossary* on book iv., 462.

Οἰμῶζας, nom. sing. masc. 1 aor. part. act. of οἰμῶζω, “to groan,” &c. : fut. ξομαι : 1 aor. ὤμωξα. The future οἰμῶξω occurs only in the Sibylline oracles. The aorist ὤμωξα is the only tense used by Homer.—From οἶμοι, like οἶζω from οἶ, αἰάω from αἶ, φεύω from φεῦ, and many other Greek verbs formed from natural sounds : so the German *ächzen* from *ach* !

LINE 70. Πύκα, adv., “carefully.” Poetic form ; from πυκός, and equivalent to πυκινῶς or ἐπιμελῶς.

LINE 71. Χαρίζομένη, nom. sing. fem. pres. part. of the middle deponent χαρίζομαι, “to gratify :” fut. ἰσομαι (Attic ιοῦμαι). 1 aor. ἐχαρίσαμην.—From χάρις, “a favor,” &c.

LINE 72. Φυλείδης, nom. sing. of Φυλείδης, ον, ό, “son of Phyleus,” a patronymic appellation of Meges.—From Φυλεύς, θας. “Phyleus.”

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LINE 73. Ἰνίον, accus. sing. of ἰνίον, *ον, τό*, "the sinews between the occiput and the back;" in general, however, "the back of the head," "the nape of the neck."—From ἰς, ἰνός, ἦ, "ne ve," "force," &c.

LINE 74. Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. ind. act. of τέμνω (Ionic τάμνω), "to cut:" fut. τεμῶ: 2 aor. ἔταμον: perf. τέτμηκα. Lengthened from a root TEM-, TAM-.

LINE 78. Ἐτέτυκτο, 3 sing. pluperf. indic. pass. of τεύχω, "to make," &c.: fut. ξω: 1 aor. ἔτευξα: perf. pass. τέτυγμαι: pluperf. pass. ἐτετύγμην.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω: hence, in Epic, the passive forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω, German zeugen, &c.

Τίετο, Epic and Ionic for ἐτίετο, 3 sing. imperf. ind. pass. of τίω, "to honor."

LINE 80. Μεταδρομάδην, adv., "running after," "following close upon."—From μεταδρόμος, "running after," and this from μετά and τρέχω, δραμεῖν.

LINE 81. Ἐξεσε, 3 sing. 1 aor. ind. act. of ξέω, "to lop off," &c. fut. ξέσω: 1 aor. ἔξεσα. The same root appears in ξαίνω, ξύω, and the Latin *scalpo*, *sculpo*.

LINE 82. Ὅσσε, accus. dual, from a supposed nominative ὄσσοι, εἰς, τό, "an eye." Compare *Glossary* on book i., 104.

LINE 83. Κραταιή, nom. sing. fem. of κραταιός, ἦ, ὄν, Epic and Ionic for κραταιός, ἅ, ὄν, "powerful," "mighty." Poetic for the usual κρατερός.—From κράτος, "power," "strength."

LINE 84. Πονέοντο Epic and Ionic for ἐπονέοντο, 3 plur. imperf. indic. of the middle deponent πονέομαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek the form πονέω takes its place.

LINE 85. Ποτέροισι, Epic and Ionic for ποτέροις, dat. plur. of πότερος, α, ὄν, "whether of the two." In Homer it occurs only once, namely, in the present passage, and here in an indirect question, like ὅποτερος.—Formed by contraction from ἕτερος, and the root πορ, "who?" &c.

Μετείη, 3 sing. pres. opt. of μέτειμι, "to be with," "to belong," &c.

LINE 86. Ὅμιλοί, Epic and Ionic for ὁμιλοῖ, 3 sing. pres. opt. act of ὁμιλέω, "to keep company with," "to associate with" fut ἦσω.—From ὄμιλος, "a crowd," "a throng," &c.

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Θῦνε, Epic and Ionic for ἔθυνε, 3 sing. imperf. ind. act. of;
 LINE 87 θύνω, "to move rapidly to and fro," "to rush."—Akin to
 θύω, "to rush."

Πλήθοντι, dat. sing. pres. part. act. of πλήθω, "to be or become full." Only found in the present and imperfect, and in the poetic perfect πέπληθα, with present signification. The transitive aorist ἐπλησα belongs to πίμπλημι. Observe that πλήθω is never transitive, and only late writers use the middle voice.

Ἐκέδασσε, Epic and Ionic for ἐκέδασε, 3 sing. 1 aor. ind. act. of κεδάννυμι, "to scatter:" fut. κεδάσω: 1 aor. ἐκέδασα. Observe that κεδάννυμι is merely a poetic form for σκεδάννυμι.

Ἐργμέναι, nom. plur. fem. of ἐργμένος, η, ον, Epic and
 LINE 89. Ionic for εἰργμένος, perf. part. pass. of ἐέργω or ἔργω (the former more usual in Homer, but the latter the earlier of the two), for which the Attics employ εἶργω, "to fence in," "to secure," &c.: fut. ἔρξω: perf. pass. ἐργμαι: Attic εἶργμαι.—Akin to arceo; hence ἔργμα, ἔρκος, &c. Observe that the Attics employ both εἶργω and εἰργω, and that, according to Buttmann, they probably distinguished between the signification of these two verbs by means of the rough breathing, εἶργω being "to shut in," and εἰργω "to shut out."

Ἰσχανόωσιν, Epic lengthened form for ἰσχανῶσιν, 3 plur. pres. ind. act. of ἰσχανάω, "to hold back," "to restrain:" fut. ἦσω.—An Epic lengthened collateral form of ἴσχω.

Ἰσχει, 3 sing. pres. ind. act. of ἴσχω, "to hold in check,"
 LINE 90. "to check," &c. Compare Glossary on book i., 214, s. v ἴσχεο.

Ἀλωάων, Epic and Ionic for ἀλωῶν, gen. plur. of ἀλωή, ῆς, ἡ, "a threshing-floor," "any leveled plot of ground," sown or planted, &c. Observe that ἀλωή itself is an Epic and poetic term for the Attic ἄλως.

Ἐριθηλέων, Epic and Ionic for ἐριθηλῶν, gen. plur. fem. of ἐριθηλής, ἑς, "very blooming," "richly blooming."—From ἐρι-, "very," and θάλλω, "to bloom."

Ἐξαπίνης, adv., softer form for ἐξαίφνης, "on a sudden,"
 LINE 91. "suddenly." Found not only in Homer and Herodotus, but frequently in Attic prose.

Ἐπιβρίση, 3 sing. 1 aor. subj. act. of ἐπιβρίθω, "to be heavy upon," "to fall heavily upon:" fut. σω: 1 aor. ἐπέβρισα.—From ἐπί and βρίθω, "to be heavy."

LINE 92. Κατήριπε, 3 sing. 2 aor. ind. act. of κατερείπω, "to cast or throw down." In the second aorist, κατήριπον, and second per-

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καὶ καταρρίπτει, intransitive, "to fall down." Compare *Glossary* on book iv., 462.

LINE 94. Μίμνον, Epic and Ionic for ἔμμινον, 3 plur. imperf. ind. act. of μίμνω, "to wait for," "to remain." Compare *Glossary* on book ii., 296.

LINE 97. Ἔτιταίνετο, 3 sing. imperf. ind. mid. of τιταίνω, "to stretch," "to draw." Compare *Glossary* on book ii., 390.

LINE 98. Ἐπαΐσσοντα, accus. sing. masc. pres. part. act. of ἐπαΐσσω, "to rush on." Compare *Glossary* on book ii., 146.

LINE 99. Γύαλον, accus. sing. of γύαλον, ου, τό, "a hollow," "a cavity." (Consult note.)—Akin, perhaps, to κοίλος.

Ἐπτατο, 3 sing. 2 aor. ind. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι (in Attic prose usually shortened πτήσομαι): syncopated 2 aor. ἐπτόμην, but frequently, also, ἐπτάμην. In later prose a present, ἵπταμαι, occurs. The original signification is "to spread the wings to fly," and the verb is akin to πετάννυμι, "to expand," "to spread."

LINE 100. Διέσχε, 3 sing. 2 aor. ind. act. of διέχω, "to hold on one's way:" fut. ξω, &c.

Παλάσσετο, Epic and Ionic for ἐπαλάσσετο, 3 sing. imperf. ind. pass. of παλάσσω, "to sprinkle:" fut. ξω: perf. pass. πεπάλαγμαι.—From πάλλω, "to shake."

LINE 103. Βέβληται, 3 sing. perf. ind. pass. of βάλλω, "to strike," "to wound," &c.

LINE 104. Ἀνσχήσεσθαι, Epic and Ionic for ἀνασχήσεσθαι, fut. inf. mid. of ἀνέχω, "to hold up against," "to endure."

LINE 105. Ἀπορνούμενον, accus. sing. masc. pres. part. mid. of ἀπόρνυμι, "to set in motion," "to arouse:" in the middle, "to t one's self in motion," "to hasten away from:" fut. ἀπόρσω. Observe that ἀπόρνυμι is a poetic form for ἀφορμάω.

LINE 106. Δάμασσαν, Epic and Ionic for ἐδάμασεν, 3 sing. 1 aor. ind. act. of δαμάω, "to subdue." Compare *Glossary* on book i., 61.

LINE 107. Ὀχεσφιν, Epic and Ionic for ὄχεων, gen. plur. of ὄχος, εος, τό, "a chariot."

LINE 109. Ὅρσο. Consult *Glossary* on book iii., 250, s. v. ὄρσο. Πέπον, voc. sing. of πέπων, ου, gen. ονος, "kind." In book ii., 235, it has the signification of "faint-hearted." Compare *Glossary*, *ad loc.*

Καπανηϊάδη, voc. sing. of Καπανηϊάδης, ου, ό, "son of Capaneus"—From Καπανεύς, ἦος, ό, "Capaneus."

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Καταθήσεο, Epic and Ionic for καταθήσῃ, 2 sing. 2 aor. imper. mid. of καταβαίνω, "to come down," "to descend:" fut. καταθήσομαι: 2 aor. mid. κατεβησόμεν; with regard to which formation, consult *Glossary* on book i., 428, s. v. ἀπεβήσετο.

LINE 110. Ἐρύσσης, Epic and Ionic for ἐρύσης, 2 sing. 1 aor. subj. act. of ἐρύω, "to draw:" fut. σω, &c.

LINE 112. Διαμπερές, adv., "quite through," "through and through." Probably for διαναπερές.

LINE 113. Στρεπτοῖο, Epic and Ionic for στρεπτοῦ, gen. sing. masc. of στρεπτός, ἡ, ὄν, "twisted."—From στρέφω.

LINE 117. Φίλαι, 2 sing. 1 aor. imper. mid. assigned to φιλέω, as an Epic form, and having the same signification as the active aorist imper. φίλησον. Compare *Glossary* on line 61, s. v. ἐφίλατο.

LINE 119. Φθύ νος, nom. sing. masc. 2 aor. part. mid. of φθάνω, "to be beforehand with," "to anticipate:" fut. φθήσομαι, later, also, φάσω: 2 aor. ἐφθην: 2 aor. mid. ἐφθάμην.

Ἐπεύχεται, 3 sing. pres. ind. of the middle deponent ἐπεύχομαι, "to exult at any thing," &c.

LINE 120. Ὀψεσθαι, fut. inf. mid. assigned to ὁράω, "to see:" fut. ὄψομαι, &c.

LINE 122. Ἐλαφρά, accus. plur. neut. of ἐλαφρός, ἄ, ὄν, "light," "active."—Observe that, according to some etymologists, ε-λαφ-ρός is the Latin *lev-is*, with ε euphonic. It may more safely be pronounced akin to ἔλαφος, "a deer."

LINE 124. Θαρσῶν, nom. sing. masc. pres. part. act. of θαρσέω, "to take courage:" fut. ἥσω. Compare *Glossary* on book i., 85.

LINE 126. Ἀτρομον, accus. sing. neut. of ἄτρομος, ὄν, "fearless," "intrepid."—From ἀ, priv., and τρέμω, "to tremble."

Σακέσπαλος, nom. sing. masc. of σακέσπαλος, ὄν, "shield-shaking," "shield-brandishing."—From σάκος, "a shield," and πάλλω, "to brandish."

LINE 127. Ἀχλύν, accus. sing. of ἀχλὺς, ὅς, ἡ, "a mist," "a cloud," and hence "gloom," "darkness."—The Sanscrit for "a cloud" is *valáhaka*. If we regard *aka* as a mere suffix, which is commonly the case, we have *valáh* remaining, with which we may compare the old high German *Wolch*, the later German *Wolke*, and also the Greek ἀχλύς, or, with the digamma, φαχλύς.

Ἐπῆεν, Epic for ἐπῆν, 3 sing. imperf. ind. act. of ἐπειμι.

LINE 129. Πειρώμενος, nom. sing. masc. pres. part. mid. of πειράω, "to make trial of." Compare *Glossary* on book i., 302

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LINE 132. Ἐλθῃσι, Epic and Ionic for ἔλθῃ, 3 sing. 2 aor. subj. act. of ἔρχομαι.

Οὐτάμεν, Epic for οὐτᾶν, pres. inf. act. of οὐτάω, "to wound."—Observe that οὐτάμεν itself is shortened from οὐτάμεναι, the Epic Doric, and Æolic form.

LINE 134. Ἐμίχθῃ, 3 sing. 1 aor. ind. pass. of μίσγω, "to mingle." Compare *Glossary* on book ii., 475, s. v. μιγέωσιν.

LINE 137. Ἀγρῷ, dat. sing. of ἀγρός, οὗ, ὁ, "a field," "land," also "the country," as opposed to the town.—Compare the Latin *ager* and German *acker*.

Εἰροπόκοις, dat. plur. of εἰροπόκος, ον, "wool-fleeced," "fleecey."—From εἶρος, "wool," and πόκος, "a fleece."

Οἶεσσιν, Epic and Ionic for οἰσί, dat. plur. of οἷς, ὄϊος, ὁ, ἡ, Epic and Ionic for οἷς, οἰός, ὁ, ἡ, "a sheep."—Observe that the Latin *vis* is merely οἷς with the digamma, ὄφεις.

LINE 138. Χραύσῃ, 3 sing. 1 aor. subj. act. of χραύω, "to touch lightly," "to wound slightly," "to wound:" fut. σω: 1 aor. χρανσα. Observe that χραύω is strictly an Æolic form for χράω, and that χραύω, χραίνω, χράω, &c., all come etymologically from χεῖρ, χειρός, "the hand," the leading meaning being "to lay hold of."

ὑπεράλμενον, accus. sing. masc. of the syncopated 1 aor. part of the middle deponent ὑπεράλλομαι, "to leap over:" fut. ὑπεραλοῦμαι: 1 aor. ὑπερηλάμην: part. ὑπεραλάμενος, by syncope ὑπεράλμενος. In the same way we have ἐπάλμενος and ἐπιύλμενος. This syncopated form is found only in the compounds, and the change from the rough to the smooth breathing is worthy of particular notice, though no satisfactory explanation has ever been given for the same. Consult *Buttmann, Irreg. Verbs*, p. 18, note, ed. *Fishlake*.

Δαμάσῃ, Epic and Ionic for δαμάσῃ, 3 sing. 1 aor. subj. act. of δαμάω, "to subdue," "to conquer," "to kill."

LINE 140. Σταθμούς, accus. plur. of σταθμός, οὗ, ὁ, "a standing place," "shelter" for men or animals, "a hut," "a pen," "a fold," &c. (Consult note.)—From στάω, ἴστημι.

Δύεται, 3 sing. pres. ind. mid. of δύω, "to get into:" fut. δύσω: in the middle, δύομαι, fut. δύσομαι: 1 aor. ἐδυσάμην.

LINE 141. Ἀγχιστῖναι, nom. plur. fem. of ἀγχιστινός, η, ον, poetic lengthened form of ἀγχιστος, "near," "close to," "huddled together."—From ἄγχι, of which the superlative is ἄγχιστος.

Κέχυνται, 3 plur. perf. ind. pass. of χέω, "to pour," &c. In the passive, "to be thrown," "heaped up," "strewn one upon another" fut. χεύσω: perf. κέχυκα: perf. pass. κέχυμαι.

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Ἐμμεμαώς, nom. sing. masc. perf. part. of the radical
 LINE 142. ἐμμάω, with present signification, "*pressing eagerly on.*"
 Compare *Glossary* on book i., 590, s. v. μεμαῶτα.

Βαθέης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἶα, ἔ, "*deep.*"

Ἐξάλλεται, 3 sing. pres. ind. of the middle deponent ἐξάλλομαι, "*to leap forth from,*" "*to spring out:*" fut. ἐξαλοῦμαι. Compare *Glossary* on line 138, s. v. ὑπεράλμενον.—From ἐκ and ἄλλομαι.

Μίγη, Epic and Ionic for ἐμίγη, 3 sing. 2 aor. ind. pass.
 LINE 143. of μίσγω, "*to mingle:*" fut. μίξω: 2 aor. pass. ἐμίγην
 Compare *Glossary* on book ii., 475, s. v. μιγέωσιν.

Κληῖδα, Epic and Ionic for κλειδα, accus. sing. of κληῖς,
 LINE 146. ἱδος, ἥ, Epic and Ionic for κλείς, κλειδός, ἥ, "*the collar-*
bone;" so called, as it were, from its *locking* the neck and breast
 together, the primitive meaning of κλείς being *a key*, or *bolt*.

Αὐχένος, gen. sing. of αὐχὴν, ἐνος, ὅ, "*the neck.*"—Ac-
 LINE 147. cording to Pott, from the Sanscrit root *wah*, "*to bear.*"
 (*Etymol. Forsch.*, i., p. 283. Compare *Benfey*, *Wurzellex.*, i.,
 p. 352.)

Ἐργαθεν, Epic and Ionic for εἶργαθεν, 3 sing. of a lengthened 2
 aor. εἶργαθον, of εἶργω, "*to shut out,*" "*to separate.*" Observe that
 there is no such present as εἶργάθω. Compare *Ellendt*, *Lex. Soph.*
 s. v. εἰκάθειν.

Μετώχετο, 3 sing. imperf. ind. of the middle deponent μετ-
 LINE 148. οἰχομαι, "*to go after:*" fut. ἥσομαι.—From μετά and οἶ-
 χομαι.

Τείρετο, Epic and Ionic for ἐτείρετο, 3 sing. imperf. ind.
 LINE 153. pass. of τείρω, "*to rub away,*" "*to wear away,*" &c.: fut.
 τέρσω (Æolic). Compare *Glossary* on book iv., 315.

Τέκετο, Epic and Ionic for ἐτέκετο, 3 sing. 2 aor. ind.
 LINE 154. mid. of τίκτω, &c. Compare *Glossary* on book i., 36.

Κτεάτεσσι, Epic and Ionic for κτέασι, dat. plur. of κτέαρ, ατος, τό,
 "a possession." Of frequent occurrence in Homer, but only in the
 dative plural, as here.—Akin to κτάω, κτάρομαι.

Λιπέσθαι, 2 aor. inf. mid. of λείπω, "*to leave:*" fut. λείψω: 2 aor.
 mid. ἐλιπόμην.

Ἐξαίνντο, 3 sing. imperf. indic. of the defective middle
 LINE 155. deponent ἐξαίννμαι, "*to take away.*" Compare *Glossary*
 on book iv., 531, s. v. αἰνντο.

Γόον, accus. sing. of γόος, ου, ὅ, "*lamentation.*" In gen-
 LINE 156. eral, any sign of grief, including even weeping.

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Ζώνοντε, Epic lengthened form for ζῶντε, accus. dual pres. part. act. of ζῶω.

LINE 157. Χηρωσται, nom. plur. of χηρωστής, οὔ, ὅ, "a collateral relation," "an heir at law in default of issue." Usually occurs in the plural.—From χηρόω, "to bereave."

Κτῆσιν, accus. sing. of κτήσις, εως, ἥ, "an acquiring," "a getting." Usually, however, as a collective, "possessions," "property."—From κτάομαι.

Δατέοντο, Epic and Ionic for ἐδατοῦντο, 3 plur. imperf. indic. of the middle deponent δατέομαι, "to divide," "to distribute." Used only in the present and imperfect, the other tenses being from δαίω : fut. δάσομαι : 1 aor. ἐδασάμην.

LINE 159. Δαρδανίδαο, Epic and Ionic for Δαρδανίδου, gen. sing. of Δαρδανίδης, ου, ὅ, "descendant of Dardanus." Properly, "son of Dardanus." Observe that αο was contracted into ω (by the Dorians into ā), and this ω was again opened by ε, thus forming εω. This ending in εω was the more usual one in Ionic, but not to the exclusion of that in αο.—From Δάρδανος, "Dardanus."

LINE 160. Εἰν, poetic, and especially Epic, for ἐν, prep., "in." It is also found in compounds, as εἰνάλιος, εἰνόδιος, &c.

LINE 161. Θορών, nom. sing. 2 aor. part. act. of θρώσκω, "to leap," "to spring." fut. θοροῦμαι : 2 aor. ἔθορον.

Ἄξῃ, 3 sing. 1 aor. subj. act. of ἄγννμι, "to break." fut. ἄξω : 1 aor. ἔαξα, Epic ἦξα.

LINE 162. Πόρτιος, gen. sing. of πόρτις, ιος, ἥ, "a young heifer," "a calf."

Ξύλοχον, accus. sing. of ξύλοχος, ου, ἥ, "a thicket," "a woody place."—From ξύλον and ἔχω, not, as some maintain, from λόχος.

Βοσκομενάων, Epic and Ionic for βοσκομένων, gen. plur. pres. part. mid. of βόσκω : fut. ἥσω. In the active, it is said of the herdsman, "to feed," &c. ; in the middle and passive, of cattle, "to feed," "to graze."

LINE 164. Βῆσε, Epic and Ionic for ἐβησε, 3 sing. 1 aor. ind. act. of βάω, "to cause to go." Consult note on book i., 144.

LINE 165. Δίδου, Epic and Ionic for ἐδίδου, 3 sing. imperf. ind. act. of διδῶ, "to give," a verb which occurs partially in the present and imperfect, and there only in the indicative and imperative. Compare Carmichael's Greek Verbs, p. 78.

LINE 166. Ἀλαπάζοντα, accus. sing. masc. pres. part. act. of ἀλαπάζω, "to lay waste." Compare Glossary on book ii., 367

LINE 167. Κλόνον, accus. sing. of κλόνος, ου, ὅ, "any violent, etc."

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fused motion," "a tumultuous movement." In the Iliad, always of the throng and press of battle.

LINE 172. Ἐρίζεται, 3 sing. pres. ind. mid. of ἐρίζω, "to contend," "to vie:" fut. σῶ. Homer uses the middle here quite like the active. Compare the remarks of Kühner, on the Middle Verb, § 363, 5, p. 17, ed. Jelf.

LINE 174. Ἐφες, 2 sing. 2 aor. imper. act. of ἐφίημι, "to discharge at," "to send against:" fut. ἐφήσω: 1 aor. ἐφῆκα.

LINE 177. Κοτεσσάμενος, Epic for κοτεσάμενος, nom. sing. masc. pres. part. mid. of κοτέω, "to be angry at." The middle is used in the same signification as the active: fut. κοτέσομαι, Epic κοτέσσομαι. The strict meaning is, "to bear one a grudge," and hence the derivation from κοτός, "a grudge," "rancor," "ill-will."

LINE 178. Ἱρῶν, Epic and Ionic for ἱερῶν, gen. plur. of ἱρός, ἦ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred." In Homer, &c., τὰ ἱερά (Epic and Ionic ἱρά) are "offerings," "sacrifices," where some supply θύματα.

Μηνίσας, nom. sing. masc. 1 aor. part. act. of μηνίω, "to become angry," &c.: fut. σῶ: 1 aor. ἐμήνισα.—From μῆνις, "wrath."

Ἐπι, for ἔπεστι. Consult note on book i., 515.

LINE 182. Ἀνλώπιδι, dat. sing. of ἀνλώπις, ἰδος, ἦ, "having a visor," "visor'd." In the Iliad, always an epithet of a helmet.—From ἀνλός, "a hollow covering," and ὦψ. According to the scholiast, ἀνλώπις means "with a tube (ἀνλός) to hold the λόφος."

LINE 185. Μαίνεται, 3 sing. pres. ind. of μαίνομαι, "to rage:" fut. μανήσομαι and μανοῦμαι: perf. with present signification, μέμνηνα, &c.—From the root μάω, akin to μαίομαι, μαιμάω, &c.; also to μένος and μῆνις. (Pott, Etym. Forsch., i., 254.)

LINE 186. Εἰλνυμένος, nom. sing. masc. perf. part. pass. of εἰλύω (Attic εἰλύω), "to envelop," "to shroud:" fut. ὕσω: perf. pass. εἰλῦμαι.

LINE 187. Κιχήμενον, accus. sing. masc. pres. part. mid. of κίχημι, "to reach." Compare Glossary on book ii., 188.

LINE 190. Ἀἰδωνῇι, dat. sing. Epic and Ionic for Ἀἰδωνεῖ, from Ἀἰδωνεύς, ἕως (Epic and Ionic ἦος), ὅ, "Hades."—Lengthened form from Ἀιδης.

LINE 191. Κοθήεις, nom. sing. masc. of κοθήεις, ἥεσσα, ἦεν, "angry."—From κοτέω, "to be angry."

LINE 192. Παρέασιν, Epic for πάρεισιν, 3 plur. pres. ind. act. of παρ-εimi, "to be present," &c.

LINE 194. Πρωτοπαγεῖς, nom. plur. masc. of πρωτοπαγής, ἕς

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"fresh from building." Literally, "put together" or "built for the first time."—From *πρῶτος* and *πήγνυμι*.

Νεοτευχέες, Epic and Ionic for *νεοτευχεῖς*, nom. plur. masc. of *νεοτευχής*, *ές*, "newly made."—From *νέος* and *τεύχω*, "to construct," &c.

Πέπλοι, nom. plur. of *πέπλος*, *ον*, *ό*, "any woven cloth" used for a covering, "a covering," "curtain," "sheet," &c. Also, "a large, full robe" or "shawl," strictly worn by women. Compare note on verse 315 of this book.—In late poets it appears with the heterogeneous plural *τὰ πέπλα*.

LINE 195. *Πέπτανται*, 3 plur. perf. indic. pass. of *πετάννυμι*, "to spread," "to expand" (compare *Glossary* on book i., 480): fut. *πετάσω*: perf. pass. *πέπταμαι*, also *πεπέτασμαι*. The former is always employed by the Attics.

Δίζυγες, nom. plur. masc. of *δίζυξ*, *υγος*, "yoked in pairs." Equivalent to the more common form *δίζυγος*, *ον*.—From *δῖς* and *ζεύγνυμι*.

LINE 196. *Κρῖ*, accus. sing. neut. of the Epic shorter form *κρῖ*, for *κριθή*, "barley." In some words, of which *κρῖ* is one, the old Epic language has a neuter nominative and accusative derived immediately from the verbal root, the fuller forms of which were in common use. Compare *Glossary* on book i., 426.

Ἑρεπτόμενοι, nom. plur. masc. pres. part. of the middle deponent *έρέπτομαι*, "to eat," "to feed upon." Used only in the present and imperfect. Homer only employs the present participle.—Akin to *έρείπω*, and, perhaps, to *άρπάζω*, *rapio*, *carpo*, and the English "to crop," feed greedily.

Ὀλύρας, accus. plur. of *όλυρα*, *ας*, *ή*, usually employed in the plural, *όλυραι*, *ων*, "corn." (Consult note.)—According to Buttman (*Lexil.*, s. v. *ούλαί*, 8), it is akin to *όλή*, *ούλαί*, "coarse barley," &c.

LINE 197. *Αἰχμητά*, nom. sing. of *αἰχμητάς*, gen. *ἄς*, *ό*, Epic and Æolic for *αἰχμητής*, *οῦ*, *ό*, "a spearman," "a warrior."—From *αἰχμή*, "a spear."

LINE 198. *Ἐπέτελλε*, 3 sing. imperf. ind. act. of *ἐπιτέλλω*, "to enjoin:" fut. *ἐπιτελῶ*: 1 aor. *ἐπέτειλα*.—From *ἐπί* and *τέλλω*, with regard to which consult *Glossary* on book i., 25.

Ποιητοῖσιν, Epic and Ionic for *ποιητοῖς*, dat. plur. masc. of *ποιητής*, *ή*, *όν*, "made," "well-built."—From *ποιέω*.

LINE 199. *Ἐμβεβαῶτα*, Epic syncopated form for *ἐμβεβηκότα*, accus. sing. masc. perf. part. act. of *ἐμβαίνω*, "to mount:" fut. *ἐμβήσμαι*: perf. *ἐμβέθηκα*: perf. part. *ἐμβεβηκώς*, Epic and syncopated.

Book δ. Line 199–208.

pated form ἰμπερός Compare *Glossary* on book ii., 134, s. v. *Ζεβύασι*.

LINE 200. Ἀρχεύειν, pres. inf. act. of ἀρχεύω, “to lead,” “to command.” Epic collateral form of ἄρχω.

LINE 201. Πιθόμην, Epic and Ionic for ἐπιθόμην, 2 aor. ind. mid. of πείθω, &c.

LINE 202. Φειδόμενος, nom. sing. masc. pres. part. of the middle deponent φείδομαι, “to spare :” fut. φείσομαι ; later, also, φειδήσομαι, Epic πεφιδήσομαι. Epic reduplicated 2 aor. πεφιδόμην, whence the Homeric infinitive πεφιδέσθαι, opt. πεφιδόμην, πεφίδοιτο, besides which, however, he uses the 1 aor. φείσαιτο.—From a root φιδ-, which also appears in the Latin *findo*, and Sanscrit *bhid*, the idea involved being that of *separation from, abstaining from, &c.* (Benfey, *Wurzellex*, ii., p. 109.—Pott, *Etymol. Forsch.*, i., 245.)

Φορβῆς, gen. sing. of φορβή, ἥς, ἡ, “food,” “proviander.”—From φέρβω, “to feed.”

LINE 203. Εἰλομένων, gen. plur. pres. part. pass. of εἰλω (also εἰλλω, but more frequently εἰλέω, Attic εἰλέω). Radical signification, “to roll or twist tight up ;” hence “to press hard or close,” c. g., of a warrior who presses the enemy close ; then “to force together,” and thus “to coop, block up, crowd together,” &c. : fut. εἰλησω. Observe that Homer, in the active, has only εἰλέω, never εἰλω, and that he forms the first aorist, and some other parts, from the simple stem or root ελ- : thus, 1 aor. ἔλσα : perf. pass. ἔελμυι, &c (Buttmann, *Irreg. Verbs*, p. 83, ed. Fishlake.)

Ἔδμεναι. Consult *Glossary* on book iv., 345.

Ἄδδην, poetic, and especially Epic, for ἄδην, adv., “to one’s fill,” “enough,” “to satiety.”—Akin to ἀδέω, “to satiate.”

LINE 205. Πίσυνος, nom. sing. masc. of πίσυνος, η, ον, “relying on,” “trusting to.”—From πείσα, “persuasion,” “obedience ;” and this from πείθω.

Ὀνήσειν, fut. inf. act. of ὀνύνημι, “to aid,” “to prove of service :” fut. ὀνήσω.—Reduplicated from a root ON-, which appears in the derivative tenses and forms.

LINE 206. Δοιοῖσιν, Epic and Ionic for δοιοῖς, dat. plur. of δοιοί, αἱ, αἱ, “two.” Equivalent to δύο. The singular δοίος, like δισός, “twofold,” “double.” The dual δοῖω is indeclinable in Homer Compare *Glossary* on book iv., 7, s. v. *δοιαί*.

LINE 208. Ἀτρεκές, accus. sing. neut. of ἀτρεκής, ἑς, “strictly true,” “real.”—From a root *τρεκ* (with which Benfey compares the Sanscrit *tarka*, “doubt”), and the negative prefix. (*Wurzellex* i. 674)

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*Εοσευα, 1 sing. 1 aor. ind. act. of σεύω, "to *ju.* in quick motion," "to drive," "to cause to flow," &c. In the augmented tenses the α is doubled: as imperf. ἔσσευον: pass. and mid. ἐσσειόμην: 1 aor. act. ἔσσευα: mid. ἐσσευάμην. But in Homer often, also, without augment; as, σεῦα, σεῦε, σεύατο, &c. Compare *Glossary* on book ii., 150

*Ηγειρα, 1 sing. 1 aor. ind. act. of ἐγείρω, "to arouse," &c.

LINE 209. Πασσίῳλον, gen. sing. of πάσσαλος, ον, ὁ (Attic πάτταλος) "a peg."—Akin to πήγνυμι, παγῆναι. Compare the Latin *pessulus*, *parillus*, and *palus*.

LINE 213. Ὑψι γεφές, accus. sing. neut. of ὑπερεφής, ἐς, "high-roofed." (Consult note.)—From ὕψι, "high," "on high," and ἐρέφω, "to roof over."

LINE 214. Τάμιοι, 3 sing. 2 aor. opt. act. of τέμνω, "to cut:" fut. τεμῶ: 2 aor. ἔταμον, later ἔτεμον.—Lengthened from a root TEM-, TAM-.

*Ἀλλότριος, nom. sing. masc. of ἀλλότριος, α, ον, "of or belonging to another," "of foreign race," "foreign," &c. Answering to the Latin *alienus*.—From ἄλλος.

LINE 216. Διακλίσσας, nom. sing. masc. 1 aor. part. act. Epic and Ionic for διακλῦσας, from διακλάω, "to break in twain," "to break in pieces:" fut. ἄσω: 1 aor. διέκλῃσα, Epic and Ionic διέκλασσα.—From διά and κλάω, "to break."

LINE 219. Νῶ, accus. dual of ἐγώ, "I," and shortened from νῶϊ. Observe that νῶ, the shorter Attic form, is here found even in Homer. It is erroneous to write νῶ or νῶ. In νῶϊ, νῶ, we have the same pronominal root as in the Latin *nos*, Italian *noi*, French *nous*, &c. Bopp and Benfey compare the Sanscrit dual *tau*.

LINE 220. Ἔντεσι, dat. plur. of ἔντος, εος, τό, or, more correctly ἔντεα, ων, τά, "arms." Compare *Glossary* on book iii.

339. The singular, ἔντος, occurs only in Archilochus, 3, 2.

LINE 221. Ἐπιθήσειο. Consult *Glossary* on line 109, s. v. καταθήσειο.

LINE 223. Κραιπνά, accus. plur. neut., taken adverbially, of κραιπνός, ἥ, ὅν, "rapid," hence κραιπνά, "rapidly." Properly, "snatching away," "tearing," "rushing." The more usual adverbial form is κραιπνῶς.—From a root ἀρπ-, as appearing in ἀρπ-άζω. Compare the Latin *carpo*, *rapio*.

Διωκέμεν, Epic, Doric, and Æolic for διώκειν. Earliest form διωκέμεναι.

Φέβεσθαι, pres. inf. of the poetic deponent φέβομαι, used only in the present and imperfect, and equivalent to φοβέομαι, "to be scared," "to fear," and hence "to flee." Observe that φέβομαι is strictly the

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root of φόβος, φοβέω, &c., as φέρω of φόρος, φορέω, and λέγω of λόγος, &c.

LINE 224. Σαώσετον, 3 dual, fut. indic. act. of σαώω, "to save," "to carry safe:" fut. σώσω: 1 aor. ἔσαώσα. The present is not found in Homer, except in the contracted form σώω.—From σάω, σῶς, "safe."

LINE 226. Μάστιγα, accus. sing. of μάστιξ, ἵγος, ἥ, "a whip," "a lash," mostly for driving horses.—From μάω, μάσσω, "to touch," "to strike."

Σιγαλόεντα, accus. plur. neut. of σιγαλόεις, όεσσα, όέν, "bright." Consult note.

LINE 228. Δέδεξο, 2 sing. perf. imper. of δέχομαι, "to take," "to receive:" fut. δέξομαι: perf. δέδεγμαι.

LINE 230. Τεώ, accus. dual masc. of τεός, ἥ, όν, Epic and Ionic for σός, σή, σόν, "thy," "thine." Compare the Latin *tuus*.

LINE 231. Ἡνιόχῳ, dat. sing. of ἡνίοχος, ου, ό, "a charioteer," "a driver." Literally, "a rein-holder."—From ἡνία, "the reins," and ἔχω, "to hold."

Εἰωθότι, dat. sing. masc. of εἰωθός, 2 perf. part. act. constructed upon and assigned to the Epic ἔθω, "to be accustomed," "to be wont." The present occurs only in the participle ἔθων, in *Il.*, ix., 536, and xvi., 260. The perfect εἰωθα is used as a present, "I am accustomed," but the participle εἰωθός stands absolutely, "accustomed," "customary." Observe, moreover, that εἰωθα is strictly the Attic form, and ἔωθα the Ionic, but that Homer uses both.

LINE 232. Οἶσετον, 2 dual, fut. indic. act. of φέρω, "to bear:" fut. οἶσω, &c.

LINE 233. Ματήσετον, 2 dual, fut. indic. act. of ματάω, "to be idle," "to loiter," "to linger," "to retard one's speed:" fut. ἥσω. —Akin to μάτην, "in vain," "idly," and μάταιος, "idle."

LINE 234. Ἐκφερέμεν, Epic, Doric, and Æolic for ἐκφέρειν. Earliest form, ἐκφερέμεναι.

Ποθέοντε, nom. dual, pres. part. act. of ποθέω, "to long for," "to desire what is absent," hence "to miss:" fut. ἥσω: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "a longing."

LINE 236. Ἐλάσση, Epic and Ionic for ἐλάση, 3 sing. 1 aor. subj. act. of ἐλαύνω, "to drive," "to drive away:" fut. ἐλάσω: 1 aor. ἤλασα. Compare Glossary on book i., 575, s. v. ἐλαύνετον.

Μώνυχας, accus. plur. of μώνυξ, νυχος, "with a single hoof," i. e., "solid, uncloven hoof." Equivalent to the Latin *solipes*. An epithet of the horse, very frequently occurring in the *Iliad*, and but once in

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the *Odyssey*. Either shortened for μονόνυξ, from μόνος and ὄνυξ, “a hoof,” or from the root *μί-a* with ὄνυξ.

LINE 237. Τέ, by apostrophe for τεά, and this Epic and Ionic for σά. Compare *Glossary* on line 230, s. v. τεώ.

Επιόντα, accus. sing. masc. pres. part. of ἔπειμι, “to come on.”

Δεδέξομαι, 1 sing. 3 fut. of δέχομαι, “to receive,” &c.

LINE 240. Ἐμμεμαῶτε, nom. dual of ἐμμεμαῶς. Compare *Glossary* on line 199.

LINE 243. Κεχαρισμένε, voc. sing. of κεχαρισμένος, η, ον, “dear,” “pleasing,” &c.; perf. part. of the deponent χαρίζομαι, “to say or do something agreeable to a person,” “to show kindness,” “to oblige,” &c.: fut. χαρίσομαι: Attic χαριοῦμαι.—From χάρις.

LINE 244. Ὅρώ, Epic lengthened form for ὄρῳ, 1 sing. pres. indic. act. of ὀράω, ὄρῳ, “to see,” &c.

Ἀνδρε, accus. dual of ἀνήρ, &c.

LINE 245. Ἴνα, accus. sing. of ἰς, ἰνός, ἡ, “strength.” Originally it had the digamma *Ἴς*, as in Latin *vis*, and so probably it is akin to βίος and *vivere*; also to ἱνίς and ἰσχύς.

Ἀπέλεθρον, accus. sing. fem. of ἀπέλεθρος, ον, “immeasurable.”—From ἀ, *priv.*, and πέλεθρον, lengthened poetic form for πλέθρον, a measure of *land*, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

LINE 248. Ἐκγεγάμεν, Epic infin. of ἐκγέγαα, the poetic perfect of ἐκγίγνομαι, for ἐκγέγονα.

LINE 249. Χαζόμεθα. Consult *Glossary* on line 34, s. v. χαζόμεσθα

LINE 252. Φόβονδε, “fearward;” the accusative singular of φόβος, with the suffix *δε* appended, and denoting motion toward. Consult *Excursus* v., p. 427.

Πεισέμεν, Epic, Doric, and Æolic for πείσειν, fut. inf. act. of πείθω, “to persuade.” Earliest form, πεισόμεναι.

LINE 253. Γενναῖον, nom. sing. neut. of γενναῖος, α, ον, “suitable to one’s birth or descent,” “befitting one’s lineage.”—From γέννα, poetic for γένος, “birth,” “lineage.”

Ἀλυσκάζοντι, dat. sing. masc. pres. part. act. of ἀλυσκάζω, “to flee from,” “to shun,” “to skulk:” fut. σω. Strengthened form for ἀλύσκω, and this last akin to ἀλεύομαι, &c.

LINE 255. Ὀκνείω, Epic and Ionic for ὀκνέω, 1 sing. pres. ind. act. of ὀκνέω, “to be loth,” “to tarry,” “to delay:” fut. ἤσω.—From ὀκνος, “a tarrying,” “a delay.”

LINE 256. Τρεῖν, pres. inf. act. of τρέω, “to tremble,” “to be afraid:” fut. τρέσω: 1 aor. ἔτρεσα. The Homeric poetic present

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is *τρεῖω*. This verb is never contracted except when the contraction is into *ει*. Compare the Sanscrit *tras*, "to fear."

LINE 258. Φύγησιν, Epic and Ionic for φύγη, 3 sing. 2 aor. subj. act. of φεύγω, "to flee." Compare Glossary on book i., 173.

LINE 260. Πολύβουλος, nom. sing. fem. of πολύβουλος, ον, "rich in counseling," "deep-counseling."—From πολὺς and βουλή, "counsel," "advice."

LINE 262. Ἐρυνκακείιν, Epic and Ionic for ἐρυνκάκειν, 2 aor. inf. act. of ἐρύκω, "to keep back," "to detain," &c. : fut. ἐρύξω : 1 aor. ἤρυνξα : 2 aor. ἤρύκῃκον.—From ἐρύω.

Ἄντυγος, gen. sing. of ἄντυξ, υγος, ἡ, strictly, "any rounded or curved body," and so, "the rim of the round shield," "the rail or high rim of a chariot." Consult note.

LINE 264. Ἐλάσαι, 1 aor. inf. act. of ἐλαύνω, "to drive : " fut. ἐλάσω : 1 aor. ἤλασα.

LINE 265. Γενεῆς, gen. sing. of γενεή, ῆς, ἡ, Epic and Ionic for γεναεας, ἡ, "a race," "a breed."—From γένος.

Τρωϊ, dat. sing. of Τρώς, Τρωός, ό, "Tros," son of Erichthonius, and grandson of Dardanus. Consult note.

LINE 266. Δῶχ', for δῶκε, and this Epic and Ionic for ἔδωκε, 3 sing. 1 aor. ind. act. of δίδωμι.

Γανυμήδεος, gen. sing. of Γανυμήδης, εος (Attic ους), ό, accusative εα and ην, "Ganymede," son of Tros, and great grandson of Dardanus. Consult note.

LINE 267. Ἡῶ, accus. sing. of ἥως, gen. ἥοος, contracted ἥοϋς, &c.. "the morning." Compare Glossary on book i., 477.

LINE 268. Ἐκλεψεν, 3 sing. 1 aor. ind. act. of κλέπτω, "to steal," "to obtain by clandestine means : " fut. κλέψω. Compare Glossary on book i., 132.

LINE 269. Λάθρη, Epic and Ionic for λάθρα, adv., "secretly," "without the knowledge of," in which latter sense it is construed with the genitive, as in the text.—From a root ΛΑΘ-, which appears also in λανθάνειν, ἔλαθον.

Ὑποσχών, nom. sing. masc. 2 aor. part. act. of ὑπέχω, &c.

Θήλειας, Epic and Ionic for θηλείας, accus. plur. fem. of θῆλυς, εια, υ, "female." With Homer it sometimes appears also as an adjective of two terminations ; as, θῆλυς ἑέρση, θῆλυς ἐοῦσα, &c.—Akin to θάω, "to suckle."

LINE 270. Γενέθλη, nom. sing. of γενέθλη, ης, ἡ, "a progeny." Literally, "birth," "origin," "source," &c.

LINE 271. Ἀτίταλλε, 3 sing. imperf. ind. act. (Epic and Ionic for

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ἡτίταλλει τι ἀτιτάλλω, "to bring up," "to rear," &c.; in general, *to cherish*: fut. ἀτιταλῶ: 1 aor. ἡτίτηλα.—From ἀτάλλω, "to rear," &c., and this from ἀταλός, "tender."

Φάτνη, dat. sing. of φάτνη, ης, ἡ, "a manger," "a crib." The common Greek form was πάθνη. No doubt from πατέομαι, "to feed."

LINE 272. Μήστωρε, accus. dual of μήστωρ, ωρος, ὁ, "an adviser," "a counselor." (Consult note.)—From μῆδομαι, "to advise."

LINE 273. Ἀροίμεθα, 1 plur. 2 aor. opt. mid. of αἶρω. Compare *Glossary* on line 3.

LINE 277. Καρτερόθυμε, voc. sing. masc. of καρτερόθυμος, ον, "strong-hearted," "gallant-souled."—From καρτερός and θυμός.

LINE 279. Ἐγχείη, dat. sing. of ἐγχείη, ης, ἡ, "a spear."—From ἔγχοος, "a spear."

Τύχωμι, Epic for τύχω, 1 sing. 2 aor. subj. act. of τυγχάνω, "to hit," &c.

LINE 282. Πταμένη, nom. sing. fem. syncopated 1 aor. part. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι (usually shortened in Attic prose to πτήσομαι): 1 aor. syncopated, ἐπτάμην: 2 aor. syncop. ἐπτόμην.

Πελάσθη, Epic and Ionic for ἐπελάσθη, 3 sing. 1 aor. ind. pass. of πελάζω, "to bring near:" fut. πελάσω: 1 aor. act. ἐπέλῃσα: 1 aor. pass. ἐπελάσθην.—From πέλας, "near."

LINE 284. Βέβληαι, Epic and Ionic for βέβλησαι, 2 sing. perf. ind. pass. of βάλλω, "to strike," "to wound:" fut. βαλῶ: perf. pass. βέβλημαι.

Κενεῶνα, accus. sing. of κενεών, ὦνος, ὁ, "the hollow between the ribs and the hip," "the flank." Elsewhere λαγόνες or λαπάρα.—From κενός, "empty."

LINE 287. Ἥμβροτες, Epic and poetic for ἡμαρτες, 2 sing. 2 aor. ind. act. of ἀμαρτάνω, "to miss:" fut. ἀμαρτήσομαι (ἀμαρτήσω only in Alexandrine Greek): perf. ἡμάρτηκα: 1 aor. ἡμάρτησα, only in later writers: 2 aor. ἡμαρτον, by transposition, ἡμαρτον; by changing α into ο, ἡμορτον; and, finally, by the insertion of the euphonic β after μ, ἡμβροτον. On the change of the aspirate into a tenuis, during this process of transposition, &c., consult *Buttmann, Irreg. Verbs*, p. 18, note, ed. *Fishlake*; and on the insertion of β after μ, when another liquid follows in consequence of transposition, &c., consult *Kühner*, § 35, p. 27, ed. *Jelf*. (*Buttmann, Irreg. Verbs*, p. 20, &c.)

LINE 289. Ἄσαι, 1 aor. inf. act. of ἄω, "to satiate," "to sate:" fut. ἄσω: 1 aor. ἥσα. There are no grounds for adopting

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here the radical ΑΔ-, as is generally done. (*Buttmann Irreg. Verbs*, p. 36, &c.)

Ταλαύρινον, accus. sing. masc. of ταλαύρινος, ον, "with shield of tough bull's hide," "of the tough bull's hide shield."—From the radical τλάω, "to be enduring," and ρίνος, "the hide" of a beast, especially of an ox or bull.

Πολεμιστήν, accus. sing. of πολεμιστής, οῦ, ὅ, "a warrior."—From πολεμίζω, "to war."

LINE 290. Φάμενος, pres. part. mid. of φημί, "to say," &c.: middle φάμαι. Consult *Carmichael's Greek Verbs*, p. 296.

LINE 291. ῥίνα, accus. sing. of ῥίς, ῥίνος, ἥ, "the nose." A later form is ῥίν. Benfey supposes the original form to have been γρίς, γρίν, and compares it with the Sanscrit *ghrána*, "nose." (*Wurzellex.*, ii., p. 142.)

Ἐπέρησεν, 3 sing. 1 aor. ind. act. of περάω. Compare *Glossary* on book iv., 460, s. v. πέρησε.

LINE 292. Πρυμνήν, accus. sing. fem. of πρυμνός, ἥ, ὄν, "hindmost," "last." Thus πρυμνός βραχίον, "the end of the arm," where it joins the shoulder; and πρυμνή γλῶσσα, "the root of the tongue." According to the *Etym. Mag.*, from πείρω, περάω, and akin to πρέμνον, "the bottom of the trunk of a tree."

LINE 293. Ἐξεσύθη, 3 sing. 1 aor. ind. pass. (in a middle sense) of ἐκσεύω, "to drive forth:" in the middle, ἐκσεύομαι, "to speed forth." Compare *Glossary* on book i., 150, s. v. ἐσσεύοντο.

Νείατον, Epic and Ionic for νέατον, accus. sing. masc. of νειατός, η, ον, Epic and Ionic for νέατος, η, ον, "last," "uttermost," "lowest." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

LINE 295. Αἰόλα, nom. plur. neut. of αἰόλος, η, ον, "easily turning," "easily wielded," &c. (Consult note.) According to *Buttmann (Lexil.*, s. v.), from ἄω, ἄημι, and so, strictly, "moving with the wind," "fluttering."

Παμφανόωντα, Epic lengthened form for παμφανῶντα, nom. plur. neut. of παμφανόων, ωντος, fem. παμφανόωσα, "all-glittering," "all-resplendent." Epic pres. part. assigned to παμφαίνω, but formed as if coming from παμφανάω, of which, however, no other forms occur except παμφανόων and παμφανόωσα, just mentioned. Consult *Glossary* on book ii., 458.

Παρέτρεσαν, Epic and Ionic for παρέτρεσαν, 3 plur. 1 aor. ind. act. of παρατρέω, "to start aside from fear:" fut. παρατρέσω: 1 aor. παρέτρεσα.—From παοά and τρέω, "to tremble," "to flee," &c.

LINE 296. Αἰθή, Epic and Ionic for ἐλῖθη, 3 sing. 1 aor. ind. pass. of λύω. "to loosen," "to relax," "to exhaust," &c.: fut. λύσω

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LINE 298. Ἐρυσάατο, Epic and Ionic for ἐρύσαιντο, 3 plur. 1 aor. opt. mid. of ἐρύω, "to drag away." In the middle, "to drag away for one's self," or "unto one's self." Compare *Glossary* on book i., 466.

LINE 299. Ἀλκί, an irregular poetic dative of ἀλκή, "strength," as if from a nominative ἄλξ. Homer has it five times in the phrase ἀλκὶ πεποιθώς, and always when speaking of wild beasts, except in *Il.* xviii., 158.

LINE 301. Κτάμεναι, poetic, and chiefly Epic, for κτάναι, 2 aor. inf. act. of κτείνω, "to slay:" fut. κτενῶ, Ionic κτανῶ, but in Homer always κτενέω, εἶς, εἰ, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον, and 3 sing. and plur. syncopated 2 aor. ἔκτᾱ and ἔκτᾱν: syncopated 2 aor. inf. κτάμεν and κτάμεναι.—Akin to καίνω and καίνυμαι, and the Sanscrit *kshî*, "to destroy."

LINE 302. Σμερδαλέα, accus. plur. neut., taken adverbially, of σμερδαλέος, α, ον, "fearful," "terrible," especially to look upon.

LINE 304. ῥέα, Epic adverb of ῥαδίος, "easily," for which the poetic, and especially Epic, form ῥεῖα is often employed by Homer and Hesiod.

LINE 305. Αἰνείας, Epic and Ionic for Αἰνεΐα, gen. sing. of Αἰνείας, α, ό, "Æneas." Consult *Glossary* on book i., 203, s. v. Ἀτρεΐδας.

Ἰσχίον, accus. sing. of ἰσχίον, ον, τό, "the hip," "the thigh-joint."—Probably from ἰσχύς, "strength," and akin to ἰξύς, "the waist, or small of the back." Compare Cicero, "*latera et vires.*"

LINE 306. Κοτύλην, accus. sing. of κοτύλη, ης, ή, "any thing hollow," "the cup or socket of a joint," &c. The derivation fluctuates between κόττα and κοῖλος.

LINE 307. Θλάσσε, Epic and Ionic for ἔθλασε, 3 sing. 1 aor. ind. act. of θλάω, "to crush:" fut. θλάσω: 1 aor. ἔθλασα. Another form is φλάω.—Akin to θραύω, κλάω, and τι-τρώω, as, also, to θλίβω, φλίβω, τρίβω.

LINE 308. Ῥινόν, accus. sing. of ῥινός, οὔ, ό, "the skin on the body of a living person," rarely of a dead one. Also, "the hide of a beast," especially of an ox, "an ox-hide;" and then "an ox-hide shield."

Τρηχύς, Epic and Ionic for τραχύς, nom. sing. masc. of τρηχύς. εἶα, ύ, Epic and Ionic for τραχύς, εἶα, ύ, "rough," "rugged."

LINE 309. Ἐριπών, 2 aor. part. act. of ἐρείπω. Consult *Glossary* on book iv., 462, s. v. ἤριπε.

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Ἐρείσατο, Epic and Ionic for ἡρείσατο, 3 sing. 1 aor. ind. mid of ἐρείδω. Compare *Glossary* on book ii., 109, s. v. ἐρείσάμενος.

LINE 311. Ἀπόλοιτο, 3 sing. 2 aor. opt. mid. of ἀπόλλυμι, "to destroy." In the middle, ἀπόλλυμαι, "to perish."

LINE 313. Ἀγχίση, dat. sing. of Ἀγχίσης, ου, ό, "Anchises."

Βουκκλέοντι, Epic and Ionic for βουκολοῦντι, dat. sing. pres. part. act. of βουκολέω, "to tend herds," &c. : fut. ἥσω.—From βουκόλος, "a herdsman;" and this from βοῦς and κολέω, a word which only occurs in compounds, and with which we may compare the Latin *colo*. Others, however, deduce βουκόλος from βοῦς, and κόλον, "food."

LINE 314. Ἐλεύατο, 3 sing. 1 aor. ind. mid. of χέω, "to pour," "to spread." Compare *Glossary* on book iii., 270.

Πήχεε, accus. dual of πῆχυς, εως, ό, "the fore arm," from the wrist to the elbow; but usually employed by the poets to signify merely "the arm" in general, as in the present instance.—Probably akin to παχύς, "stout," &c.

LINE 315. Πτύγμα, accus. sing. of πτύγμα, ατος, τό, "any thing folded," "a fold."—From πτύσσω, "to fold."

LINE 319. Ἐλήθετο. Consult *Glossary* on book i., 496, s. v. λήθετο.

Συνθεσιών, Epic and Ionic for συνθεσιῶν, gen. plur. of συνθεσία, υς, ή, "an agreement," "an arrangement."—From συντίθημι.

LINE 321. Ἡρύκακε, 3 sing. 2 aor. ind. act. of ἐρύκω, "to keep back," "to detain." Compare *Glossary* on line 262, s. v. ἐρυκακέειν.

LINE 322. Φλοίσβον, gen. sing. of φλοῖσβος, ου, ό, "the turmoil" of battle. In general, "any confused roaring noise," especially the dull noise or din of a large mass of men.—From φλέω, φλοίω, "to swell or burst forth."

LINE 323. Καλλίτριχας, accus. plur. masc. of καλλίτριξ, τριχος, "beautiful-haired," "of beautiful manes."—From καλός and θρίξ, τριχός, "hair."

LINE 326. Ὀμηλικίης, gen. sing. of ὀμηλική, ης, ή, Epic and Ionic for ὀμηλικία, ας, ή. Strictly, "sameness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ὀμηλιξ, "of the same age," and this from ὁμός and ἡλιξ, "of the same age."

Ἄρτια, accus. plur. neut. of ἄρτιος, α, ου, "suited to," "in accordance with," &c.—From ἄρτι, "just," "exactly," &c., and this akin to ἄρω, "to suit," "to fit."

LINE 329 Μέθειπε Epic and Ionic for μεθεῖπε, 3 sing. imperf. ind

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act. of μεθέπω, "to follow after," &c. (consult note): fut. μεθέψω:
2 aor. μετέσπον, not μεθέσπον.—From μετά and ἔπω.

Κρατερώνυχας, accus. plur. masc. of κρατερῶνυξ, νυχος, "strong-hoofed."—From κρατερός and ὄνυξ.

LINE 330. Κύπριν, accus. sing. of Κύπρις, ἰδος, ἡ, "Cypris," "the Goddess of Cyprus," a name of Venus, from the island where she was first and most worshiped. In the Iliad, both Κύπριδα and Κύπριν occur in the accusative: a later genitive is Κύπριος.—From Κύπρος, "Cyprus."

LINE 332. Κοιρανέουσιν, Epic and Ionic for κοιρανοῦσιν, 3 plur. pres. ind. act. of κοιρανέω, "to bear sway," "to rule," &c.: fut. ἦσω.—From κοίρανος, "a leader," "a chief."

LINE 333. Ἐννώ, nom. sing. of Ἐννώ, ὅς contracted οὔς, ἡ, "Enyo," goddess of war, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (Hes., Theog., 273.)—Hence Ἐννάλιος, "the warlike," an epithet of Mars.

LINE 334. Ὀπάζων, nom. sing. pres. part. act. of ὀπάζω, "to make to follow:" fut. σω. Used here, however, in the less usual sense, "to pursue," "to follow after," and thus equivalent to διώκω—Usually derived from ἔπω, ἔπομαι. Pott considers the ο as ἀθροιστικόν, and the root to be found in the Sanscrit pad, "to go," with which compare πατ-εῖν, πόδ-ες, &c.

LINE 335. Ἐπορεξάμενος, nom. sing. 1 aor. part. mid. of ἐπορέγω, "to reach forward:" fut. ἐπορέξω, &c. Compare Glossary on book iv., 307.—From ἐπί and ὀρέγω.

LINE 336. Μετάλμενος, nom. sing. masc. of the syncopated 1 aor. part. of the middle deponent μετάλλομαι, "to spring after:" fut. μεταλοῦμαι: 1 aor. μετηλάμην: part. μεταλάμενος, by syncope μετάλμενος. Compare Glossary on book iv., 138.

LINE 337. Ἀβληχρήν, Epic and Ionic for ἀβληχράν, accus. sing. fem. of ἀβληχρός, ἡ, ὄν, Epic and Ionic for ἀβληχρός, ἄ, ὄν, "weak," "tender."—From α, euphonic, and βληχρός, "weak," and this from βλάξ, "effeminate," "delicate."

Εἰθαρ, adv., "straightway," "immediately."—From εὐθύς.

Ἀντετόρησεν, 3 sing. 1 aor. ind. act. of ἀντιτορέω, "to pierce through." Literally, "to bore right through:" fut. ἦσω.—From ἀντί and τορέω, "to bore," "to pierce."

LINE 338. Χάριτες, nom. plur. of Χάριτες, ων, αἱ, "the Graces." Consult note.

LINE 339. Πρυμνόν, accus. sing. neut. of πρυμνός. Consult Glossary on line 292, s. v. πρυμνην.

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Θένυρος, gen. sing. of θέναρ, αρος, τό, "the part of the hand with which one strikes," "the flat or hollow of the hand," "the palm."—From θένω, θείνω, "to strike."

LINE 340. Ἰχώρ, nom. sing. of ἰχώρ, ὤρος, ὅ, "ichor," the ethereal juice, not blood, that flows in the veins of the gods. The irregular Epic accusative is ἰχῶ, for ἰχώρα, but occurring only in line 416 of the present book; like γέλω for γέλωτα, and ἰδρῶ for ἰδρῶτα.—As ἰχώρ properly means the watery part of the blood, lymph, or serum, Benfey thinks the original form of the word was μῑχώρ, and that the root may be found in the Sanscrit *mih*, "to pour." (Wurzellex., ii., p. 43.)

LINE 341. Σῖτον, accus. sing. of σῖτος, ον, ὅ, "wheat," in general, "corn," "grain;" also said of corn ground and prepared for food, "meal," "flour," "bread;" and so, in general, "food," "victuals," "provisions." Always said of human food, and hence we have, as a general epithet of men, σῖτον ἔδοντες. Consult note.

LINE 342. Ἀναίμονες, nom. plur. masc. of ἀναίμων, ονος, "bloodless," "without human blood."—From ἀ, priv, and αἷμα.

LINE 343. Κάββαλεν, Epic and Ionic for κατέβαλεν, 3 sing. 2 aor. ind. act. of καταβάλλω, "to let fall," &c.

LINE 350. Πωλήσεται, Epic and Ionic for πωλήσει, 2 sing. fut. indic. of the middle deponent πωλέομαι, "to turn round and round in a place," "to frequent," "to resort to," &c.: fut. ἦσομαι. Old form of the second person πωλήσεσαι, Epic and Ionic (by syncope) πωλήσεται, &c.—Strictly, a frequentative of πολέομαι.

LINE 352. Ἀλύνουσα, nom. sing. fem. pres. part. act. of ἀλύω, "to wander," &c.: fut. σω. Consult note.—Akin to ἄλη, "wandering," and ἀλάομαι, "to wander."

LINE 353. Ποδῆνεμος, nom. sing. fem. of ποδῆνεμος, ον, "wind-footed," "with feet as swift as the wind."—From πούς and ἄνεμος.

LINE 354. Ἀχθομένην, accus. sing. fem. pres. part. of the deponent ἄχθομαι, "to be oppressed," "to be weighed down" in spirits, &c.: fut. ἀχθήσομαι, more rarely ἀχθήσομαι, &c.—From ἄχθος, "a burden," "a load," and the root of this last is ἄχ-, in ἄχ-ος, with which compare the Sanscrit *sah*, "to endure," the θ being merely euphonic.

Μελαίνετο, Epic and Ionic for ἐμελαίνετο, 3 sing. imperf. ind. mid. of μελαίνω, "to blacken," "to make black:" in the middle, "to grow black," "to turn black:" fut. μελανῶ: perf. pass. μεμέλασμαι: 1 aor. pass. ἐμελάνθην.—From μέλας, αῖνα, αν "black."

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LINE 355. Ἀριστερά, accus. plur. neut. of ἀριστερός, ἄ, ὄν, "left," "on the left." With ἀριστερά we may here supply μέρη.

LINE 356. Ἐκέκλιτο, 3 sing. pluperf. ind. pass. of κλίνω, "to incline," "to bend;" in the passive, "to lie down," &c.: fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι: pluperf. pass. ἔκεκλίμην, in the sense here of an imperfect.

LINE 358. Χρυσάμπυκας, accus. plur. masc. of χρυσάμπυξ, υκοι, "with frontlet of gold."—From χρυσός and ἄμπυξ. Consult note.

LINE 359. Κόμισαι, 1 aor. inf. act. of κομίζω, "to convey:" fut. ἴσω: 1 aor. ἐκόμισα. Observe the accentuation: the 1 aor. optative would be κομίσαι.

LINE 364. Ἀκηχεμένη, nom. sing. fem. perf. part. pass. of ἄχομαι, "to be afflicted," "to grieve:" perf. pass. ἀκήχεται and ἀκάχηται.—From the radical ΑΧΩ, the root of which, again, is the ejaculation of pain, *ach! ah! ἄχ*—

LINE 366. Μάστιξεν, Epic and Ionic for ἐμάστιξεν, 3 sing. 1 aor. indic. act. of μαστίζω, "to lash," "to flog:" fut. ξω: 1 aor. ἐμάστιξα.—From μαστίξ, "a lash," "a scourge."

Ἐλάαν, Epic and Ionic for ἐλάων, pres. inf. act. of ἐλάω, a rare poetic present, the place of which is supplied by ἐλαύνω, "to urge forward."

Πετέσθην, Epic and Ionic for ἐπετέσθην, 3 dual imperf. indic. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι, in Attic prose usually shortened to πτήσομαι.

LINE 367. Αἰπύν, accus. sing. masc. of αἰπύς, εἶα, ύ, "lofty."

LINE 369. Εἶδαρ, accus. sing. of εἶδαρ, ατος, τό, "food."—From ἔδω, "to eat," as if a lengthened poetic form of ἔδαρ.

LINE 370. Γούνασι, dat. plur. of γόνυ, ατος, τό, "the knee," and Homeric form for γόνασι. Compare Glossary on book i., 407.

Διώνης, gen. sing. of Διώνη, ης, ή, "Dione," mother of Venus, by Jupiter.—From Διός, like ἀπρυτώνη, from ἀπρυτος.

LINE 371. Ἀγκάς, adv., "into or in the arms."—Probably for ἀκάζε, from ἀγκή, "the bent arm."

LINE 374. Μασιδίως, adv., "foolishly," "thoughtlessly," "rashly."—From μάψ, "idly," &c.

Ἐνωπῇ, adv., "openly." Properly the dative sing. of ἐνωπή, ης ή, "the face or countenance;" and hence ἐνωπῇ, as an adverb, "before the face," "openly."—From ἐν and ὦψ.

LINE 383. Τλῆμεν, Epic and Ionic for ἔτλημεν, 1 plur. 2 aor. indic. act. of τλάω, a radical form, never found in the present

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this being replaced by the perfect τέτληκα, or the verbs τιλμάω, ἀνέχομαι, ὑπομένω, &c., “to endure:” fut. τλήσομαι: 2 aor. ἐτλην, as if there were a present τλήμι, which there is not.—Τλ-άω is radically the same as τολ-μάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

LINE 385. Τλῆ, Epic and Ionic for ἐτλη, 3 sing. 2 aor. indic. act. of τλάω, &c. Compare *Glossary* on line 383, s. v. τλήμεν

LINE 386. Ἀλωῆος, gen. sing. of Ἀλωεύς, ἦος, ὁ, “*Alœus*,” son of Neptune and Canace, and father of the Alœidæ, Otus and Ephialtes. The name properly means “a *thresher*,” from ἀλώῃ, “a *threshing-floor*.”

LINE 387. Κεράμω, dat. sing. of κέραμος, ον, ὁ, “a *dungeon*.” (Consult note.)—Akin probably to γεργύρα, “an *underground drain*,” κάρκαρον, “a *prison*,” and the Latin *carcer*.

Δέδετο, Epic and Ionic for ἐδέδετο, 3 sing. pluperf. indic. pass. of δέω, “to *bind*,” fut. δήσω: 1 aor. ἔδησα, &c.

LINE 388. Ἄτεος, nom. sing. masc. of ἄτος, ον, contracted for ἄατος, “*insatiate*.”—From ἄω, ἄσαι, “to *satiate*.”

LINE 389. Μητρυνή, nom. sing. of μητρυνή, ῆς, ἡ, Epic and Ionic for μητρυνιά, ᾤς, ἡ, “a *step-mother*.”—From μήτηρ.

Περικαλλής, nom. sing. fem. of περικαλλής, ἑς, “*very beautiful*.”—From περί and κάλλος.

LINE 390. Ἑρμῆ, dat. sing. of Ἑρμῆς, poetic, and especially Epic, for Ἑρμῆς, ον, ὁ, “*Hermes*,” the Latin *Mercurius*, or *Mercury*.

LINE 391. Ἑδάμνα, 3 sing. imperf. indic. act. of δαμνάω, “to *subdue*,” an Homeric verb, used only in the present and imperfect. The more usual form is δαμάω. Consult *Glossary* on book i., s. v. δαμᾶ.

LINE 393. Τριγλώχινι, dat. sing. masc. of τριγλώχης, ινος, “*three-barbed*.”—From τρίς and γλωχίν, or γλωχίς, “any *projecting point*.”

LINE 394. Ἀνήκεστον, nom. sing. neut. of ἀνήκεστος, ον, “*incurable*,” “*unassuageable*.”—From ἀ, priv., and ἀέομαι, “to *heal*,” &c.

LINE 396. Ωυτός, Epic, Ionic, and Doric for ὁ αὐτός. So at present most editions agree in writing; but we find also ωυτός, or ωϊτός, or ωῦτός, or even ωῦτός or ὠῦτός. (Compare *Heimne*, ad *Il.*, vol. v., p. 79.—*Schweigh.*, ad *Herod.*, ii., 79.) Analogy would be in favor of ὠῦτός. (*Buttmann*, *Ausf. Gr.*, § 29, *Anm.*, 12, n.)

LINE 397. Νεκύεσσι, Epic and Ionic for νέκυσι, dat. plur. of νεκός.

Book 5. Line 399–408.

νος, ὁ, “a dead person,” &c. In the plural, οἱ νεκρες, “the dead,” the inhabitants of the lower world. Compare *Glossary* on book i., 52, s. v. νεκῶν.

LINE 399. Ἀχέων, nom. sing. masc. pres. part. act. of ἀχέω, “to be distressed,” &c. Observe that ἀχέω is only used in the participle.

LINE 400. Ἠλήλατο, 3 sing. pluperf. indic. pass., with superinduced augment, of ἐλαύνω, “to drive:” fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἤληλάμην, and without superind. aug. ἐληλάμην. Observe that in Epic writers the pluperf. pass. is found both with and without the superinduced augment.

Κῆδε, Epic and Ionic for ἐκηδε, 3 sing. imperf. indic. act. of κήδω, “to make anxious,” “to distress:” fut. καθήσω. Consult note.

LINE 401. Παιήων, nom. sing. of Παιήων, ονος, ὁ, “Pæon,” the physician of the gods. Properly an Ionic form for Παιάν, Παιών. Consult note.

Ὀδυνήφατα, accus. plur. neut. of ὀδυνήφατος, ον, “pain-killing,” “pain-extinguishing.”—From ὀδύνη, “pain,” and φάω, “to kill.”

Πάσσων, nom. sing. masc. pres. part. act. of πάσσω, “to springle:” fut. πάσω: perf. pass. πέπασμαι. Observe that this verb is used in the *Iliad* only in the present and imperfect, and that it does not occur at all in the *Odyssey*.

LINE 402. Ἠκέσατο, 3 sing. 1 aor. indic. of the middle deponent ἀκέομαι, “to heal:” fut. ἀκέσομαι (Attic ἀκοῦμαι): 1 aor. ἤκεσάμην.

Καταθνητός, nom. sing. masc. of καταθνητός, ῆ, ὄν, “liable to death,” “mortal.” The feminine occurs only in the Hymn to Venus, 39, 50.

LINE 403. Ὀβριμοεργός, ὄν, “doer of strong deeds,” “doer of violent deeds.”—From ὀβριμος, “strong,” “mighty,” and ἔργον.

Ὅθετο, Epic and Ionic for ὄθετο, 3 sing. imperf. indic. of the deponent ὄθομαι, “to have a care about a thing,” “to feel concerned about a thing.” Used only in the present and imperfect. Compare *Glossary* on book i., 181.

Αἰσυλα, accus. plur. neut. of αἰσυλος, ον, “unseemly,” “evil,” “unholy.” Some derive it from αἶσα, “fate;” others from αἶσαι, ἄτη. Pott makes it for αἰσύλος, same as αἶσος, “unlike,” “unequal.” (*Etym. Forsch.*, i., 272.)

LINE 407. Δηναιός, nom. sing. masc. of δηναιός, ἄ, ὄν, “long-lived.”—From δῆν, “long,” “for a long while.”

LINE 408. Παππάζουσιν, 3 plur. pres. indic. act. of παππάζω, “to

Book 5. Line 411-424.

call any one papa," as a child ; " *to call one father.*"—From παπ-
πας, ου, ό, the child's way of saying πατήρ, just as μάμα for μητήρ.

Φραζέσθω, 3 sing. pres. imper. mid. of φράζω. Compare
LINE 411. *Glossary* on book i., 83, and consult, also, the note on that
passage.

Περίφρων, nom. sing. fem. of περίφρων, ου, " *eminently*
LINE 412. *prudent,*" " *very thoughtful,*" " *very careful.*"—From περί,
denoting superiority, and φρήν.

Ἀδρηστίνη, nom. sing. of Ἀδρηστίνη, ης, ή, Epic and Ionic for
Ἀδραστίνη, ης, female patronymic, " *daughter of Adrastus.*"—From
Ἀδρηστος, Epic and Ionic for Ἀδραστος, " *Adrastus.*"

Γοῶσα, Epic lengthened form for γοῶσα, nom. sing. fem.
LINE 413. pres. part. act. of γοάω, " *to wail,*" " *to lament,*" &c. :
fut. γοήσω.

Οἰκῆας, accus. plur. of οἰκεύς, ἦος, ό, Epic and Ionic for οἰκεύς,
εως, ό, " *a domestic.*" So that οἰκῆας is for the Attic οἰκεῖς.—From
οἶκος.

Ἰχῶ, accus. sing. of ἰχώρ, ὠρος, ό, " *ichor.*" Compare
LINE 416. *Glossary* on line 340.

Ὀμοργνυ, Epic and Ionic for ὠμόργνυ, 3 sing. imperf. indic. act
of ὁμόργνυμι, " *to wipe off:*" fut. ὁμόρξω : 1 aor. ὠμωρξα.—Akin to
ἀμέργω, " *to pluck or pull;*" and perhaps to μάσσω, " *to touch,*" " *to*
handle." The Sanscrit root is *mriḡ*.

Ἀλθετο, Epic and Ionic for ἡλθετο, 3 sing. imperf. indic.
LINE 417. pass. of ἄλθω, " *to make to grow,*" " *to heal,*" " *to restore.*"
Only found in the imperf. pass. and part. ἄλθομένην.—From the
same root as the Latin *alo*.

Κατηπιόωντο, Epic lengthened form for κατηπιώντο, 3 plur. imperf.
indic. pass. of κατηπιάω, " *to mitigate,*" " *to soothe,*" &c. : fut. ήσω.—
From κατά and ήπιάω, " *to soothe,*" " *to assuage.*"

Κεχολώσεται, Epic and Ionic for κεχολώσει, 2 sing. 3 fut.
LINE 421. pass. of χολώω, " *to make angry;*" in the passive, " *to be*
angry."—From χόλος, " *gall,*" " *bile;*" the literal meaning being " *to*
stir one's gall or bile."

Ἀχαιάδων, Epic and Ionic for Ἀχαιδων, gen. plur. of
LINE 422. Ἀχαιῖας, ἄδος, ή, Epic and Ionic for Ἀχαιῖς, ἄδος, ή, " *a*
Grecian woman."

Ἐσπέσθαι, 2 aor. inf. of the middle deponent ἔπομαι, " *to*
LINE 423. *follow:*" fut. ἔψομαι : 2 aor. ἐσπόμην, &c.

Καρρῆζονσα, Epic for καταρρῆζονσα, nom. sing. fem. pres.
LINE 424. part. act. of καταρρῆζω, " *to soothe,*" " *to caress.*" Com-
pare *Glossary* on book i., 361, s. v. κατέρεξεν

Book 5. Line 424-448.

Εὐπέπλων, gen. plur. fem. of εὐπεπλος, ον, "well-robed," "with beautiful peplos."—From εὖ and πέπλος.

LINE 425. Περώνη, dat. sing. of περόνη, ης, ἡ, "any thing pointed for piercing or pinning," especially "the tongue of a buckle or brooch;" hence "a buckle," "a brooch."—From πείρω, περάω, "to pass through," &c.

Καταμύζατο, Epic and Ionic for κατεμύζατο, 3 sing. 1 aor. indic. mid. of καταμύσσω, "to scratch," "to tear:" fut. ξω, &c.—From κατά and μύσσω, "to scratch," "to tear," &c.

Ἀραιήν, accus. sing. fem. of ἀραιός, ἡ, ὄν, Epic and Ionic for ἀραιός, ἄ, ὄν, "delicate," "weak," "tender," &c. Observe the accentuation, which distinguishes it from ἀραιός, αἶα, αἶον, "prayed to," "entreated," &c.

LINE 433. Ὑπείρεχε, poetic, and especially Epic, for ὑπέρειχε, 3 sing. imperf. indic. act. of ὑπειρέχω, poetic, &c., for ὑπερέχω. Compare Glossary on book iv., 249.

LINE 434. Ἀζετο, Epic and Ionic for ἤζετο, 3 sing. imperf. indic. of the middle deponent ἄζομαι, "to stand in awe of," "to dread." Used in Homer only in the present and imperfect.

Ἴετο, 3 sing. imperf. indic. mid. of ἵημι, "to send:" in the middle, "to send one's self after a thing," "to desire," &c. Compare Glossary on book ii., 154, s. v. ἱεμένων.

LINE 438. Ἐπέσσυτο, 3 sing. pluperf. ind. pass. of ἐπισεύω, "to set in motion another against:" in the middle, "to set one's self in motion against," "to make an onset upon:" perf. pass. ἐπέσσυμαι: pluperf. pass. ἐπεσσύμην.—From ἐπί, "against," and σεύω, "to put in quick motion," "to urge."

LINE 440. Φράζεο, 2 sing. pres. imper. mid. of φράζω. Consult Glossary on line 411, s. v. φραζέσθω.

Χάζεο, 2 sing. pres. imper. of χάζομαι. Compare Glossary on line 249, s. v. χαζώμεθα.

LINE 443. Ἀνεχάζετο, 3 sing. imperf. indic. of the middle deponent ἀναχάζομαι, "to retire," "to draw back:" fut. σομαι: 1 aor. ἀνεχασάμην.

LINE 445. Ἀπάτερθεν, adv., "apart," "away from."—Strengthened form of ἄτερθε, and this from ἄτερ, "without."

LINE 448. Ἀδύτῳ, dat. sing. of ἄδυτον, ον, τό, "a shrine," "the innermost sanctuary of a temple."—From ἄ, priv., and δύω, "to enter."

Ἀκέοντο, Epic and Ionic for ἡκέοντο, 3 plur. imperf. indic. of the middle deponent ἀκέομαι, "to heal:" fut. έσομαι (Attic, οὔμαι).

Book 5. Line 448-473.

Κύδαινον, Epic and Ionic for ἐκύδαινον, 3 plur. imperf. indic. act. of κυδαίνω, "to honor" "to glorify," &c. (consult note): fut. ανῶ. —From κύδος, "glory"

LINE 449. Εἰδῶλον, accus. sing. of εἰδῶλον, ον, τό, "an image," "a phantom."—Diminutive from εἶδος.

LINE 452. Δήρουν, Epic and Ionic for ἐδήρουν, 3 plur. imperf. indic. act. of δήρω, usual contracted form of δηῖω, "to lay waste," "to destroy." Literally, "to treat as an enemy."—From δήϊος, Epic and Ionic for δάϊος, contracted δῆος, "hostile," &c.

LINE 453. Εὐκύκλους, accus. plur. masc. of εὐκυκλος, ον, "well-rounded."—From εὖ and κύκλος.

Λαισήϊα, accus. plur. of λαισήϊον, ον, τό, "a buckler." Commonly covered with raw hides, and therefore derived by some from λάσιος, "shaggy," "hairy." Others, however, deduce the term from λαιός, "left," and regard it as meaning literally "the left-hand armor."

LINE 458. Κύπριδα, accus. sing. of Κύπρις, ιδος, ή, "Venus," as Goddess of Cyprus. There are two forms of the accusative, namely, Κῦπριδα and Κύπριν. Consult Glossary on line 330.

LINE 460. Ἐφέζετο, 3 sing. imperf. indic. of the middle deponent ἐφέζομαι, "to take one's seat upon," "to sit upon," &c.: fut. ἐφεδοῦμαι. Homer uses this verb only in the present and imperfect. The active occurs only in the aorist ἐφείσα. Compare Glossary on book i., 48, s. v. ἔξετο.

LINE 462. Ἀκάμαντι, dat. sing. of Ἀκάμας, αντος, ό, "Acamas," a Thracian leader. The name literally means "the unwearied one," and comes from ἀ, priv., and κάμνω, "to tire."

LINE 463. Υἱάσι, dat. plur. of υἱός, as if from a stem, υῖς, gen. υἱός. Compare Glossary on book ii., 20, s. v. υῖι.

LINE 464. Υἱεῖς, nom. plur., as if from a nominative υἱεύς, gen. υἱέος, &c. Compare Glossary on book iii., 174.

LINE 466. Εὐποιητῆσι, Epic and Ionic for εὐποιήταις, dat. plur. fem. of εὐποίητος, η, ον, "well-made or constructed."—From εὖ and ποιέω.

LINE 469. Φλοίσβοιο, Epic and Ionic for φλοίσβον. Compare Glossary on line 322.

Σάωσομεν, 1 plur. fut. indic. act. of σαώω, "to save." Compare Glossary on book i., 83, s. v. σαώσεις.

LINE 472. Ἐχεσκες, 2 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχες.

LINE 473. Φῆς, Epic and Ionic for ἐφης 2 sing. imperf. indic. act.

Book 5. Line 473-487.

1 φημί, "to say" Not to be confounded with φής, the 2 sing pres. indic. act. Observe the difference of accentuation.

Ἐξέμεν, Epic, Doric, and Æolic for ἐξείν, fut. inf. act. of ἔχω. Earliest form, ἐξέμεναι.

LINE 474. Γαμβροῖσι, Epic and Ionic for γαμβροῖς, dat. plur. of γαμβρός, οὐ, ὅ, "a brother-in-law." In general, any connection or relation by marriage.—From γαμέω, "to marry." As regards the insertion of the β between the two liquids, compare *Glossary* on line 287, s. v. ἡμβροτες.

LINE 477. Ἐνειμεν, Epic and Ionic for ἐνεσμεν, 1 plur. pres. indic. act. of ἐνειμι, "to be in."

LINE 479. Τηλοῦ, adv., like τῆλε, "afar," "far off."—An obsolete adjective, τηλός, may be taken as the source whence come τηλοῦ, τηλοῖ, τηλόθι, τηλόθεν, τηλόσε, all used as adverbs.

Ξάνθῳ, dat. sing. of Ξάνθος, ου, ὅ, "the Xanthus," a river of Lycia, falling into the sea above Patara. Consult note.

Δινήεντι, dat. sing. masc. of δινῆεις, εσσα, εν, "eddying."—From δίνη, "an eddy."

LINE 481. Ἐλδεται, 3 sing. pres. indic. of the defective deponent ἔλδομαι, "to wish for," "to desire." This verb was probably digammated, and so may be regarded as akin to *velle*, βούλομαι, the English *will*, *would*, &c.

Ἐπιδενής, nom. sing. masc. of ἐπιδενής, ἐς, Epic and Ionic for ἐπιδεής, ἐς, "in want," "lacking."—From ἐπί and δέω, "to want."

LINE 482. Μέμονα, 1 sing. of the poetic, Epic, and Ionic perfect with a present signification, "I am eager," "I wish," "I long," "I strive," &c. Μέμονα is to μάω, μέμαα, as γέγονα to γάω, γέγαα; it is akin, also, to μένος, μενεαίνω, as well as to μένω, μίμνω, because μέμονα conveys the notion of a steadfast, fixed purpose; but it has no proper present μένω, although erroneously assigned by many to such a verb.

LINE 485. Τόνη, Epic and Doric for σύ, "thou." Like ἐγώνη, for ἐγώ.

LINE 486. Ὠρεσσιν, Epic contracted dative for ὀάρεσσιν, dat. plur. of ὄαρ, ἀρος, ἡ, "a consort," "a wife." Not by metathesis from ὄαρ, as some say; but probably from the same root as ἄρω, εἶρω, Lat. *sero*, "she that is tied or knit to one."

LINE 487. Ἀψῖσι, Epic and Ionic for ἀψῖσι, dat. plur. of ἀψίς, ἰδος, ἡ, "a tying," "fastening," "knotting," and then said of the "joinings," i. e., "the meshes" of a net.—From ἄπτω, "to join," "to connect."

Book 5. Line 487-500.

Λίνον, gen. sing. of λίνον, ον, τό, "a flaxen cord," "a fishing line," "a fishing net." Also employed by post-Homeric writers to indicate "the plant that produces flax."

Ἀλόντε, nom. dual 2 aor. part. act. of ἀλίσκομαι. Compare Glossary on book ii., 374, s. v. ἀλοῦσα.

Πανάγρον, gen. sing. neut. of πάνταγρος, ον, "all-catching."—From πᾶς, πᾶσα, πᾶν, and ἄγρα, "a catching," &c.

Δυσμενέεσσιν, Epic and Ionic for δυσμενέσιν. Compare LINE 488. Glossary on book iii., 51.

Ἐλῶρ, nom. sing. of ἐλῶρ, ὡρος, τό, "a prey," "a booty." In Homer usually in the singular, of unburied corpses, which are left to the enemy, or given up to dogs and birds.—From ἐλεῖν, 2 aor. inf. act. of αἰρέω, "to take," "to seize."

Κύρμα, nom. sing. of κύρμα, ατος, τό, "that which one meets with, lights upon, finds," i. e., "a booty, prey, spoil."—From κύρω, "to light upon," &c.

Ὑμήν, Epic and Doric for ὑμετέραν, accus. sing. fem. of ὑμός, ἡ, ὄν, Epic and Doric for ὑμέτερος, α, ον, "your," &c.

Τηλεκλειτῶν, gen. plur. masc. of τηλεκλειτός, ἡ, ὄν, and also ὅς, ὄν, "far-famed."—From τῆλε, "afar," and κλειτός, "famed," and this from κλείω, "to make famous."

Δάκε, Epic and Ionic for ἔδακε, 3 sing. 2 aor. indic. act. of δάκνω, "to bite," "to sting:" fut. δήξομαι: perf. δέδηχα. 2 aor. ἔδακον.—The Sanscrit root is *danc*, or *dac*, "to bite." Compare the Latin *dens*, the Greek ὀ-δούς, ὀ-δόντ-ος, and the German *Zahn*.

Ἐλελίθησαν, 3 plur. 1 aor. indic. pass. in a middle sense of ἐλελίζω, "to whirl round," "to turn round," &c. Compare Glossary on book i., 530, s. v. ἐλέλιξεν.

Ἀολλέες, Epic and Ionic for ἀολλεῖς, nom. plur. masc. of ἀολλής, ἑς, "all together," "in close array."—From ἀ, copulative, and εἴλω, "to press close," &c.

Ἐφόβηθεν, Epic and Doric for ἐφοβήθησαν, 3 plur. 1 aor. indic. pass. of φοβέω, "to terrify:" fut. ἥσω, &c.

Ἄχνας, accus. plur. of ἄχνη, ης, ἡ, Epic and Ionic for ἄχνα, ης, ἡ, "chaff." Compare Glossary on book iv., 426, s. v. ἄχνην.

Ἀλώας, accus. plur. of ἀλώή, ῆς, ἡ, "a threshing ground," "a threshing floor." Compare Glossary on line 99, s. v. ἀλωάων.

Λικμώντων, gen. plur. masc. pres. part. act. of λικμάω, "to winnow."—From λικμός, "a winnowing," ἔσται ἡστέλ

Book 5. Line 500-516.

Δημήτηρ, nom. sing. of Δημήτηρ, τερος and τρος, ἡ, "Demeter," the Latin "Ceres."—From δῆ for γῆ, and μήτηρ, so that the name will signify "Mother Earth."

Κρίνῃ, 3 sing. pres. subj. act. of κρίνω, "to separate:" fut. LINE 501. κρινῶ : perf. κέκρικα. Compare the Sanscrit *kṛi*, "to separate," and the Lat. *cern-o*.

Ἐπειγομένων, gen. plur. masc. pres. part. mid. of ἐπείγω, "to urge on another:" in the middle, "to rush on."—Compare Glossary on book ii., 354.

Ὑπολευκαίνονται, 3 plur. pres. ind. pass. of ὑπολευκαίνω, LINE 502. "to make gradually white:" in the passive, "to grow gradually white:" fut. ανῶ.—From ὑπό and λευκαίνω, "to whiten," and this from λευκός, "white."

Ἀχυρμαί, nom. plur. of ἀχυρμαία, αῖς, ἡ, "a place where chaff falls."—From ἀχυρα τά, "chaff."

Πολύχαλκον, accus. sing. masc. of πολύχαλκος, ον, "all LINE 504. brazen," "brazen-founded."—From πολὺς and χαλκός.

Ἐπέπληγον, 3 plur. 2 aor. indic. act. of ἐπιπλήσσω, "to strike," "to stir up," &c.

Ἐπιμισγομένων, gen. plur. masc. pres. part. mid. of ἐπι- LINE 505. μίσγω, "to mingle," &c., poetic and Ionic for ἐπιμίγνυμι. Homer uses only the middle.—From ἐπί and μίσγω.

Ἥνιοχῆς, nom. plur. of ἡνιοχεύς, ἑως, Ionic ἦος, ὁ, "a charioteer" From ἡνία, "the reins," and ἔχω, "to hold."

Ἰθύς, adv., "right onward." Properly an adjective, ἰθύς, LINE 506. εἶα, ὅ.

Ἐκράττειν, 3 sing. imperf. indic. act. of κραταίνω, Epic LINE 508. lengthened form of κραίνω, "to accomplish," "to fulfill" fut. κρανῶ, &c.

Ἐφετμάς, accus. plur. of ἐφετμή, ἥς, ἡ, "a command," "an injunction." A poetic word, from ἐφίημι.

Χρυσάορον, gen. sing. masc. of χρυσάορος, ον, "of the LINE 509. golden sword," "with golden sword."—From χρυσός and ἄορ. Consult note.

Πίονος, gen. sing. neut. of πίων, ον, gen. πίονος, &c., LINE 512. "fat," "rich," "wealthy."

Μεθίστατο, 3 sing. imperf. indic. mid. of μεθίστημι, "to LINE 514. place among:" fut. μεταστήσω.—From μετά and ἵστημι.

Ἀρτεμέα, accus. sing. masc. of ἀρτεμής, "sound," "safe and sound."—From ἀρτιος, "complete, perfect, entire."

ΛINE 516. Μετάλλησαν, Epic and Ionic for μετέλλησαν, 3 plur. 1.

Book 5. Line 517-528.

aor. indic. act. of μεταλλάω, "to question." Compare Glossary on book i., 550, s. v. μετάλλα.

LINE 517. Ἔα, Epic and Ionic for εἴα, 3 sing. imperf. indic. act. of ἔάω, "to permit," "to allow:" fut. ἐάσω: perf. εἶακα: 1 aor. εἶασα.

LINE 521. Βίας, accus. plur. of βία, ας, ἡ, "strength," "might." In Homer usually, when having this sense, in the plural.

Ὑπεδείδισαν, Epic and Ionic for ὑπεδεδίδεσαν, 3 plur. 2 pluperf. act. of ὑποδείδω, "to fear," "to dread:" fut. σω.

Ἰωκάς, accus. plur. of ἰωκή, ῆς, ἡ, "a battle-cry," "the battle-din." --From the interjection ἰώ.

LINE 523. Νηνεμῆς, gen. sing. of νηνεμῆη, ης, ἡ, Epic and Ionic for νηνεμία, ας, ἡ, "a calm."—From νη-, inseparable privative prefix, and ἄνεμος, "wind."

Ἀκροπόλοισιν, Epic and Ionic for ἀκροπόλοις, dat. plur. neut. of ἀκροπόλος, ον, "lofty-topped," "high-ranging."—From ἄκρος, "a. the top," and πολέω, πέλω, "to be," &c.

LINE 524. Εὐδῃσι, Epic and Ionic for εὐδῃ, 3 sing. pres. subj. act. of εὐδω, "to sleep:" fut. εὐδήσω, &c. Compare Glossary on book ii., 2, s. v. εὐδον.

Βορέας, old form of the genitive for the later Βορέου, gen. sing. of Βορέας, ον, ὁ, Ionic Βορέης, contracted Βορήης, έω; in Attic, Βορῆᾱς, ᾱ, "the north wind."

LINE 525. Ζαχρηῶν, gen. plur. masc. of ζαχρηής, ές, "pressing violently on."—No doubt from χράω (with which compare ἐπιχράω, "to press eagerly on") and the intensive prefix ζα-.

LINE 526. Πνοιῇσιν, Epic and Ionic for πνοιαῖς, dat. plur. of πνοιῇ, ῆς, ἡ, Epic and Ionic for πνοή, ῆς, ἡ, "a blast," &c.—From πνέω. The word is almost solely poetical, πνεῦμα being used in prose.

Λιγυρῇσι, Epic and Ionic for λιγυραῖς, dat. plur. fem. of λιγυρός, ᾱ, εν, "shrill," "clear," "whistling," &c.—From λιγύς, "clear-toned," "shrill," &c. Compare Glossary on book i., 248, s. v. λιγύς.

Διαскиδνᾶσιν, 3 plur. pres. indic. act. of διαскиδνημι, "to disperse, "to scatter;" poetic, and especially Epic, form for διασκεδάννυμι.

Ἀέντες, nom. plur. masc. pres. part. act. of ἄημι, "to blow," &c. LINE 527. Ἐφέβοντο, 3 plur. imperf. indic. of the poetic deponent φέβομαι, "to fear," "to be dismayed." Used only in the present and imperfect, and equivalent, in fact, to φοβέομαι.

LINE 528. Ἐφοίτα, 3 sing. imperf. indic. act. of φοιτάω, "to traverse," "to go through:" fut. ἥσω. The Epic and Ionic form is φοιτέ

Book 5. Line 531-555.

Πιλέονες, nom. plur. masc. of πλέων *ον*, "*more*," comparative of πολύς. Compare *Glossary* on book i., 281, s. *v* πλεόνεσσιν.

LINE 531

Πέφανται, 3 plur. perf. indic. pass., assigned to the radical φένω, "*to slay*:" fut. pass. πεφήσομαι: perf. pass. πέφαμαι. Observe that πέφαμαι bears exactly the same relation to the root ΦΕΝ- as τέταμαι does to the root ΤΕΝ-, in the verb τείνω; while πεφήσομαι is formed from πέφαμαι, like δεδήσομαι from δέδεμαι, λελύσομαι from λέλνυαι. (*Buttmann, Irreg. Verbs*, p. 208, ed. *Fishlake*.)

LINE 534.

Δηϊκόωντα, accus. sing. of Δηϊκόων, *ωντος*, *ό*, "*Deïcoon*," son of Pergasus.

LINE 536.

Τιον, Epic and Ionic for *ετιον*, 3 plur. imperf. indic. act of τίω, "*to honor*," &c. Compare *Glossary* on book i., 508, s. *v*. *τισον*.

LINE 539.

Νειαίρη, Epic and Ionic for νειαίρα, dat. sing. fem. of νείαιρος, *α*, *ον*, an irregular comparative of νέος, just as νέατος, νείατος, is a superlative; "*the latter*," "*the lower*."

LINE 542.

Υίε, accus. dual, from a stem *νίς*, *νλος*, "*a son*." Compare *Glossary* on book ii., 20, s. *v*. *νλι*.

LINE 544.

Βιότοιο, Epic and Ionic for βιότου, gen. sing. of βίοτος, *ον*, *ό*, "*the means of subsistence*."—From βιώω, "*to live*."

LINE 546.

Τέκετο, Epic and Ionic for *έτεκετο*, 3 sing. 2 aor. indic. mid. of *τίκτω*, "*to bring forth*," but said also of the father, "*to beget*," and not rare in this sense in Homer, who uses the aorist middle (as in the present instance) mostly in this signification, yet not always: fut. *τέξω*, usually *τέξομαι*, poetic, also *τεκοῦμαι*: perf. *τέτοκα*, &c.—Lengthened from a root ΤΕΚ-.

Πολέεσσι, dat. plur. Epic and Ionic for πολλοῖς. Compare *Glossary* on book ii., 417, s. *v*. *πολέες*.

LINE 548.

Διδυμάονε, nom. dual masc. of διδυμών, *ονος*, "*twin*" Poetic for *δίδυμος*.

LINE 550.

Ἠθήσαντε, nom. dual, 1 aor. part. act. of *ήβάω*, "*to attain to man's estate*," "*to be at man's estate*:" fut. *ήσω*: 1 aor. *ήθησα*.—From *ήθη*, "*man's estate*."

LINE 551.

Εὔπωλον, accus. sing. fem. of εὔπωλος, *ον*, "*abounding in steeds*," "*breeding fine horses*." Strictly, "*with five foals*."—From *εὔ* and *πῶλος*, "*a foal*," "*a young horse*."

LINE 552.

Ἀτρείδης, Epic and Ionic for Ἀτρείδαις dat. plur. of Ἀτρείδης, *ον*, &c.

LINE 555.

Ἐτραφέτην, 3 dual, 2 aor. indic. pass. of *τρέφω*, "*to rear*," "*to nurture*." Consult *Glossary* on book i., 251, s. *v*

Book 5. Line 555-586.

Τάρφεςιν, dat. plur. of τάρφος, εος, τό, "a thicket." Strictly, "closeness," "thickness."—From τρέφω, "to thicken."

Ίφια, accus. plur. neut. of ἴφιος, α, ον, "strong," "mighty." Occurs often in Homer, but only in the phrase ἴφια μῆλα, "large goodly sheep."—From ἴφι, "powerfully," "strongly," &c.

Κεραΐζετον, 3 dual pres. indic. act. of κεραΐζω, "to destroy," "lay waste," "ravage:" fut. ἴσω.—According to some, from κέρας; according to others, from κείρω, "to shear," "to cut off," &c.

Κατέκταθεν, Epic and Doric for κατεκτάθησαν, 3 plur 1 aor. indic. pass. of κατακτείνω, "to slay:" fut. κατακτενῶ: 1 aor. act. κατέκεινα: 1 aor. pass. κατεκτάθην.

Καππεσέτην, Epic syncopated form for κατεπεσέτην, 3 dual, 2 aor. ind. act. of καταπίπτω. Compare Glossary on book i., 593.

Ἑλάτῃσιν, Epic and Ionic for ἐλάτας, dat. plur. of ἐλάτη, ης, ἡ, "a pine." After Homer's time distinguished as ἐλάτη ὑρῶν, "the pine," and ἐλάτη θήλεια, "the fir."—Perhaps from ἐλαύνω, on account of its high, straight growth.

Δίε, Epic and Ionic for ἔδιε, 3 sing. imperf. indic. act. of διω, "to fear."

Ἀποσφῆλεις, 3 sing. Æolic 1 aor. opt. act. of ἀποσφάλλω, "to cause to miss," &c.: fut. ἀποσφαλῶ: 1 aor. ἀπέσφηλα. —From ἀπό and σφάλλω.

Μεῖνε, Epic and Ionic for ἔμεινε, 3 sing. 1 aor. indic. act. of μένω, "to remain."

Παφλαγόνων, gen. plur. of Παφλαγών, όνος, ό, "a Paphlagonian." In the plural, Παφλαγόνες, ων, οί, "the Paphlagonians."

Ἀγκῶνα, accus. sing. of ἀγκών, ὦνος, ό, "the bend or hollow of the arm," "the elbow," &c. Compare ἄγκος, "a bend or hollow;" ἄγκη, ἀγκύλη, ἄγκιστρον, "a fish-hook;" ἄγκυρα, "an anchor;" and also the Latin *angulus*, *ancora*, *uncus*, *uncinus*, &c.

Ἀσθμαίνων, nom. sing. pres. part. act. of ἀσθμαίνω, "to breathe hard," "to gasp." Said especially of the death-ruckle.—From ἀσθμα, "a panting," "a gasping," and this from ἄω, "to blow."

Εὐεργέος, Epic and Ionic for εὐεργοῦς, gen. sing. masc. of εὐεργής, ές, "well made," "well constructed."—From εὖ and ἔργον.

Κύμβαχος, nom. sing. masc. of κύμβαχος, ον, "head-foremost." Answering to the Latin *proius*.—From the radi-

Book 5. Line 586-599.

καὶ κύβη, "the *heca*," through κύβη, "a hollow vessel, a cup, a bowl." Compare the kindred roots in κύβη, κεφ-αλή, the German *Kopf*, *Koppe*, *Kuppe*; the Latin *cap-ut*, &c.

Βρεχμόν, accus. sing. of βρεχμός, οὐ, ὁ, "the *sinciput*," &c. Compare note.

LINE 587. Ἀμάθοιο, Epic and Ionic for ἀμάθον, gen. sing. of ἄμαθος, ον, ἡ, "sand," "a sandy soil." Opposed to sea-sand, ψάμαθος.—From ἄμος, ἄμμος, "sand."

LINE 589. Ἰμασε, 3 sing. 1 aor. indic. act. of ἱμάσσω, "to lash:" fut. ἱμάσω: 1 aor. ἱμᾶσα.—From ἱμάς, ἄντος, ὁ, "a leathern strap or thong," "a lash."

LINE 590. Ὠρτο, 3 sing. of the syncopated 2 aor. mid. of ὀρνυμι, "to excite," "to arouse:" fut. ὀρσω: 1 aor. ὤρσα. In the middle, ὀρνυμαι, "to arouse one's self," "to hurry," "to rush:" 2 aor. ὠρόμην, 3 sing. ὤρετο; by syncope, ὦρτο. Lengthened form of a root OP-.

LINE 593. Κυδοιμόν, accus. sing. of κυδοιμός, οὐ, ὁ, "tumult," "uproar," "confusion;" also, *Kydoimos*, personified as the companion of Mars, &c. Consult note.

Ἀναιδέα, Epic and Ionic for ἀναιδῆ, accus. sing. of ἀναιδής, ἑς, "shameless," "ruthless."—From ἀ, priv., and αἰδώς.

LINE 595. Φοῖτα, Epic and Ionic for ἐφοῖτα, 3 sing. imperf. indic. act. of φοιτάω. Consult *Glossary* on book iii., 449.

LINE 597. Ἀπάλαμνος, nom. sing. masc. of ἀπάλαμνος, ον; strictly "without hands," i. e., "helpless, silly." Formed, *metri gratiâ*, from ἀπάλαμος, like νώννυμος from νώννυμος; and ἀπάλαμος, from ἀ, priv., and παλάμη, "the palm of the hand."

LINE 598. Στήη, Epic lengthened form for στῆ. Consult *Glossary* on book i., 197.

Ὠκυρῶ, dat. sing. masc. of ὠκύροος, ον, "quick-flowing." Poetic form for ὠκύρροος, ον.—From ὠκύς, "quick," and ῥοή, "a stream," and this from ῥέω, "to flow."

Προρέοντι, dat. sing. masc. pres. part. act. of προρέω (later προρῶ), "to flow onward," "to run forward:" fut. ρεύσομαι.—From πρό and ῥέω, "to flow."

LINE 599. Ἀφρῶ, dat. sing. of ἀφρός, οὐ, ὁ, "foam," usually of the sea. Compare the Sanscrit *abhra*, "a cloud," and also *duhros* and *imber*.

Μορμόροντα, accus. sing. pres. part. of μορμύρω, "to roar," "to rush." Compare the Latin *murmuro*. Hesychius actually quotes a form *μυρμύρω*.

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LINE 606. Μενεαινέμεν, Epic, Doric, and Æolic for μενεαινειν, pres. infin. of μενεαίνω, "to desire," &c.—From μένος, with regard to which consult *Glossary* on book i., 103, s. v. μένεος.

LINE 613. Πολυκτῆμων, nom. sing. masc. of πολυκτῆμων, ον, gen. ονος, "abounding in possessions."—From πολὺς and κτῆμα.

Πολλήϊος, nom. sing. masc. of πολλήϊος, ον, "abounding in corn-fields."—From πολὺς and λήϊον, "a crop," "the crop standing on the land."

LINE 614. Ἐπικουρήσουντα, accus. sing. fut. part. act. of ἐπικουρέω, "to bring succor," "to come to one's aid," "to help in war." Literally, "to be an ἐπίκουρος:" fut. ἦσω.—From ἐπίκουρος, with regard to which consult *Glossary* on book ii., 130, s. v. ἐπίκουροι.

LINE 618. Συλήσων, nom. sing. masc. fut. part. act. of συλάω, "to strip off:" fut. ἦσω. Consult *Glossary* on book iv., 466 s. v. συλήσειε.

LINE 619. Παμφανόωντα, Epic lengthened form for παμφανῶντα, accus. plur. neut., as if from παμφανᾶω, "to be all resplendent." Compare *Glossary* on book ii., 458, s. v. παμφανόωσα.

LINE 620. Αἶξ, adv., "with the heel," "stamping on or spurning with the foot." The primitive form appears to have been κλάξ, traces of which appear in the Latin *calx*, "the heel." (*Benfeij. Wurzell.*, ii., 316.)

LINE 622. Ὡμοῖν, Epic and Ionic for ὤμοῖν, gen. dual of ὤμος, ον, ὁ, "a shoulderer." Compare *Glossary* on book i., 45, s. v. ὥμοισιν.

Ἐπείγετο, 3 sing. imperf. indic. pass. of ἐπείγω, "to press hard," &c.: fut. ἐπείξω. Compare *Glossary* on book ii., 354, s. v. ἐπειγέσθω.

LINE 623. Δεῖσε, Epic and Ionic for ἔδεισε, 3 sing. 1 aor. indic. act. of δεῖδω, "to fear." Compare *Glossary* on book i., 555, s. v. δεῖδοικα.

Ἀμφίβασιν, accus. sing. of ἀμφίβασις, τως, ἡ, "a going around," especially with a view of sheltering or defending; hence "a protection," "a defense."—From ἀμφιβαίω. Consult note on ἀμφιθέληκας, book i., 37.

LINE 624. Ἐφέστασαν, 3 plur. syncopated form of the pluperfect, for ἐφεστήκεσαν (lengthened form, ἐφεστήκεισαν), from ἐφίστημι, &c. Compare *Glossary* on book iv., 331, s. v. ἔστασαν.

LINE 631. Ὑιώνος, nom. sing. of νιώνος, οὔ, ὁ, "a grand-son." Another form is νιιδεύς.

LINE 634. Ἀδαήμονι, dat. sing. of ἀδαήμων, ον, gen. ονος, "igno-

Book 5. Line 635-654.

rant of," "inexperienced in." — From ἀ, priv., and δαήμων, "knowing," "experienced in," and this akin to δαῖναι.

LINE 635. Ψευδόμενοι, nom. plur. masc. pres. part. of the middle deponent ψεύδομαι, "to lie:" fut. ψεύσομαι: 1 aor. ἐψεύσαμην. This deponent is of earlier and more common use (in Homer, as in later Greek) than ψεύδω.

LINE 639. Θρασυμέμονα, accus. sing. of θρασυμέμων, ον, gen. ονος, "bold-spirited." — From θρασύς, "bold," "daring," and μένος, "spirit," &c., akin to μέμονα.

Θυμολέοντα, accus. sing. of θυμολέων, ον, gen. οντος, "lion-hearted." — From θυμός and λέων.

LINE 640. Λαομέδοντος, gen. sing. of Λαομέδων, οντος, ὅ, "Laomedon," king of Troy, and father of Priam. The name means "ruler of the people;" from λαός, and μέδω, οντος, ὁ, "a lord," "a ruler."

LINE 641. Οἷης, Epic and Ionic for οἷαις, dat. plur. fem. of οἶος, η, ον, Epic and Ionic for οἶος, α, ον, "alone." — Akin to ἷος, ἅ, "one," and also to the Latin unus, the early form of which was uīnos. (Orell., 525.)

LINE 642. Χήρωσε, Epic and Ionic for ἐχέρωσε, 3 sing. 1 aor. indic. act. of χηρόω, "to bereave, strip bare, desolate, widow," &c.: fut. ὦσω: 1 aor. ἐχέρωσα. — From χῆρος, "bereft," "widowed," &c. The root of χῆρος, namely, XH-, XHP-, occurs in Sanscrit, há, hî, "to desert," so that χῆρος, like ὀρφανός, is, strictly, "deserted," "left."

Ἀγνιάς, accus. plur. of ἀγνιά, ᾱς, ἡ, "a way," both in town and country, but usually "a street." — According to some, it is a quasi-participial form from ἄγω. (Donaldson, *New Crat.*, p. 499.)

LINE 643. Ἀποφθινύθουσι, 3 plur. pres. ind. act. of ἀποφθινύθω, "to waste away." — From ἀπό and φθινύθω, with regard to which last consult *Glossary* on book ii., 346, s. v. φθινύθειν.

LINE 644. Ἄλκαρ, accus. sing. of ἄλκαρ, τό, only used in this form, "a defense," "a safeguard," &c. — Akin to ἀλκή.

LINE 646. Ἀΐδαο, old Epic form of the genitive for the later Ἀΐδου, gen. sing. of Ἀΐδης, ον, ὁ, "Hades," the god of the lower world. Compare *Glossary* on book i., 3, s. v. Ἀΐδι.

LINE 650. Ἐρξάντα, accus. sing. 1 aor. part. act. of ἔρδω, "to do:" fut. ἔρξω: 1 aor. ἔρξα. Compare *Glossary* on book i., 915, s. v. ἔρδον.

LINE 654. Κλυτοπῶλῳ, dat. sing. masc. of κλυτότωλος, ον, "famous for coursers." — From κλυτός, "famous," and πῶλος, "a sung horse," &c.

Book 5. Line 655-666.

LINE 655 Ἀνέσχετο, 3 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up," "to lift up," &c.; in the middle, "to hold up, or raise, what is one's own:" fut. ἀνέξω: 2 aor. mid. ἠνεσχόμην: Epic and Ionic ἀνεσχόμην.

Μείλινον, accus. sing. neut. of μείλινος, η, ον, Epic and Ionic for μέλινος, η, ον, "ashen."—From μέλιν, "an ash."

LINE 656. Ἀμαρτῇ, adv., "together," "at the same moment." The forms ἀμαρτῇ, or ἀμαρτῆ, and ὁμαρτῇ occur. (Compare Spitzner, *Excurs.*, 12, ad II.) Wolf writes ἀμαρτῇ, and is followed by Spitzner.—As to its derivation, the ἀμ- is plainly, with ἄμα, akin to ὁμοῦ, and the latter part is usually referred to ἀραρεῖν, ἀρτάω.

LINE 657. Ἡῤῥαν, 3 plur. 1 aor. indic. act. of αἵσσω, "to rush:" fut. αἵξω: 1 aor. ἤῤῥα. The Attic form is ἄσσω or ἄπτω. fut. ἄξω: 1 aor. ἤξα.

LINE 659. Ἐρεβεννή, nom. sing. fem. of ἐρεβεννός, ἡ, ὄν, "dark," "gloomy." Occurs frequently in the Iliad, never in the Odyssey.—From Ἐρεβος, "Erebus," a place of nether darkness, just above the still deeper Hades; and this, probably, from ἐρέφω. "to cover," and akin to the Hebrew *ereb* or *erev*, our *evening*.

LINE 661. Μαιμῶωσα, Epic lengthened form for μαιμῶσα, nom. sing. fem. pres. part. act. of μαιμάω, "to be very eager," "to pant or quiver with eagerness:" fut. ἤσω.—From the root μάω, with an intensive reduplication; like παυφάσσω, from φάω.

LINE 662. Ἐγχριμψθεῖσα, nom. sing. fem. 1 aor. part. pass. of εγχριμπτω, "to bring near to," "to make approach," "to force close to," "to strike, dash, or push against:" fut. ψω. The word belongs chiefly to Epic poetry and Ionic prose.—From ἐν and χρίμπτω, which last is a poetic strengthened form of χρίω, "to pass, skim lightly over the surface of a body," &c.

LINE 664. Βάρυννε, Epic and Ionic for ἐβάρυννε, 3 sing. imperf. indic. act. of βαρύνω, "to load heavily," "to burden," "to distress:" fut. βαρύνω: 1 aor. ἐβάρυνε.—From βαρύς, "heavy."

LINE 665. Ἐλκόμενον, nom. sing. neut. pres. part. pass. of ἔλκω, "to drag." Compare *Glossary* on book i., 194, s. v. ἔλκετο.

Ἐπεφράσατο, 3 sing. 1 aor. indic. mid. of ἐπιφράζω, "to say besides:" in the middle, "to reflect upon," "to think of," "to take notice of:" fut. σω.—From ἐπί and φράζω; with regard to which consult *Glossary* on book ii., 14.

LINE 666. Ἐξερῶσαι, 1 aor. nf. act. of ἐξερύω, "to draw out:" fut. σω: 1 aor. ἐξήρυσσα.—From ἐξ and ἐρύω; with regard to which consult *Glossary* on book i., 466 and 485.

Book 5. Line 667-688.

LINE 667. Ἀμφιέποντες, nom. plur. masc. present part. act. of ἀμφιέπω, "to be busily engaged about a thing, or person." A poetic term, for which ἀμφέπω also occurs, which last is the only form used by the tragedians. In prose the usual word is περιέπω.

LINE 670. Τλήμονα, accus. sing. masc. of τλήμων, ον, "suffering," "enduring," and hence "patient," "steadfast," &c. — From the radical τλάω, "to suffer," "to undergo," &c.; with regard to which last consult *Glossary* on book ii., 299, s. v. τλήτε.

Μαίμησε, Epic and Ionic for ἐμαίμησε, 3 sing. 1 aor. indic. act. of μαίμω, "to be very eager," "to pant or quiver with eagerness," "to be agitated," &c. Consult *Glossary* on line 661, s. v. μαიმώωσα.

LINE 672. Ἐριγδούποιο, Epic and Ionic for ἐριγδούπον, gen. sing. masc. of ἐρίγδονπος, "loud-sounding," "loud-thundering." — From ἐρι, "very," and γδούπος, poetic strengthened form for δοῦπος, "any dead, heavy sound."

LINE 674. Μεγαλήτορι, dat. sing. masc. of μεγαλήτωρ, ορ, gen. ορος. "great-hearted." Frequently used in Homer as an epithet of brave men, and even of whole nations. The poet, moreover, only joins it to proper names, except in the case of Θυμός. — From μέγας and ἦτορ, "the heart."

Μόρσιμον, nom. sing. neut. of μόρσιμος, ον, "appointed by fate, fated, destined." Answering to the Latin *fatalis*. — From μόρος, "fate," "destiny."

LINE 675. Ἀποκτάμεν, Epic, Doric, and Æolic for ἀποκτανεῖν, 2 aor. inf. act. of ἀποκτείνω, "to slay." Earliest form, ἀποκταμένοι. — From ἀπό and κτείνω. Compare *Glossary* on book iii., 375, s. v. καταμένοιο.

LINE 682. Δεῖμα, accus. sing. neut. of δεῖμα, ατος, τό, "terror," "fright." (Consult note.) — Akin to δέιδω, "to fear," &c.

Χάρη, Epic and Ionic for ἐχάρη, 3 sing. 2 aor. indic. pass. (with active meaning) of χαίρω, "to rejoice:" fut. χαιρήσω: 2 aor. pass ἐχάρην.

LINE 683. Ὀλοφυνδόν, accus. sing. neut. of ὀλοφυνδός, ή, όν, "mournful." — Akin to ὀλοφύρομαι, "to lament," "to mourn."

LINE 685. Ἐπάμννον, 2 sing. 1 aor. imper. act. of ἐπαμύνω, "to succor," "to lend aid:" fut. ἐπαμύνω: 1 aor. ἐπήμννα. — From ἐπί and ἀμύνω, "to ward off." Compare *Glossary* on book i., 67, s. v. ἀμῦναι.

LINE 688. Εὐφρανέειν, Epic and Ionic for εὐφρανεῖν, fut. inf. act. of εὐφραίνω, "to gladden," "to cheer:" fut. εὐφρανῶ. From εὐ and φρήν.

Book 5. Line 690-700

LINE 690. Παρήϊξεν, 3 sing. 1 aor. indic. act. of παραίσσω, "to rush by:" fut. παραίξω: 1 aor. παρήϊξα.—From παρά and αἶσσω, "to rush." Compare Glossary on ἤϊξαν, line 657.

LINE 691. Ὡσαίτο, 3 sing. 1 aor. opt. mid. of ὠθέω, "to drive back," "to repulse:" fut. ὠθήσω, &c. Compare Glossary on book i., 220, s. v. ὤσε.

LINE 693. Εἶσαν, 3 plur. 1 aor. indic. act., usually referred to a present ἔζω, "to cause to sit," "to seat," "to place." Compare Glossary on book i., 311, s. v. εἶσεν.

Φηγῶ, dat. sing. of φηγός, οὔ, ἦ, "an oak." Consult note.

LINE 694. Θύραζε, adv., strictly, θύρασδε, "to the door," and so "out of the door," &c., but usually in the general signification of "out," and hence analogous to the Latin foras.

LINE 697. Ἀμπνύνθη, Epic and Ionic for ἀνεπνύθη, 3 sing. 1 aor. indic. pass. of ἀναπνέω. Strictly, "to breathe again," "to recover breath." Often, however, used in the general signification of "to breathe," "to respire:" fut. ἀναπνεύσω: 1 aor. ἀνέπνευσα: 1 aor. pass. ἀνεπνύθην, Epic and Ionic ἀμπνύνθην.—From ἀνά and πνέω.

Πνοιή, nom. sing. of πνοιή, ἦς, ἥ, Epic and Ionic for πνοή, ἦς, ἥ, "a breeze," "a current of air." In general, "the breath."—From πνέω, "to breathe," &c.

LINE 698. Ζώγρει, Epic and Ionic for ἐζώγρει, 3 sing. imperf. indic. act. of ζωγρέω, "to revive," "to restore to life and strength." The primitive meaning appears to be, "to take alive," "to take full possession of;" hence "to exercise a full influence over," and thus, in the present instance, "to reanimate," "to awaken from previous stupor," &c.: fut. ἦσω.—From ζῶς, "alive," and ἀγρέω, Æolic collateral form of ἀγρεύω, "to take," "to lay hold of," &c.

Ἐπιπνέιουσα, nom. sing. fem. pres. part. act. of ἐπιπνέω, "to breathe upon," Epic and Ionic for ἐπιπνέω: fut. εὔσω, &c.

Κεκαφήότα, Epic syncopated form for κεκαφηκότα, accus. sing. masc. perf. part. act. from the radical καφέω, akin to κάπτω and καπνέω, "to gasp for breath." It occurs only in the phrase κεκαφηέτα θυμόν, the soul or life at its last gasp.

LINE 699. Χαλκοκορυστή, dat. sing. masc. of χαλκοκορυστής, οὔ, ὁ, "armed with brass," "arrayed in brazen arms."—From χαλκός, "brass," &c., and κορύσσω, "to arm."

LINE 700. Προτρέποντο, Epic and Ionic for προετρέποντο, 3 sing. imperf. indic. pass. of προτρέπω, "to turn forward:" fut. ψω, &c.

Book 5. Line 702-722.

LINE 702. *Χάζοι το*, Epic and Ionic for *ἐχάζοντο*, 3 plur. imperf. indic. mid. of *χάζω*; in the middle, *χάζομαι*, “to retire.” Consult *Glossary* on book iv., 497, *s. v.* *κεκάδοντο*.

LINE 707. *Οἶνοπίδην*, accus. sing. of *Οἶνοπίδης*, *ον, ό*, “son of *Ænops*.” —From *Οἶνωψ*, *οπος, ό*, *Ænops*.

Αἰολομίτρην, accus. sing. of *αἰολομίτρης*, *ον, ό*, “with flexible belt.” —From *αἰόλος*, “movable,” “flexible,” and *μίτρα*, “a belt,” “a girdle.” Consult note.

LINE 708. *Ναῖεσκε*, 3 sing. Epic iterative form of the imperfect for *ἔναιε*.—From *ναίω*, “to dwell,” “to inhabit,” &c.

Μεμηλώς, nom. sing. masc. 2 perf. part. act. of *μέλω*, “to be an object of care:” fut. *μελήσω*. Most usually employed in the third person sing. and plur., *μέλει*, *μέλουνσι*: 2 perf. *μέμηλα*.

LINE 709. *Λίμνη*, dat. sing. of *λίμνη, ης, ή*, “a lake.” Originally, in all likelihood, a salt-water lake, or salt marsh, into which the sea comes regularly or at times, and so, no doubt, akin to *λιμήν*.—Derived by some from *λείβω*, “to pour out,” &c.

LINE 710. *Δῆμον*, accus. sing. of *δῆμος*, *ον, ό*. Consult *Glossary* on book ii., 198, *s. v.* *δήμον*.

LINE 712. *Ὀλέκοντας*, accus. plur. masc. pres. part. act. of *ὀλέκω*, “to destroy.” Compare *Glossary* on book i., 10, *s. v.* *ὀλέκοντο*.

LINE 715. *Ὑπέστημεν*, 1 plur. 2 aor. indic. act. of *ὑφίστημι*, “to stand under,” “to undertake,” “to promise:” fut. *ὑποστήσω*: perf. *ὑφέστηκα*: 2 aor. *ὑπέστην*.—From *ὑπό* and *ἵστημι*.

LINE 720. *Ἐποιοχόμενη*, nom. sing. fem. pres. part. of the middle deponent *ἐποίχομαι*, “to go to or toward,” “to approach:” fut. *ἐποιχήσομαι*.—From *ἐπί* and *οἴχομαι*.

Ἔντυεν, Epic and Ionic for *ἤντυεν*, 3 sing. imperf. indic. act. of *ἐντύω*, “to harness.” Of this verb Homer has only the imperfect active.—From *έντεα*, “appliances” of all kinds, “arms,” “equipments,” “harness,” &c.

LINE 721. *Πρέσβα*, a peculiar old Epic feminine of *πρέσβυς*, “the august,” “the honored.” In the *Iliad*, always an epithet of a goddess; in the *Odyssey*, of a mortal.

LINE 722. *Ὀχέεσσι*, Epic and Ionic for *ὄχεσι*, dat. plur. of *ὄχος*, *εος*, *τό*, “a chariot.” Of frequent occurrence in Homer Compare *Glossary* on book iii., 29, *s. v.* *ὄχέων*.

Κύκλα, accus. plur. of *κύκλος*, *ον, ό*, which has also the heterogeneous plural *τὰ κύκλα*, “a ring, circle, round.” Then “any circular body,” especially “a wheel;” in which last signification the het-

Book 5. Line 722-730.

erogeneous plural κύκλα is mostly used.—Κύκλις seems to be re-duplicated from κύλλος. Root ΚΥΛ-, in κυλίνδω. (Pott, *Etymoi. Forsch.*, i., 265.)

LINE 723. Ὀκτάκνημα, accus. plur. neut. of ὀκτάκνημος, *ον*, “eight-spoked.”—From ὀκτώ, and κνήμη, “a spoke.”

Σιδηρέω, dat. sing. masc. of σιδήρεος, ἑα (Epic and Ionic, ἑη), *εον*, contracted in Attic, σιδηροῦς, *ᾱ*, *οῦν*, “of iron,” “iron,” &c.—From σίδηρος, “iron.”

Ἄξονι, dat. sing. of ἄξων, *ονος*, *ὁ*, “an axle.”—Probably from ἄγω, ἄξω. Compare the Latin *axis*, and Sanscrit *achsha*.

LINE 725. Ἐπίσωτρα, Epic for ἐπίσωτρα, nom. plur. of ἐπίσωτρον. *ον*, τό, “the tire,” “the metal hoop around the felly of a wheel.”—From ἐπί and ὠτρον, “the felly.” Consult note.

Προσαρηρότα, nom. plur. neut. of προσαρηρός, Epic and Ionic for προσαράρως, perf. part. act. of προσάρω, “to fasten on,” “to fit to,” &c.: fut. προσάρω: 1 aor. πρόσηρσα: 2 aor. προσήραρον: perf. προσάραρα, Epic and Ionic πρόσάρηρα.—From πρόσ, “to or on,” and ἄρω, “to fit.” Compare *Glossary* on book iii., 331, s. v. ὑραρυίας.

LINE 726. Πλήμναι, nom. plur. of πλήμνη, *ης*, *ῆ*, “the nave of a wheel.”—From πλήθω, “to fill,” and so, strictly, “any thing that is filled up.”

Περίδρομοι, nom. plur. fem. of περίδρομος, *ον*, “circular.” Literally, “running around.”—From περιδραμεῖν, 2 aor. inf. act. of περιτρέχω.

LINE 727. Ἰμάσιν, dat. plur. of ἱμάς, *άντος*, *ὁ*, “a leathern strap or thong.”—Commonly derived from ἵημι. The root, however, is rather to be found in the Sanscrit *si*, “to bind.” For ἱμάς is, in reality, nothing more than *σι-μαντ*, the aspirate being merely a substitute for the sibilant, and *μαντ* being a suffix. Compare the old Saxon *simo*, “a bond.” Hence, also, ἱμάσσω, ἱμάσθλη, and, with *i*- omitted, μάστιξ, “a lash.” (Benfey, *Wurzell.*, i., 289.)

LINE 728. Ἐντέταται, 3 sing. perf. indic. pass. of ἐντείνω, “to stretch on or upon:” fut. ἐντενῶ: perf. ἐντέτακα: perf. pass. ἐντέταμαι.

LINE 729. Ῥυμός, nom. sing. of ῥυμός, *οῦ*, *ὁ*, “the pole of a chariot or other vehicle.”—From ῥύω, ἐρύω, “to draw.”

LINE 730. Ζυγόν, accus. sing. of ζυγόν, *οῦ*, τό, “any thing which joins two bodies,” and so, “the yoke or cross-bar,” tied by the ζυγόδεσμος to the end of the pole, and having ζεύγλαι (collars or loops) at each end, &c.

Λέπαδνα, accus. plur. of λέπαδνον, *ον*, τό, “a breast-band.” (Consult note.) A later form was λέπαιων.

Book 5. Line 734-743

LINE 734. Κατέχευεν, 3 sing. 1 aor. indic. act. of καταχέω, "to let fall," &c. : fut. καταχέωσω : 1 aor. Epic, κατέχευα : 1 aor. Attic, κατέχεα. Compare Glossary on book iii., 270, s. v. ἔχευαν.

Οὔδαι, dat. sing. of οὔδας, τό, gen. οὔδεος, dat. οὔδαι and οὔδει, "the ground, earth;" strictly, "the surface of the earth;" then, "the floor or pavement in abodes," &c.—Akin to ὁ οὔδος, "a threshold." No nominative τὸ οὔδος occurs, and the Ionic cases οὔδεος, οὔδει, may be explained by the usual change of α into ε.

LINE 736. Ἐνδύσα, nom. sing. fem. 2 aor. part. act. of ἐνδύω or ἐνδύνω, "to put on." Strictly, "to get in or into:" fut. ἐνδύσω : 2 aor. ἔνεδυν.

LINE 737. Δακρύνοντα, accus. sing. masc. of δακρύνεις, ὅεσσα, ὅεν, "tearful."—From δάκρυον, "a tear."

LINE 738. Θυσσανόεσσαν, Epic for θυσανόεσσαν, accus. sing. fem. of θυσανόεις, ὅεσσα, ὅεν, "tasseled."—From θύσανος, "a tassel," and this from θύω, on account of the constant motion of the θύσανοι.

LINE 739. Ἑστεφάνωνται, 3 sing. perf. indic. pass. of στεφανόω, "to encircle," "to crown:" fut. ὥσω : perf. ἑστεφάνωκα : perf. pass. ἑστεφάνωμαι.—From στέφανος, "a crown."

LINE 740. Κρνόεσσα, nom. sing. fem. of κρνόεις, ὅεσσα, ὅεν, "icy cold," "chilling."—From κρύος, τό, "icy cold," "chilliness." "frost."

Ἰωκή, nom. sing. of ἰωκή, ἥς, ἥ, "pursuit."—Usually derived from διώκω, "to pursue."

LINE 741. Γοργεῖη, nom. sing. fem. of Γοργεῖος, η, ον, Epic and Ionic for Γοργεῖος, α, ον, "of or belonging to the Gorgon."—From Γοργώ, "a Gorgon."

Πελώρον, gen. sing. of πέλωρον, ον, τό, "a monster," "a prodigy."—From πέλωρ, "a monster."

LINE 742. Σμερδνή, nom. sing. fem. of σμερδνός, ἥ, ὅν, "appalling," "terrible."

LINE 743. Ἀμφίφαλον, accus. sing. fem. of ἀμφίφαλος, ον, an epithet applied to a helmet, and indicating one the φάλος of which stretched from the forehead to the back of the neck.—From ἀμφί and φάλος. (Buttmann, *Lexil.*, s. v. φάλος.) Some, far less correctly, explain it as meaning a helmet with φάλοι, i. e., studs or bosses all around.

Τετραφάληρον, accus. sing. fem. of τετραφάληρος, ον, "four-crested."—From τέτρα and φάληρος (a word, however, never found in use), either the plume itself or an epithet of it. (Buttmann, *Lexil.* s. v. φάλος, 9.)

Book 5. Line 744-751.

LINE 744. Πρὺλέεσσι, Epic and Ionic for πρὺλέεσι, and this for πρὺ-
λέσι, dat. plur. of πρὺλεες, ἔων, οἱ, usually explained of
"heavy-armed soldiers," as opposed to chiefs fighting from chariots.

Ἀραρυῖαν, accus. sing. fem. perf. part. act. of an obsolete present
ἄρω, "to fit," "to be sufficient for," &c. Compare Glossary on book
iii., 331, s. v. ἀραρυίας.

LINE 745. Φλόγεα, accus. plur. neut. of φλόγεος, ἑα, εον, "flaming."
—From φλόξ, gen. φλογός, "flame."

LINE 746. Βριθύ, accus. sing. neut. of βριθύς, εἶα, ύ, "ponderous,"
"weighty." In Homer always an epithet of ἐγχος.—
From the intensive prefix βρι-. Perhaps akin to the Sanscrit *vīrya*,
"fertitudo;" *vīra*, "heros;" and the Latin *vir*.

Δαμνησι, 3 sing. pres. indic. act. of δάμνημι, "to subdue." an Ho-
meric form equivalent to the common δαμνω.

LINE 747. Κοτέσσεται, Epic for κοτέσεται, 3 sing. fut. mid. of κοτέω,
in middle κοτέομαι, both used alike, "to be enraged at
one." Literally, "to bear one a grudge:" fut. κοτέσομαι: 1 aor. ἐκο-
τεσάμην.—From κότος, "a grudge," "rancor," "ill will;" and, also,
like χόλος, "anger," "wrath."

Ὀβριμοπάτρη, ἡ, "daughter of a mighty father." In Homer and
Hesiod always an epithet of Minerva. No masculine ὀβριμόπατρος
seems to occur. In Hesychius, ὀβριμοπάτηρ is corrupt.

LINE 748. Ἐπεμαίετο, 3 sing. imperf. indic. of the middle deponent
ἐπιμαίομαι, "to apply one's self to a thing," "to strive
after," &c. Only used in the present and imperfect. The future
and aorist are taken from the cognate ἐπιμάομαι (fut. ἐπιμάσομαι: 1
aor. ἐπεμασάμην), which, again, is not used in the present and im-
perfect.—From ἐπί and μαίομαι.

LINE 749. Μύκον, Epic and Ionic for ἔμυκον, 3 plur. 2 aor. indic.
act. assigned, along with the perfect μέμνκα, to the mid-
dle deponent μυκᾶομαι, strictly said of oxen (like the Latin *mugire*),
"to low," "to bellow," and, metaphorically, of things which make a
hoarse or hollow sound, "to grate," as of doors, &c.: fut. μυκήσο-
μαι. The present forms, μυκᾶω, μύκω, have been merely assumed
because of the aorist ἔμυκον and perfect μέμνκα, but do not, in real-
ity, exist.—Formed from the sound, like μῦ, μύζω, &c.

Ὥραι, nom. plur. of Ὥραι, αἱ, "the Hours," gen. τῶν Ὥρων. Con-
sult note.

LINE 750. Τῆς, Epic and Ionic for ταῖς, and this for αἷς, dat. plur.
fem. of ὅς, ἡ, ὅ, &c.

LINE 751. Ἀνακλῖναι, 1 aor. inf. act. of ἀνακλίνω, "to make to lie

Book 5. Line 751-763.

back," "to lean or press one thing against another;" and hence "to put back," &c. : fut. ἀνακλινῶ : 1 aor. ἀνέκλινα.—From ἀνά and κλίνω.

Πυκνόν, accus. sing. neut. of πυκνός, ἡ, όν, "thick," "dense." Compare *Glossary* on book ii., 55.

LINE 752. Κεντρηνεκέας, Epic and Ionic for κεντρηνεκεῖς, accus. plur. masc. of κεντρηνεκής, ές, "goaded forward."—From κεντρον, "a goad," and ἡνεκής, "bearing or leading to a point," "fur-stretching," &c.

LINE 756. Ὑπατον, accus. sing. masc. of ὑπατος, η, ον, for ὑπέρτατος, η, ον, like the Latin *summus* for *supremus*, "supreme," "highest," &c. In Homer the usual epithet of Jupiter; as, ὑπατος κρειόντων, θεῶν, &c.

Ἐξείρετο, 3 sing. imperf. indic. of the middle deponent ἐξέρομαι, "to interrogate," "to inquire of," &c. : imperf. ἐξειρόμην.—From ἐκ and έρομαι, with regard to which compare *Glossary* on book i., 513, s. v. εἶρετο.

LINE 757. Νεμεσίζη, 2 sing. pres. indic. of νεμεσίζομαι. Compare *Glossary* on book ii., 296.

LINE 758. Ὅσσάτιον, accus. sing. masc. of όσσάτιος, η, ον, Epic and Ionic for όσάτιος, α, ον, and this last a poetic form of όσος, η, ον, "how great."

LINE 759. Ἐκηλοι, nom. plur. masc. of ἐκηλος, ον, poetic collateral form of εὐκηλος, "at rest," "at one's ease." Probably from the same root as ἐκών and ἐκητι, ἦλος being merely a termination; and κηλέω, "to charm," "to soothe," is to be derived from ἐκηλος, not vice versâ. (*Buttmann, Lexil.*, s. v., 6.)

LINE 761. Ἀνέντες, nom. plur. masc. 2 aor. part. act. of ἀνίημι, "to let loose," "to set one upon another," "to incite:" fut. ἀνήσω, &c.

Θέμιστα, accus. sing. of θέμις, ἡ, old and Epic genitive θέμιστος. Compare *Glossary* on book ii., 73, s. v. Θέμις.

LINE 763. Λυγρῶς, adv., "grievously."—From λυγρός, "grievous," "sad," "dismal," &c.—Akin to λευγαλέος, λοιγός, λοίγιος and the Latin *lugeo*, *luctus*.

Πεπληγυῖα, nom. sing. fem. 2 perf. part. act. of πλήσσω, "to wound," "to strike," &c. : fut. πλήξω : 2 perf. πέπληγα.

Ἀποδίωμαι, 1 sing. pres. subj. of the middle deponent ἀποδίωμι, "to drive away." A poetic form for ἀποδιώκω.—From ἀπό and δίωμαι (middle cf the radical δίω, "to flee"), "to frighten away," "to put to flight."

Book 5. Line 765-778.

LINE 765. Ἀγχι, adv., "come." Consult note.

Ἐπορσον, 2 sing. 1 aor. imper. act. of ἐπόρνυμι, "to incite," "to send upon or against one:" fut. ἐπόρσω: 1 aor. ἔπωρσα. Compare Glossary on book i., 10, s. v. ὤρσε.

LINE 766. Εἰωθε, 3 sing. 2 perf. act. of ἔθω, "to be wont or accustomed:" 2 perf. εἴωθα, "I am wont," &c., for which Homer sometimes uses, also, the Ionic ἔωθα.

Πελάζειν, pres. inf. act. of πελάζω, "to approach," but here employed in a transitive sense, "to bring near to," "to cause to approach:" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "near."

LINE 770. Ἡεροειδές, accus. sing. neut. of ἡεροειδής, ἑς, Epic and Ionic for ἁεροειδής, ἑς (which will hardly be found), "of dark and cloudy look." (Consult note.)—From ἄηρ and εἶδος.

LINE 771. Σκοπιῇ, Epic and Ionic for σκοπιᾷ, dat. sing. of σκοπιή, ῆς, ῆ, Epic and Ionic for σκοπιά, ᾶς, ῆ, "a place of observation," "a look-out place." Compare Glossary on book iv., 275, s. v. σκοπιῆς.

Λεύσσω, nom. sing. masc. pres. part. act. of λεύσσω, "to look." Compare Glossary on book i., 120.

LINE 772. Ἐπιθρώσκουσι, 3 sing. pres. ind. act. of ἐπιθρώσκω, "to spring forward," "to spring," "to leap," &c.: fut. ἐπιθοροῦμαι: 2 aor. ἐπέθορον.

Ὑψηχέες, Epic and Ionic for ὑψηχεῖς, nom. plur. masc. of ὑψηχῆς, ἑς, "high-sounding."—From ὕψι, "high," and ἦχος, "a sound," &c.

LINE 773. Ἰζον, 3 plur. 2 aor. indic. act. of the radical ἰκω, frequently employed by the Epic writers (rarely by others) in place of ἰκνέομαι, "to come:" fut. ξω. Observe that ἰζον, though commonly called a second aorist, is, in fact, a blending of the first and second. Compare Glossary on book i., 317, s. v. ἰκεν, and on book ii., 153.

LINE 776. Πουλύν, Epic and Ionic for πολύν, accus. sing. of πολύς, εἶα, ὅ, &c.

LINE 777. Ἀμβροσίην, accus. sing. of ἀμβροσίη, ης, ῆ, Epic and Ionic for ἀμβροσία, ας, ῆ, "ambrosia," the food of the gods, as nectar was their drink; and, like this, withheld from mortals, as containing the principle of immortality. Strictly speaking, it is the feminine of ἀμβρόσιος, with ἐδωδή, or φορβή ("food"), understood. Compare Glossary on book i., 529, s. v. Ἀμβρόσιαι, where some remarks on the etymology are also given.

LINE 778. Τρήρωσι, dat. plur. fem. of τρήρων, ωνος, "timid," "shy." --From τρέω, "to tremble," "to quake," &c.

Book 5. Line 778-786.

Πελειύσιν, dat. plur. of πελειάς, ἄδος, ἡ, "a wood-pigeon, ring-dove, or cushat;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πέλειος, "black," "blackish."

Ἴθματα, accus. plur. of ἴθμα, ατος, τό, "a step," "a pace."—Akin to εἶμι, "to go."

Εἰλόμενοι, nom. plur. masc. pres. part. pass. of εἶλω.
LINE 782. Compare Glossary on line 203, s. v. εἰλομένων.

Λείουσιν, dat. plur. of λείων, οντος, ό, Epic and poetic for λέων, "a lion."

Ῥμοφάγοισιν, Epic and Ionic for ὠμοφάγοις, dat. plur. of ὠμοφάγος, ον, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in *Thucyd.*, iii., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ὠμόφαγος, "eaten raw."—From ὠμός, "raw," and φαγεῖν, "to eat."

Συσί, dat. plur. of σύς, gen. σός, but oftener masculine
LINE 783. than feminine, "a boar," "a sow," &c. Compare Glossary on book iv., 253, s. v. συί.

Κάπροιςιν, Epic and Ionic for κάπροις, dat. plur. of κάπρος, ον, ό, "the boar," especially the wild boar. Compare the Latin *aper*, and old high German *ëbar*. Benfey and Pott both refer the root to the Sanscrit *kap*, as alluding to the uncleanly habits of the animal, and in this way the Latin *caper*, "he-goat," becomes akin, on account of its rank smell.

Ἡῦσε, 3 sing. 1 aor. indic. act. of αὔω, "to shout out," "to
LINE 784. shout, call, or cry aloud:" fut. αὔσω: 1 aor. ἤῡσα: for in the present and imperfect *av-* is a diphthong; but in the future (*āv*) and aorist two syllables. The root is in Sanscrit *wa*, "to blow."

Στέντορι, dat. sing. of Στεντω, ορος, ό, "Stentor." Con-
LINE 785. sult note.

Εἰσαμένη, nom. sing. fem. 1 aor. part. mid. of εἶδω, "to see." In the middle, "to make one's self like to," "to liken one's self to:" fut. εἰσάμηναι: 1 aor. εἰσάμην.

Χαλκεοφώνῳ, dat. sing. masc. of χαλκεόφωνος, ον, "brazen-voiced," i. e., ringing strong and clear.—From χάλκεος, "brazen," and φωνή, "a voice."

Αὐδήσασκε, 3 sing. iterative form of the 1 aor. indic. act
LINE 786. of αὐδάω, "to shout," "to vociferate:" fut. ἤσω: 1 aor. ἤδησα, iterative form αὐδήσασκον.—From αὐδή, "a voice."

Book 5. Line 787-81

LINE 187. Ἀγητοί, nom. plur. masc. of ἀγητός, ἡ, ὅν, "admirable, 'admired,' &c.—From ἄγαμαι, "to admire," "to wonder at."

LINE 790. Οἰχνεσκον, 3 plur. iterative form of the imperf. indic. act. of οἰχνέω, "to go," "to come," "to advance:" fut. ἴσω: imperf. 3 plur. ὄχνουv.—The verb οἰχνέω bears the same relation to οἰχομαι, as ἰκνέομαι to ἴκω.

Ἐδείδισαν, Epic for ἐδέδισαν, 3 plur. pluperf. indic. act. of δείδω, "to fear." Compare Glossary on book iii., 242, s. v. δειδιότες.

LINE 795. Ἀναψύχοντα, accus. sing. pres. part. act. of ἀναψύχω, "to revive by fresh air," "to cool," "to refresh:" fut. ξω: 1 aor. ἀνέψυξα.—From ἀνά and ψύχω, "to make cool," &c.

LINE 796. Ἐτειρεν, 3 sing. imperf. indic. act. of τείρω, "to chafe," &c. Compare Glossary on line 153, s. v. τείρετο.

LINE 798. Ἰσχων, nom. sing. masc. pres. part. act. of ἴσχω, "to hold." Compare Glossary on book i., 214, s. v. ἴσχεο.

Ἀπομόργνυ, Epic and Ionic for ἀπεμόργνυ, 3 sing. imperf. indic. act. of ἀπομόργνυμι, "to wipe away:" fut. ἀπομόρξω.—From ἀπό and ὁμόργνυμι.

LINE 802. Εἰασκον, 1 sing. iterative form of the 1 aor. indic. act. of εἰάω, "to permit," "to suffer:" fut. ἐάσω: 1 aor. εἶασα, iterative form εἶασκον.

LINE 803. Ἐκπαιφάσσειν, pres. inf. act. of ἐκπαιφάσσω, "to run furiously out," "to rush with fierce look to the fray."—From ἐκ and παιφάσσω, with regard to which consult Glossary on book ii., 450.

LINE 804. Θήβας, accus. plur. of Θῆβαι, ων, αἱ, "Thebes," the well-known city of Bœotia. Another and more poetic form of the name is Θήβη, ης, ἡ. Compare book iv., 378.

LINE 805. Δαίνυσθαι, pres. inf. middle of δαίνυμι, "to feast," "to banquet." Compare Glossary on book i., 468, s. v. δαίνυντο.

LINE 808. Ἐπιτάρροθος, nom. sing. of ἐπιτάρροθος, ου, "a helper." A poetic form for ἐπίρροθος.—Formed from ἐπίρροθος, as ὑταρηρός from ὑτηρός, though Lycophron has adopted τάρροθος as the simple form.

Ἦα, Epic for ἦν, 1 sing. imperf. indic. act. of εἰμί, "to be."

LINE 810. Προφρονέως, Epic for προφρόνως, adv, "with spirit," "with alacrity."—From πρόφρων, "with forward soul," "willing," &c.

LINE 811. Πολυάϊξ, nom. sing. masc. of πολυάϊξ, ἴκος, "harassing" &c. Literally, "with much collision."—From πολύς and αἶσσω, "to rush," "to dart."

Book 5. Line 810-832.

δέδυνεν, 3 sing. perf. indic. act. of δύω or δύνω, "to get into," "to enter into," &c. : fut. δύσω : perf. δέδυνκα.

LINE 812. Ἀκήριον, nom. sing. neut. of ἀκήριος, ον, "heartless."—From ἀ, priv., and κῆρ, "the heart."

LINE 813. Οἰνείδαιο, old form of the genitive for Οἰνείδου, gen. sing. of Οἰνείδης, ου, ό, "son of Æneus."

LINE 816. Ἐπικεύσω, 1 sing. fut. indic. act. of ἐπικεύθω, "to hide," "to conceal : " fut. σω. In Homer, commonly used in an absolute sense with the negative, as in the present instance, otherwise with the accusative of the thing, as in *Od.*, iv., 744.—From ἐπί and κεύθω.

LINE 817. Ὀκνος, nom. sing. of ὀκνος, ου, ό, "a tarrying, or delay ;" 1, from idleness, and so "slothfulness," "sluggishness," "laziness ;" or, 2, from fear, and so "unwillingness to fight," "cowardice."

LINE 819. Εἷας, 2 sing. imperf. indic. act. of εἶω, "to permit," "to suffer," &c.

LINE 822. Ἀναχάζομαι. Consult *Glossary* on line 443, s. v. ἀνεχάζετο.

LINE 823. Ἀλῆμεναι, Epic, Doric, and Æolic for ἀλῆναι, 2 aor. inf. pass. of εἰλω, "to collect together," &c. Compare *Glossary* on line 203, s. v. εἰλομένων.

LINE 827. Δείδιθι, 2 sing. perf. imper. act. of δείδω, "to fear," and Epic for δέδιθι. (*Buttmann, Irreg. Verbs*, p. 59, ed. *Fishl.*) Some, however, refer δέδιθι at once to a form in μι. (*Carmichael, Greek Verbs*, p. 70.)

LINE 830. Σχεδίην, Epic adverb, "near," "in close onset."—Formed from the feminine of σχέδιος. Consult note.

Ἀζεο, Epic and Ionic for ἄζου, 2 sing. pres. imper. of ἄζομαι. Compare *Glossary* on line 434, s. v. ἄζετο.

LINE 831. Τυκτόν, accus. sing. neut. of τυκτός, ή, όν, "made." Verbal adjective from τεύχω : perf. pass. τέτυγμαι, like τευκτός.

Ἀλλοπρόσαλλον, accus. sing. masc. of ἄλλοπρόσαλλος, ον, "one who turns now one way, now another, who inclines first to one side, then to the other."—As if formed from ἄλλοτε πρὸς ἄλλον.

LINE 832. Στεῦτο, Epic and Ionic for ἔστευτο, 3 sing. imperf. indic. of the deponent στεῦμαι ; strictly, "to stand on the spot," "to stand in a place as if to do something," "to give sign. of something by one's attitude and bearing : " hence 'to assure, promise, boast, threaten,' &c.

Book 5. Line 834-859.

LINE 834. *Ἀέλασται*, 3 sing. perf. indic. pass. (in a middle sense) of *λανθάνω*, "to escape notice," &c. ; in the middle, "to forget," i. e., to cause a thing to escape one's own notice: fut. *λήσω*. 2 aor. *ἔλαθον*: fut. mid. *λήσομαι*: perf. pass. *λέλασμαι*.—Lengthened from a root, *ΛΑΘ-*.

LINE 836. *Ἐμμαπέως*, adv., "forthwith," "immediately."—According to some, from *ἅμα τῷ ἔπει*, "no sooner said than done:" others, however, more correctly derive it from *μαπέειν*, *μάρπτειν* "clutching at," and so, "hastily," &c.

LINE 838. *Φήγινος*, nom. sing. masc. of *φήγιος*, *η*, *ον*, "oaken."—From *φηγός*, "an oak."

LINE 839. *Βριθοσύνη*, dative sing. of *βριθοσύνη*, *ης*, *ή*, "weight," "burden."—From *βριθύς*, "heavy," &c.

Ἄγειν, Epic and Ionic for *ἡγεν*, 3 sing. imperf. ind. act. of *ἄγω*, "to bear," &c.

LINE 841. *Ἐχε*, Epic and Ionic for *εἶχε*, 3 sing. imperf. indic. act. of *ἐχῶ*, "to direct," &c.

LINE 845. *Δύνε*, Epic and Ionic for *ἐδυνε*, 3 sing. imperf. indic. act. of *δύνω*, "to put on," &c.

Ἄϊδος, gen. sing. of an obsolete nominative *Ἄϊς*, "Hades," "Pluto," the god of the lower world. Compare *Glossary* on book i., 3 s. v. *Ἄϊδι*.

LINE 851. *Ὀρέξατο*, 3 sing. 1 aor. indic. mid. of *ὀρέγω*, &c. Compare *Glossary* on book iv., 307, s. v. *ὀρεξάσθω*.

LINE 854. *Ἀἰχθῆναι*, 1 aor. inf. pass. of *ἀίτσω*, "to cause to start forth," "to impel:" fut. *αἰξω*: 1 aor. *ἤϊξα*: 1 aor. pass. *ἤϊχθην*. The Attic form is *ἄσσω* or *ἄττω*: fut. *ἄξω*: 1 aor. *ἤξα*: 1 aor. pass. *ἤχθην*.

LINE 856. *Ἐπέρεισε*, Epic and Ionic for *ἐπήρεισε*, 3 sing. 1 aor. indic. act. of *ἐπερείδω*, "to drive firmly into," "to thrust into:" fut. *σω*: 1 aor. *ἐπήρεια*.—From *ἐπέ* and *ερείδω*, "to press against," &c.

LINE 857. *Ζωννύσκετο*, 3 sing. iterative form of the imperf. indic. pass. of *ζώννυμι*, "to gird:" fut. *ζώσω*. Passive *ζώννυμαι*, "to be girt:" imperf. *ἐζωννύμην*, 3 sing. *ἐζώννυτο*.—Akin to *ζεύγνυμι*.

LINE 858. *Ἐδαψεν*, 3 sing. 1 aor. indic. act. of *δαπτω*, "to tear," "to rend:" fut. *δάψω*: 1 aor. *ἔδαψα*.—Akin to the Latin *daps*, and probably from *δαίω*, "to divide."

LINE 859. *Σπάσεν*, Epic and Ionic for *ἐσπᾶσεν*, 3 sing. 1 aor. indic. act. of *σπάω*, "to draw:" fut. *σπάσω*: 1 aor. *ἔσπασα*: *ἔσπακα*.

Book 5. Line 860-878.

LINE 860. Ἐννεάχ.λοι, nom. plur. masc. of ἑννεάχιλοι, αι, α, "nine thousand." Poetic for ἑννεάκις χίλιοι. — From ἑννέα, "nine," and χίλιοι, "a thousand."

Επίαχον, 3 plur. imperf. indic. act. (in an aoristic sense) of ἐπάγω, "to shout." — From ἐπί and ἰάχω, with regard to which consult *Glossary* on book ii., 333.

Δεκάχιλοι, nom. plur. masc. of δεκάχιλοι, αι, α, "ten thousand." Poetic for δεκάκις χίλιοι. — From δέκα, "ten," and χίλιοι, "a thousand."

LINE 864. Ἀήρ. Consult *Glossary* on book iii., 381, and the note on the same passage.

LINE 865. Καύματος, gen. sing. of καῦμα, ατος, τό, "heat," especially "the burning heat of the sun." — From καίω, fut. καύσω, "to burn."

Δυσάεος, Epic and Ionic for δυσαοῦς, gen. sing. masc. of δυσαῆς, ἑς, "heavy-blowing," "blowing ill," &c. — From δύς and ἄημι, "to blow."

Ὀρνυμένοιο, Epic and Ionic for ὀρνυμένον. Consult *Glossary* on book iv., 421.

LINE 869. Ἀχεύων, nom. sing. masc. pres. part. act. of ἀχεύω, "to be sad," &c. Used only in the participle. — From ἄχος, "pain," "distress."

LINE 871. Ὀλοφυρόμενος, nom. sing. masc. pres. part. of the middle deponent ὀλοφύρομαι, "to bewail," &c. Usually derived from ὀλόος, "lost, undone," and properly, therefore, meaning "to look on as lost."

LINE 873. Ῥίγιστα, accus. plur. neut. of ῥίγιστος, η, ον, "most appalling," "most fearful." A superlative from a comparative δίγιον, with regard to which consult *Glossary* on book i., 325.

Τετληότες, nom. plur. masc. of the Epic and Ionic τετληώς, syn copated from τετληκώς, perf. part. act. of τλάω, "to endure:" fut. τλήσομαι: perf. τέτληκα. Compare *Glossary* on book i., 228, s. v τέτληκας.

Εἰμέν, Epic and Ionic for ἐσμέν, 1 plur. pres. indic. act. of εἰμί. But εἰμεν, Doric for εἶναι.

LINE 874. Ἰότητι, dat. sing. of ἰότης, ητος, ἡ, "will, hest, resolve," &c., and hence "planning." Probably the same as the Sanscrit *ishṭa*, from *ish*, "to desire."

LINE 876. Ἀήσυλα, accus. plur. neut. of ἀήσυλος, ον, Epic and poetic for αἰσυλος, ον, with regard to which consult *Glossary* on line 403.

LINE 878. Δεδμήμεσθα, Epic and poetic for δεδμήμεθα, 1 plur. perf

Book 5. Line 879-892.

indic. pass. ὀ' δ' αὖ μ' ἰώ, "to make subject." Compare *Glossary* on book iii., 183.

Προτιβάλλει, Epic and Ionic for προσβάλλει, 2 sing. pres. LINE 879. indic. mid. of προσβάλλω, "to throw, lay, or put upon." In the middle, "to throw one's self upon another," either by word or deed, "to check," &c.

Ἀνιείς, 2 sing. pres. indic. act. of ἀνιέω, an Epic and LINE 880. Ionic form for ἀνίημι, "to set on," "to incite," &c.

Ἐγείναο, Epic and Ionic for ἐγείνω, 2 sing. 1 aor. indic. mid. of the obsolete γείνω, pass. and mid. γείνομαι : 1 aor. ἐγεινάμην, "to beget," &c. Observe that γεννάω is in use for γείνω.

Ἄδηλον, accus. sing. masc. of ἀδελος, ὄν, "invisible," "making invisible," hence "destructive," &c.—From ἀ, priv., and ἰδεῖν. Compare *Glossary* on book ii., 455, and also note, *ad loc.*

Μαργαίνειν, pres. inf. act. of μαργαίνω, "to be frantic," "to LINE 882. rage," &c.—From μάργος, "raging, frantic."

Ἀνέηκεν, Epic for ἄνηκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "to set on," "to incite," &c. : fut. ἀνήσω : perf. ἄνεια : 1 aor. ἄνηκα.

Ὑπήνεικαν, Epic and Ionic for ὑπήνεγκαν, 3 plur. 1 aor. LINE 885. indic. act. of ὑποφέρω, "to carry or bear away : " fut. ὑποίσω : 1 aor. ὑπήνεγκα, Epic and Ionic ὑπήνεικα.—From ὑπό and φέρω

Αἰνῆσιν, Epic and Ionic for αἰναῖς, dat. plur. fem. of αἰνός, LINE 886. ἦ, ὄν, "dreadful," &c.

Νεκάδεσσιν, Epic and Ionic for νεκάσιν, dat. plur. of νεκάς, ἄδος, ἦ, 'a heap of slain.'—From νέκυσ, νεκρός, "a dead body."

Ζῶς, nom. sing. masc. of ζῶς, neuter ζών, gen. ζώ, rarer LINE 887. form of ζωός, ἦ, ὄν, "alive."—From ζάω.

Ἀμεννός, nom. sing. masc. of ἀμεννός, ὄν, also ἦ, ὄν, "without strength."—From ἀ, priv., and μένος. Less correctly derived by Döderlein from μένω, as if signifying "not abiding," "fleeting," "passing."

Τυπησιν, Epic and Ionic for τυπαῖς, dat. plur. of τυπή, ἥς, ἦ, "a blow."—From τύπτω, ἔτυπον.

Παρεζόμενος, nom. sing. masc. pres. part. of the middle LINE 889. deponent παρέζομαι, "to sit by the side of : " fut. παρεδοῦμαι.—From παρά and ἔζομαι.

Μινυρίζε, 2 sing. pres. imper. act. of μινυρίζω, "to complain in a low tone," "to moan," "to whimper," "to whine : " fut. σω.—From μινυρός, "complaining in a low tone," "whining," and this from μινύς, "little," "small."

LINE 892 Ἀάσχετον, nom. sing. neut. of ἀάσχετος, ὄν, Epic

Book 5. Line 892-907

lengthened form of ἄσχετος, ον, "not to be held in or checked," "uncontrollable."—From ἀ, priv., and ἔχω, σχεῖν.

Ἐπειεκτόν, nom. sing. neut. of ἐπειεκτός, ἡ, ὄν, "yielding."—From ἐπί and εἶκω, "to yield."

LINE 893. Σπουδῇ, dat. sing. of σπουδῇ, ἡς, ἡ, "haste," "speed," "readiness;" and hence "zeal," "pains," "trouble," "difficulty."—From σπεύδω, "to urge on," "to hasten," and akin to the Latin *studeo, studium*.

LINE 894. Ἐννεσίησιν, Epic and Ionic for ἐνεσίαις, dat. plur. of ἐνεσία, ας, ἡ, "a suggestion, counsel, instigation."—From ἐνίημι, "to put in, inspire, suggest."

LINE 897. Γένεν, Epic and Ionic for ἐγένον, 2 sing. 2 aor. indic. mid. of γίγνομαι, &c.

LINE 898. Ἥσθας, 2 sing. imperf. indic. act. of εἰμί, "to be." The true form would be ἦσθα; but ἦσθας, which is formed by appending again the σ of the person, is regarded by Buttmann as a manifestly erroneous, but yet old and Attic form. (*Buttm., Larger Greek Gr.*, p. 240, note; *Robinson's transl.* Compare *Pierson, ad Mær.*, 283.)

Ἐνέρερος, nom. sing. masc. of ἐνέρερος, α, ον, "lower," "deeper." Comparative of ἐνεροι, ων, οί, "those below," "those of the deep, beneath the earth."

LINE 899. Ἰήσασθαι, Epic and Ionic for ἰάσασθαι, 1 aor. inf. of the middle deponent ἰάομαι, "to heal," "to cure:" fut. ἰάσομαι (Epic and Ionic ἰήσομαι): 1 aor. ἰασάμην (Epic and Ionic ἰησάμην).—Akin to ἰαίνω.

LINE 902. Ὀπός, nom. sing. of ὀπός, οὔ, ὁ, "juice;" distinguished from χυλός and χυμός, in that ὀπός is only vegetable juice, sap, gum: hence the milky juice or resin which flows naturally from a plant, or is drawn off by incision: "the acid juice of the fig-tree," used as rennet (τάμισος) for curdling milk. Observe that ὀπός is the same as our *sap*, German *saft*. Hence ὀπιον, opium.

Συνέπηξεν, 3 sing. 1 aor. indic. act. of συμπήγνυμι, "to put together," "to congeal," "to curdle:" fut. συμπήξω: 1 aor. συνέπηξα.—From σύν and πήγνυμι.

LINE 903. Κυκῶντι, Epic lengthened form for κυκῶντι dat. sing. pres. part. act. of κυκάω, "to mix:" fut. ἥσω.

LINE 905. Ἔσεν, Epic and Ionic for ἔσεν, 3 sing. 1 aor. indic. act. of ἐννυμι, "to put on another," "to array in:" fut. ἔσα 1 aor. ἔσα, &c.—Lengthened from the root *ΕΩ.

LINE 907. Νέοντο, Epic and Ionic for ἐνέοντο, 3 plur. imperf. in

Book 5. Line 909. Book 6. Line 1-24.

dic. of the deponent νέομαι, "to return." Only used in the present and imperfect.

LINE 909. Ἀνδροκτασιῶν, Epic and Ionic for ἀνδροκτασιῶν, gen plur. of ἀνδροκτασία, ας, ἡ, "slaughter of heroes," "slaughter of men."—From ἀνὴρ and κτείνω.

BOOK VI.

LINE 1. Οἰώθη, 3 sing. 1 aor. indic. pass. of οἶώω, "to leave alone," "to abandon;" fut. ὠσω.—From οἶος, "alone."

LINE 2. Ἴθυσε, 3 sing. 1 aor. indic. act. of ἰθύω, "to go straight onward." Compare Glossary on book iv., 507, s. v. ἰθυσαν.

LINE 3. Ἰθυνομένων, gen. plur. pres. part. mid. of ἰθύνω, "to make straight," "to guide in a straight line," "to set full against." &c. : fut. ἰθυνῶ, &c. An Epic and Ionic verb for εὐθύνω.—From ἰθύς, Epic and Ionic form of εὐθύς, "straight," &c.

LINE 13. Τευθρανίδην, accus. sing. of Τευθρανίδης, ου, "son of Teuthranus."—From Τεύθρανος, ου, ὁ, "Teuthranus."

LINE 15. Οἰκία, accus. plur. of οἰκίον, ου, τό, "a dwelling," "an abode," &c. Strictly, a diminutive from οἶκος, but in use not different from it. In Homer the plural is always employed, like the Latin *ades*.

LINE 16. Ἦρκεσε, 3 sing. 1 aor. indic. act. of ἄρκέω, "to ward off;" fut. ἔσω : 1 aor. ἤρκεσα.—Akin to the Latin *arceo*.

LINE 17. Ὑπαντιάσας, nom. sing. masc. 1 aor. part. act. of ὑπαντιάω, "to come or go to meet," "to place one's self in the way." fut. ἄσω.—From ὑπό and ἀντιάω.

Ἀπῆύρα, 3 sing. imperf. indic. act. of ἀπαυράω, "to take away." This verb is never found in the present, for the early writers mostly follow Homer in using only the imperfect with aoristic signification, namely, ἀπῆύρων, ἀπῆύρας, ἀπῆύρα, &c. Observe, moreover that ἀπῆύρατο, in *Od.*, iv., 646, is a false reading. Some take αἰρέω for the root; others, as Buttmann, εὐρεῖν, εὐρίσκειν; for the simple εἶρω is not found.

LINE 19. Ἐδύτην, 3 dual, 2 aor. indic. act. of δύνω or δύνω, "to enter," "to go under;" fut. δύσω : 2 aor. ἔδυν.

LINE 22. Νηῖς, nom. sing. of Νηῖς, ἴδος, ἡ, Epic and Ionic for Ναῖς, ἴδος, ἡ, "a Naiad," a Nymph of fresh-water springs; as. Νηρηῖς, of the sea.—From νάω, "to flow."

LINE 24. Σκότιον, accus. sing. masc. ὡς σκότιος, α, ου, "dark," "darkling;" especially "in the dark," "secret." (Consult note.)—From σκότος, "darkness."

Book 6. Line 25-40.

LINE 25 Ποιμαίνων, nom. sing. masc. pres. part. act. of ποιμαίνω, "to tend," as shepherds do their flocks; "to tend flocks."
—From ποιμήν, "a shepherd."

Ῥοεσι, Epic and Ionic for οἶεσι, dat. plur. of οἶς, οἶος, "a sheep."
Compare Glossary on book iii., 198.

LINE 26. Ὑποκυσσάμενη, nom. sing. fem. 1 aor. part. mid. of ὑποκύνω, in the active seldom, if ever, used; in the middle, ὑποκύνουμαι, said of the woman, "to conceive."—From ὑπό and κύω.

LINE 27. Ὑπέλυσε, 3 sing. 1 aor. indic. act. of ὑπολύω, "to relax:" fut. σω: 1 aor. ὑπέλυσα.—From ὑπό and λύω.

LINE 28. Μηκιστηϊάδης, nom. sing. of Μηκιστηϊάδης, ου, ό, "son of Mecisteus."—From Μηκιστεύς, ης, ό, "Mecisteus."

LINE 30. Περκώσιον, accus. sing. masc. of Περκώσιος, α, ου, "a Percosian," "an inhabitant or native of Percote."—From Περιώτη, ης, ή, "Percote," a city of Mysia, south of Lampsacus.

LINE 33. Νεστορίδης, nom. sing. of Νεστορίδης, ου, ό, "son of Nestor."—From Νέστωρ, ορος, ό, "Nestor."

LINE 34. Σατνιόεντος, gen. sing. of Σατνιόεις, έντος, ό, "the Sainiöis," a river, or, rather, large forest-brook of Troas.

Consult note.

Ἐϋρρέιταο, old form of the genitive for the later ἐϋρρέιτον, gen. sing. masc. of ἐϋρρέιτης, ου, ό, and this Epic and Ionic for εὐρείτης, ου, ό, "fair-flowing."—From εὖ and ρέω, "to flow."

LINE 35. Αἰπεινήν, accus. sing. fem. of αἰπεινός, ή, όν, "lofty," &c
—From αἰψός, "lofty."

LINE 38. Ἀτυζομένω, nom. dual, pres. part. pass. of ἀτύζομαι, "to be distraught from fear," "to be amazed, bewildered." The active ἀτύζω, fut. ξω, "to strike with terror or amazement," occurs first in Theocritus, i., 56, and Apoll. Rhod., i., 465. —From (ἀτάω) pass. ἀτάομαι, "to suffer," "to be in distress."

LINE 39. Βλαφθέντα, nom. dual, 1 aor. part. pass. of βλάπτω, "to disable, weaken, hinder, entangle," &c.: fut. βλάψω: 1 aor. pass. ἐβλάβθην, but more usually 2 aor. pass. ἐβλάβην, which is nearer the root BLAB.—After Homer, this verb is employed, in general, in the sense of "to harm, damage, hurt," &c.

Μυρικήν, dat. sing. masc. of μυρίκινος, η, ου, "of the tamarisk."
—From μυρίκη, "the tamarisk." Consult note.

LINE 40. Ἀξαντε, nom. dual, 1 aor. part. act. of ἄγνυμι, "to break:" fut. ἄξω: 1 aor. ἔαξα, Epic ἤξα, Homeric 1 aor. part. ἄξας, but also ἔαξας in Lysias: 2 aor. pass. ἔαγην: 2 perf. act. ἔαγα, Epic and Ionic ἔηγα.

Book 6. Line 41-57.

Φοβέοντο, 3 plur. imperf. indic. mid. of φοβέω, "to strike with fear," "to frighten:" in the middle, "to fear," "to dread;" in Homer, especially, "to flee:" fut. ἦσω, &c.—From φόβος, "fear," "terror."

Τροχόν, accus. sing. of τροχός, οὔ, ὅ, "a wheel," &c. Observe here the accentuation, τροχός being "a wheel;" but τρόχος, "a running," "a course," &c. Both are from τρέχω, "to run."

Ἐξεκυλίσθη, 3 sing. 1 aor. indic. pass. of ἐκκυλίω, or ἰνδω, "to roll out:" fut. σω: 1 aor. ἐξεκύλισα: 1 aor. pass. ἐξεκυλίσθην.—From ἐκ and κυλίω.

Ζώγρει, 2 sing. pres. imper. act. of ζωγρέω, "to take alive." Compare *Glossary* on book v., 698.

Κειμήλια, nom. plur. of κειμήλιον, ου, τό, "any thing storea up as valuable property," "a treasure or precious thing." Strictly, a neuter from κειμήλιος, ου, "treasured up," &c.; and this from κεῖμαι.

Πολυκμητός, nom. sing. masc. of πολυκμητός, ὄν, "prepared with much toil," "much or well wrought."—From πολύν and κάμνω.

Χαρίσαιτο, 3 sing. 1 aor. opt. mid. of the deponent χαρίζομαι, "to offer willingly," "to give gladly," &c.: fut. mid. χαρίσομαι: 1 aor. ἐχαρισάμην, &c.—From χάρις, "a favor," &c.

Πεπύθοιτο, 3 sing. of the reduplicated 2 aor. opt. mid. of πυνθάνομαι, "to learn," properly, by making inquiries: fut. mid. πεύσομαι: 2 aor. mid. ἐπυθόμην, and, with reduplication πεπυθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυνθμήν, and so, strictly speaking, "to search to the bottom."

Καταξέμεν, Epic, Doric, and Æolic for κατάξειν, fut. inf. act. of κατάγω, "to lead down," "to lead away:" fut. κατάξω.—From κατά and ἄγω.

Θέων, nom. sing. masc. pres. part. act. of θέω, "to run." fut. θεύσομαι, &c. Consult note as to the accentuation.

Κήδεαι, 2 sing. Epic and Ionic for κήδει, 2 sing. pres. indic. mid. of κήδω, "to vex:" in the middle, "to care for," "to be concerned for." Compare *Glossary* on book i., 56, s. π κήδετο.

Αἰπύν, accus. sing. masc. of αἰπύς, εἶα, ύ, "high and steep," "high," "lofty," and so, "headlong," "sudden," said of that into which one falls headlong, and can not escape, hence αἰπὺν ὄλεθρον in the present passage, "headlong destruction."

Book 6. Line 60-74.

LINE 60. Ἐξαπολοίατο, Epic and Ionic for ἐξαπλόουντο, 3 plur. 2 aor. opt. mid. of ἐξαπόλλυμι, "to destroy utterly:" in the middle, ἐξαπόλλυμαι, "to perish utterly."—From ἐκ and ἀπόλλυμι.

Ἀκήδεστοι, nom. plur. masc. of ἀκήδεστος, ον, "uncared for," especially "unburied," "without funeral honors."—From ἀ, priv., and κηδέω, "to grieve," "to care for."

Ἄφαντοι, nom. plur. masc. of ἄφαντος, ον, "invisible," "made away with," "blotted out," "without a trace."—From ἀ, priv., and φαίνομαι, "to appear."

LINE 62. Αἵσιμα, accus. plur. neut. of αἶσιμος, ον, and also η, ον, "appointed by fate," "fated," "destined;" hence, "agreeable to the decree of fate," and so, "meet," "right," "fitting."—From αἶσα, "fate."

Ὠσατο, 3 sing. 1 aor. indic. mid. of ὠθέω, "to push," "to thrust," &c.: fut. ὠθήσω, and (as if from a radical form ὠθω) ὦσω. The other tenses follow the fut. ὦσω, as 1 aor. ἔωσα: perf. ἔωκα, &c.: 1 aor. mid. ὠσάμην and ἑωσάμην, &c. Consult note as to the force of the middle here.

LINE 64. Ἀνετράπετο, 3 sing. 2 aor. indic. mid. of ἀνατρέπω, "to turn up or over," "to overturn," "to throw down." In the middle, "to fall over," &c.: fut. ψω: 2 aor. mid. ἀνετραπόμην.—From ἀνά and τρέπω.

LINE 65. Ἐξέσπασε, 3 sing. 1 aor. indic. act. of ἐκσπάω, "to draw out:" fut. σω: 1 aor. ἐξέσπασα.—From ἐκ and σπάω.

LINE 66. Ἐκέκλετο, 3 sing. 2 aor. indic. of the middle deponent κέλλομαι, "to call to or on:" fut. κελήσομαι: 1 aor. ἐκεκλησάμην: 2 aor. Homeric, ἐκεκλόμην, which must be regarded, in effect, as a syncopated form of the reduplicated ἐκεκεκλόμην. Observe that κέλλομαι properly is a kind of poetic form for κελεύω, and, like it, signifies, strictly, "to set in motion, urge on, command," &c. Sometimes, however, as in the present case, it adds to the signification of κελεύω that of καλέω.

LINE 68. Ἐνάραν, gen. plur. of ἔναρα, ων, τά (used only in the plural), "the arms," &c., "of a slain foe," "spoils," "booty."—Akin to ἐνεροι, and so conveying strictly the idea of their owner being sent to the nether world.

LINE 71. Τεθνηῶτας, accus. plur. of τεθνηώς, ὦτος, Epic and Ionic for τεθνεώς, perf. part. act. of θνήσκω, syncopated from τεθνήκως, &c.

LINE 74. Ἀναλκείησι, Epic and Ionic for ἀναλκείαις, dat. plur. αἰ: ἀνάλκεια, ας, ἡ, "want of strength" "spiritlessness."—From ἀ, priv., and ἀλκή, "strength."

Book 6. Line 78-93.

LINE 78. Ἐγκέκλιται, 3 sing. perf. indic. pass. of ἐγκλίνω, "to lean upon," &c. : fut. ἐγκλίω : perf. act. ἐγκέκλικα : perf. pass. ἐγκέκλιμαι, &c.—From ἐν and κλίνω.

Ἰθύν, accus. sing. of ἰθύς, ὅς, ἡ, "a direct impulse," "an impulse;" then, "a plan, undertaking, purpose," &c.—From ἰθύς, "straight," "direct," &c.

LINE 80. Στήτε, 2 plur. 2 aor. imperative act. of ἵστημι, "to place," &c. : fut. στήσω : perf. ἕστηκα, "I stand:" 2 aor. ἕστην, "I stood."

Ἐρυνκάετε, 2 plur. 2 aor. imper. act. of ἐρύκω, "to restrain," and the reduplicated form for ἐρύκετε. Thus, 2 aor. ἤρυκον, reduplicated form ἤρύκακον, &c.

LINE 82. Πεσέειν, Epic and Ionic for πεσεῖν, 2 aor. inf. act. of πίπτω, "to fall." Compare Glossary on book i., 243.

LINE 83. Ἐποτρύνητον, 2 dual pres. subj. act. of ἐποτρύνω, "to stir up," "to arouse," &c. : fut. νῶ, &c.—From ἐπί and ὀτρύνω.

LINE 85. Ἐπείγει, 3 sing. pres. indic. act. of ἐπείγω, "to urge:" in the middle, "to hasten." Compare Glossary on book ii., 354.

LINE 87. Γεραίᾱς, accus. plur. fem. (γυναικᾱς being understood) of γεραίός, ἁ, ὄν, "old." In Homer, however, always connected with notions of dignity and rank, and hence, "of rank," "venerable," &c.

LINE 89. Οἷσασα, nom. sing. fem. 1 aor. part. act. of οἷννυμι or οἷγνύω, "to open:" fut. οἷξω : 1 aor. ᾤξα : 1 aor. part. οἷξας, ασα, αν. The Epic poets, however, usually divide the diphthong in the augmented forms, and hence we have frequently, in Homer, ᾤξεν, ᾤξαν, and imperf. pass. ᾤγνυντο. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple form.

Κληῖδι, dat. sing. of κληῖς, ἱθός, ἡ, Epic and Ionic for κλείς, εἶδος, ἡ, "a key."

LINE 90. Χαριέστατος, nom. sing. masc. of χαριέστατος, η, ον, "most elegant." Superlative of χαρίεις, ἰεσσα, ἰεν, "pleasing," "agreeable," and this from χάρις.

LINE 93. Ὑποσχέσθαι, 2 aor. infin. mid. of ὑπισχνέομαι, contracted -οῦμαι. Strictly, "to hold one's self under;" hence, "to take upon one's self," i. e., "to undertake, promise, engage," &c. : fut. ὑποσχέσομαι : 2 aor. ὑπεσχόμην, &c. This verb ὑπισχνέομαι is, strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Book 6. Line 93-114.

Βούς, accus. plur. of βοῦς, βοός, "cattle," &c. Compare *Glossary* on book i., 154.

LINE 94. Ἦνις, accus. plur. (contracted from ἡνιας) of ἡνις, ιος, ἡ, nom. plur. ἡνῖς, "a yearling," "a year old."—From ἐνος, "a year."

Ἠκέστας, accus. plur. fem. of ἡκεστος, η, ον, Epic and Ionic for ἄκεστος, "ungoaded," said of animals which have never yet been worked; such as were used in sacrifices.—From ἀ, *priv.*, and κιστός, "pricked."

LINE 96. Ἀπόσχη, 3 sing. 2 aor. subj. act. of ἀπέχω, "to keep away:" fut. ἀφέξω: 2 aor. ἄπεσχον.—From ἀπό and ἔχω.

LINE 97. Μῆστωρα. Consult *Glossary* on book v., 272.

LINE 99. Ἐδείδιμεν, Epic syncopated form for ἐδεδίαμεν, 1 plur. plu perf. indic. act. of δείδω, "to fear." Compare *Glossary* on book iii., 242, s. v. δειδιότες.

Ὀρχαμον, accus. sing. of ὄρχαμος, ον, ὁ; strictly, "the first of a row," "a file-leader;" hence, in general, "the first," "a leader."—From ὄρχος, "a row."

LINE 101. Ἴσοφαρίζειν, pres. inf. act. of ἰσοφαρίζω, "to make one's self equal," "to match one's self with," "to vie with."—From ἴσος and φέρω, and so, properly, ἰσοφερίζω.

LINE 107. Ἀῆξαν, Epic and Ionic for ἐληξαν, 3 plur. 1 aor. indic. act. of λήγω, "to cease from," "to leave off:" fut. λήξω. Compare *Glossary* on book i., 210, s. v. λῆγε.

Φάν, Epic and poetic for ἔφησαν, 3 plur. imperf. indic. act. of φημί, &c.

LINE 109. Ἀλεξήσοντα, accus. sing. masc. fut. part. act. of ἀλέξω, "to aid," "to lend aid to:" fut. ἤσω. Compare *Glossary* on book i., 590, s. v. ἀλεξέμεναι.

Ἐλέλιχθεν, Epic for ἐλελίχθησαν, 3 plur. 1 aor. indic. pass. of ἐλέλιζω. Compare *Glossary* on book v., 497.

LINE 112. Μνήσασθε, 2 plur. 1 aor. imper. of the middle deponent μνάομαι, "to bethink one's self," "to remember:" fut. μνήσομαι: 1 aor. ἐμνησάμην. Compare *Glossary* on book i., 407, s. v. μνήσασα.

LINE 113. Βείω, Epic and Ionic resolution for βῶ, 1 sing. 2 aor. subj. act. of βαίνω, "to go." Consult *Buttmann, Irreg. Verbs*, p. 38, ed. *Fishl.*

LINE 114. Βουλευτῇσιν, Epic and Ionic for βουλευταῖς, dat. plur. of βουλευτής, οὔ, ὁ, "a counselor," "one who sits in council."—From βουλευώ, and this from βουλή.

Book 6. Lines 115-132.

Δαίμοσιν, dat. plur. of δαίμων, ους, "a god," "a goddess,"
 LINE 115. "a deity."

Ἀρήσασθαι, 1 aor. inf. of the middle deponent ἀράσμαι, "to pray:"
 fut. ἀράσμαι, Epic and Ionic ἀρήσομαι: 1 aor. ἤρασάμην, Epic and
 Ionic ἤρησάμην.—From ἀρά, "a prayer."

Σφυρά, accus. plur. of σφυρόν, οὔ, τό, "the ankle."—Akin
 LINE 117. to σπεῖρα, σφαῖρα, from the notion of roundness common
 to them all.

Δέρμα, nom. sing. of δέσμα, ατος, τό, "the skin, hide of beasts."—
 From δέρω, "to skin," "to flay."

Ἄντυξ. Consult Glossary on book v., 262, s. v. ἄντυγος
 LINE 118. and note *ad loc.*

Πυμάτη, nom. sing. fem. of πύματος. Consult Glossary on book
 IV., 254, s. v. πυμάτας.

Θέεν, Epic and Ionic for ἔθειν, 3 sing. imperf. indic. act. of θέω,
 "to run:" fut. θεύσομαι.

Συνίτην, Epic for συνηείτην, 3 dual, imperf. indic. act. of
 LINE 120. σύνειμι, "to go or come together."

Φέριστε, voc. sing. of φέριστος, η, ου, "most valiant,"
 LINE 123. "bravest," "best," &c.—From φέρω, like the Latin *fortis*,
 from *fero*.

Ὀπωπα, 1 sing. of the Epic and Ionic second perf. act. of
 LINE 124. ὀράω, "to see:" perf. ἑώρακα, &c. Observe that ὀπωπα
 is never used by the Attic prose writers.

Δυστήνων, gen. plur. masc. of δύστηνος, ου, "unfortunate,"
 LINE 127. "wretched."—From δύς and στένω, "to groan," &c.

Ἀντιώσιν, Epic lengthened form for ἀντιῶσιν, 3 plur. pres. indic.
 act. of ἀντιάω, "to encounter," &c. Compare Glossary on book i.,
 31, s. v. ἀντιώσαν.

Δρύαντος, gen. sing. of Δρύας, ατος, ό, "Dryas," the fa-
 LINE 130. ther of King Lycurgus. The name properly means
 "Oak-man," and comes from δρῦς, δρύνος, ή, "an oak."

Λυκόοργος, nom. sing. of Λυκόοργος, ου, ό, Epic for Λυκοῦργος, ου,
 ό, "Lycurgus," son of Dryas, and king of the Edōnes in Thrace.
 Consult note.

Διωνύσοιο, Epic and Ionic for Διονύσου, gen. sing. of Δι-
 LINE 132. όνυσος, ου, ό, "Dionysus," "Bacchus," god of wine vine-
 yards, and of high enthusiasm; son of Jupiter and Semele.

Τιθήνας, accus. plur. of τιθήνη, ης, ή, "a nurse." Strictly, the
 feminine of τιθνήσος, "nursing," and this from τιθή, a rare collateral
 form of τίθη, "the teat or nipple of a woman's breast."

Book 6. Line 133-143.

LINE 133. Σεῦε, Epic and Ionic for ἔσσευε, 3 sing. 1 aor. indic. act. of σεύω, "to put in quick motion," "to chase," "to drive."

Compare Glossary on book iii., 26, s. v. σεύονται.

Νυσήϊον, accus. sing. neut. of Νυσήϊος, α, ον, "Nyseion," "of οἱ belonging to Nysa."—From Νῦσα, ης, ἡ, "Nysa," a mountain of Thrace. Consult note.

LINE 134. Θύσθλα, accus. plur. of θύσθλα, ων, τά, "the sacred im-
plements of the Bacchic Orgies," the thyrsus, &c.—From
θύω, "to rave," &c.

Κατέχευαν, 3 plur. 1 aor. indic. act. of καταχέω, "to pour down,"
"to let fall," &c. Compare Glossary on book iii., 10, s. v. κατέχευεν.

LINE 135. Θεινόμεναι, nom. plur. fem. pres. part. pass. of θείνω, "to
strike," "to beat." Compare Glossary on book i., 588, s
v. θεινομένην.

Βουπλήγι, dat. sing. of βουπλήξ, ἥγος, ἡ, "an ox-goad."—From
βοῦς and πλήσσω, "to strike:" 2 aor. pass. ἐπλήγην.

LINE 136. Δύσετο, Epic and Ionic for ἐδύσετο. Consult Glossary on
book iii., 328.

´πεδέξατο, 3 sing. 1 aor. indic. mid. of ὑποδέχομαι, "to receive:"
fut. ὑποδέξομαι: 1 aor. mid. ὑπεδεξάμην.—From ὑπό and δέχομαι, the
literal meaning of the verb being "to receive under," i. e., "to en-
tertain;" and so here to receive and shelter.

Κόλῳ, dat. sing. of κόλπος, ον, ὁ, "the bosom," "lap." Modern
Greek κόλφος, whence the Italian *golfo*, and our *gulf*. Probably,
also, akin to the Latin *glob-us*.

LINE 137. Ὅμοκλῃ, dat. sing. of ὁμοκλή, ἥς, ἡ. Strictly, "a calling
out together," "a shouting of several persons;" but usually
"any loud calling or shouting to a person," whether to encourage or
upbraid; and hence here "a threatening shout."—From ὁμός, ὁμοῦ,
"together," "at once," and καλέω.

LINE 138. Ὀδύσαντο, 3 plur. 1 aor. indic. mid. of the deponent ὀδύσ-
σομαι, "to be incensed at." Only used in 1 aor. mid. ὠδυσ-
άμην (without augment, ὀδυσάμην), and 3 sing. perf. pass. ὀδώδυσται
(for ὠδυσται), with present signification. The root is probably *duh-*,
Sanscrit *dvish*, "to hate," and so akin to the Latin *odisse*, as also
to ὀδύρομαι, ὀδύνῃ, &c.

LINE 139. Τυφλόν, accus. sing. masc. of τυφλός, ἡ, ὄν, "blind."—
Probably shortened from τυφελός, and this derived from
-ύφω, and so, strictly, "smoky," "misty," "darkened."

LINE 143. Πείρατα, accus. plur. of πείραρ, and also πείρας, ατος, τό
poetic, and especially Epic, for πέρης, ατος, τό, "the end

Book 6. Line 143-160.

issue, or completion of a thing," "the farthest or highest point," "the extreme."

Ἴκηαι, Epic and Ionic for ἱκη, 2 sing. 2 aor. subj. mid. of ἰκνέσθαι, "to arrive at," &c. Compare Glossary on book i., 19, s. v ἰκνέσθαι.

LINE 145. Ἑρεεῖνεις, 2 sing. pres. indic. act. of ἑρεεῖνω, "to ask," "to inquire after."—Like ἑρομαι, and derived from it.

LINE 147. Χέει, Epic and Ionic for χεῖ, 3 sing. pres. indic. act. of χέω, "to pour," "to scatter:" fut. χεύσω, &c.

LINE 148. Τηλεθώσα, Epic lengthened form for τηλεθῶσα, nom. sing. fem. pres. part. act. of τηλεθάω, "to bloom." A lengthened form of θάλλω, τέθηλα.

Ἑαρος, gen. sing. of ἔαρ, ἔαρος, τό, "the Spring." Strictly, Féap, with which compare the Latin *ver*, and the Persian *behâr*.

LINE 149. Ἀπολήγει, 3 sing. pres. indic. act. of ἀπολήγω, "to cease," "to leave off:" fut. ξω.—From ἀπό and λήγω, "to cease."

LINE 150. Δαήμεναι, Epic, Doric, and Æolic for δαῖναι, 2 aor. infin. pass. of the radical form δάω, "to teach:" 2 aor. pass. ἰδάην, "I was taught:" infin. δαῖναι, "to be taught," i. e., "to learn."—Akin to δήω, δι-δάσκω, to the Latin *discere*, *docere*, and perhaps to *dic-ere*, *δείκ-νυμι*.

LINE 151. Ἵσασιν, 3 plur. of οἶδα, with regard to which consult Glossary on book i., 343.

LINE 152. Ἐφύρη, nom. sing. of Ἐφύρη, ης, ἡ, Epic and Ionic for Ἐφύρα, ας, ἡ, "Ephyra," the earlier name of Corinth; according to Pausanias, derived from Ephyra, the daughter of Oceanus. Consult note.

Μυχῶ, dat. sing. of μυχός, οὔ, ὁ, "the innermost place or part," "the inmost nook or corner," "the farthest nook."—From μύω, "to close," "to be shut."

LINE 154. Αἰολίδης, nom. sing. of Αἰολίδης, ου, ὁ, "son of Æolus."—From Αἰολος, "Æolus."

LINE 156. Ἥνορέην, accus. sing. of ἡνορέη, ης, ἡ, Epic and Ionic for ἡνορέα, ας, ἡ, "manliness," "manly spirit."—From ἀνήρ.

LINE 157. Ὠπασαν, 3 plur. 1 aor. indic. act. of ὀπάζω, "to make to follow," "to send as a companion," &c.; and hence "to give," "to bestow." Compare Glossary on book v., 334.

Ἐμήσατο, 3 sing. 1 aor. indic. of the middle deponent μῆδομαι, "to devise," "to plan:" fut. μήσομαι: 1 aor. ἐμησάμην.—From μῆδος, "plan," "any thing planned and done cunningly."

LINE 160. Ἐπεμήνατο, 3 sing. 1 aor. indic. mid. of ἐπιμαίνομαι,

Book 6. Line 160-169.

"to be mad after," "to have a frantic desire for:" fut. ἐπιμα-οὔμαι: perf. ἐπιμέμνηνα.—From ἐπί and μαίνομαι.

Ἀντεια, nom. sing. of Ἀντεια, ας, ἡ, "Antea," daughter of Iobates, king of Lycia, and wife of Prætus, king at Tiryns in Argolis. The Greek tragedians call the wife of Prætus Sthenobœa.

LINE 163. Ψευσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent ψεύδομαι, "to speak falsely," "to utter a falsehood:" fut. ψεύσομαι: 1 aor. ἐψευσάμην. Observe that this deponent is of earlier and more common use (in Homer, as in later Greek,) than the active ψεύδω, "to belie," "to cheat by lies," "to be-guile," &c.

LINE 164. Τεθναίης, 2 sing. perf. opt. act. (syncopated form) of θνήσκω. Consult Glossary on book iii., 102, s. v. τεθναίη.

Κάκτανε, Epic for κατάκτανε, 2 sing. 2 aor. imper. act. of κατακτείνω, "to put to death:" fut. κατακτενῶ: perf. κατέκτονα — From κατά and κτείνω.

LINE 165. Ἐθελεν. Consult Glossary on book i., 112, s. v. ἐθελον.

LINE 167. Ἀλέεινε, Epic and Ionic for ἡλέεινε, 3 sing. imperf. indic. act. of ἀλεείνω, "to avoid," "to shun." — From ἄλῃ "wandering."

Σεβάσσοτο, Epic and Ionic for ἐσεβάσατο, 3 sing. 1 aor. indic. of the middle deponent σεβάσσομαι, "to have a religious dread of a thing:" fut. σεβάσομαι: 1 aor. ἐσεβασάμην. — From σέβας, "reverential awe," "a feeling of awe and shame," which rises to prevent one's doing something disgraceful.

LINE 168. Λυκίηνδε, adv., "to Lycia," "Lyciaward." Compounded of Λυκίην, Epic and Ionic for Λυκίαν, accus. sing. of Λυκία, ας, ἡ, "Lycia," and the local ending, or suffix, δε, denoting motion toward. Consult Excurs. v., p. 427.

Πόρεν, Epic and Ionic for ἔπορεν, 3 sing. 2 aor. indic. act. of ᾠ form πόρω, assumed as a present for it; strictly, "to bring to pass, "to contrive;" and hence "to give," "to deliver unto," &c.: perf. pass. πέπρωμαι, "to be one's portion or lot;" hence πέπρωται, 3 sing., "it has been or is fated," and πέπρωτο, "it had been or was fated." — Akin to πόρος, in the sense of "a way or means of achieving," &c.

LINE 169. Γράψας, nom. sing. masc. 1 aor. part. act. of γράφω; in Homer occurring only in the signification of "to grave, scratch, scrape," and not to write, which latter meaning comes in at a later period. (Compare Wolf, *Prolegom.* i. lxxxii., seqq.)

Πίνακι, dat. sing. of πίναξ, ακος, ό. Strictly, "a board," "a plank;" hence said of many things made of flat wood. and thus "a tablet."

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for marking or graving upon, and, at a later period, "*a writing tablet*," &c. (Consult note.)—According to Hemsterhuis, from an old word, *πίνος*, i. e., *pinus*, and so, strictly, a *deal board*. But, according to Buttmann (*Ausf. Gr.*, § 16, *Anm.*, i., n.), from *πλάξ*; so that, according to the Dorian custom, *ν* would be put for *λ*, and *ι* be inserted, as in *πινυτός*.

Πτυκτῶ, dat. sing. masc. of *πτυκτός*, ἡ, ὄν, "*folded*." (Consult note.)—From *πτύσσω*, "*to fold*."

Θυμοφθόρα, accus. plur. neut. of *θυμοφθόρος*, ον, "*harassing the soul*," "*heart-crushing*," "*heart-breaking*;" and hence, "*deadly*," "*baneful*."—From *θυμός*, and *φθείρω*, "*to corrupt, spoil, ruin*," &c.

LINE 170. Ἡνώγειν. Consult Glossary on book ii., 280, s. v. *ἀνώγει*.

Ἡ (ῥ), dat. sing. masc. of the possessive pronoun *ὅς, ἡ, ὅν*, "*his* her own," for which the Epic and Ionic form is *έός, έή, έόν*.

Πενθερῶ, dat. sing. of *πενθερός*, οὔ, ὅ, "*a father-in-law*," another Homeric term for which is *έκυρός*, though this term also signifies "*a step-father*." By later writers *πενθερός* is employed to denote, generally, a connection by marriage, e. g., "*a brother-in-law*," "*a son-in-law*," &c. Pott compares the Sanscrit *bandhu*, "*a relation*," from the root *bandh*, "*to join*," our *bind, bond*; to which, also, the Latin *af-fin-is* probably belongs. (*Etyim. Forsch.*, i., 251.)

Πομπῇ, dat. sing. of *πομπή*, ἡς, ἡ, "*a sending*," "*a dispatching under an escort or in company*," strictly for the sake of protecting, guiding, &c.; and hence "*guidance*," &c.—From *πέμπω*, "*to send*."

LINE 172. Ἰζε. Consult Glossary on book v., 773, s. v. *ἰζον*.

LINE 176. Ἥτεε (*ἦτεε*), Epic and Ionic for *ἦτει*, 3 sing. imperf. in dic. act. of *αἰτέω*, "*to ask*:" fut. *ήσω*.

LINE 179. Χίμαιραν, accus. sing. of *χίμαιρα*, ας, ἡ; properly, "*a she-goat*," and then, "*the Chimæra*," a fire-spouting monster of Lycia, slain by Bellerophon. (Consult note.)—Properly the feminine of *χίμαρος*, "*a he-goat*." The Dorians are said to have called only the young she-goat of the first year *χίμαιρα* (and also *ἡ χίμαρος*), but an older one *αἰξ*, a distinction which seems to be made by Theocritus, i., 6.

Ἀμαιμακέτην, accus. sing. fem. of *ἀμαιμάκετος*, η, ον, "*irresistible*," "*insupportable*," "*huge*," "*enormous*." An old poetic word, first occurring in Homer in the present passage. According to the grammarians, from *μακρός*, or *μαιμύω*, but better from *ἄμαχος*, *μαίμαχος*, by a kind of reduplication, and so implying that which is *not to be battled against*; ἄ, priv., and *μάχη*.

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LINE 180. Πεφνέμεν, Epic, Doric, and Æolic for πεφνέειν, 2 aor. inf. act. of the obsolete radical φένω, "to slay:" 2 aor. ἐπεφνόν (shortened from the reduplicated form ἐπέφενον): 2 aor. inf. πεφνεῖν (shortened from πεφενεῖν).—No doubt akin to σφάζω.

LINE 182. Αἰθομένοιο, Epic and Ionic for αἰθομένου, gen. sing. pres. part. pass. of αἶθω, "to light up," "to kindle:" in the passive, "to blaze," though rarely found here save in the participle αἰθόμενος, the inf. αἶθεσθαι, and the imperfect αἶθετο. Compare the root αἶθ-, in αἶθω, with the Sanscrit *ēdh*, "to burn," the Latin *æd-*, in *æs-tus*, the old high German *eit*, &c. (Bensley, Wurzellex., i., 259.)

LINE 184. Σολύμοισι, Epic and Ionic for Σολύμοις, dat. plur. of Σόλυμοι, ων, οί, "the Solymi," an ancient people of Lycia. Consult note.

Μαχέσσαι, Epic and Ionic for ἐμαχέσαιο, 3 sing. 1 aor. indic. mid. of μάχομαι, "to fight:" fut. μαχέσομαι: 1 aor. ἐμαχεσάμην.—From μάχη.

LINE 185. Δύμεναι, Epic, Doric, and Æolic for δύναι, 2 aor. inf. act. of δύω, "to enter into," "to engage in:" fut. δύσω: 2 aor. ἔδυν.

LINE 189. Εἶσε. Consult Glossary on book i., 311, s. v. εἶσεν.

Λόχον, accus. sing. of λόχος, ου, ό, "an ambuscade."—From λέγω, "to cause to lie down."

LINE 192. Κατέρυκε, Epic and Ionic for κατήρυκε, 3 sing. imperf. in dic. act. of κατερύκω, "to detain:" fut. ξω.—From κατά and ἐρύκω, "to restrain," &c.

LINE 193. Βασιλιίδος, gen. sing. of βασιλῆϊς, ἴδος, ἡ, a peculiar feminine of βασιλείος, ον, "regal," "kingly."—From βασιλεύς.

Ἡμισυ, accus. sing. neut. of ἡμισυς, εια, υ, "half." Homer mostly uses ἡμισυ, with a genitive, "a half," "the half;" though in the plural he sometimes makes ἡμίσεις, &c., agree with the substantive. Some supply μέρος with ἡμισυ, but it is much better to regard it at once as having the force of a substantive.

LINE 194. Τέμενος, accus. sing. of τέμενος, εος, τό, "a piece of land cut or marked off, assigned as a private possession," usually "inclosed corn land," &c.; hence, generally, "an inclosure." In a more special sense, "a piece of land marked off from common uses, and dedicated to a god."—From τέμνω, "to cut off."

LINE 195. Φυταλιῆς, Epic and Ionic for φυταλίας, gen. sing. of φυτάλια, ας, ἡ, "a planted place," "plantation land," as opposed to corn land (ἄρουρα).—From φυτόν. "a plant," &c.

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Ἀρούρης, Epic and Ionic for ἀρούρας, gen. sing. of ἀρουρα, ας, ἡ, "tilled or arable land," "seed land," "corn land," answering to the Latin *arvum*. Also, in general, like γῆ, "ground," "soil," "land." —From ἀρόω, "to till."

Νέμω, 3 sing. pres. opt. mid. of νέμω, "to deal out," "to distribute:" fut. νεμῶ: 1 aor. ἐνεμα. In the middle, "to possess." (Consult note.) From Pindar downward the active is also found in the signification of the middle, "to hold," "to possess." Then again, as the owner occupied his own land, we have the middle, also, in the sense of "to dwell in," "to inhabit." The signification "to feed" is immediately connected with that of "to dwell in," since, with the early pastoral tribes (νομάδες), *pasturage* established *possession*.

LINE 198. Παρελέξατο, 3 sing. 1 aor. indic. mid. of παραλέγω, "to put, lay beside or near:" in the middle, "to lay one's self beside or near," &c.; in Homer, usually of clandestine intercourse. —From παρά and λέγω, "to cause to lie down."

LINE 201. Ἀλήϊον, accus. sing. neut. of Ἀλήϊος, α, ον, "Aleian," i. e., of wandering. (Consult note.)—From ἄλη, "a wandering."

Ἀλᾶτο, Epic and Ionic for ἡλᾶτο, 3 sing. imperf. indic. of the deponent ἀλάσσει, "to wander." The more usual prose verb is πλανᾶσθαι.—From ἄλη, "a wandering."

LINE 202. Κατέδω, nom. sing. pres. part. act. of κατέδω, "to devour," "to consume:" fut. κατέδομαι: perf. κατεδήδοκα, and also κατέδηδα.—From κατά and ἔδω, "to eat."

Πάτον, accus. sing. of πάτος, ον, ὁ, "a path," "a haunt." Properly, "a beaten or trodden path." The root appears in the Sanscrit *pad*, "to go;" hence *patha*, our "path."

LINE 205. Χρυσήνιος, nom. sing. fem. of χρυσήνιος, ον, "the golden-reined," "with reins of gold."—From χρυσός and ἡνία, "reins."

Ἔκτα, 3 sing. of the Homeric syncopated 2 aor. indic. act. of κτείνω, "to slay:" fut. κτενῶ: 1 aor. ἐκτεινα: 2 aor. (ordinary form) ἐκτανον: Homeric syncopated 2 aor. ἐκτᾶν, -ας, -α, plur. ἐκτᾶμεν, &c., and 3. plur. ἐκταν for ἐκτασαν. (Buttmann, *Irreg. Verbs*, p 158, ed. Fishl.)

LINE 208. Ἀριστεύειν, pres. infin. act. of ἀριστεύω, "to be ἀριστος," "to be best or bravest," "to be conspicuous for valor:" fut. σω.—From ἀριστος, "best," "bravest."

Ὑπείροχον, poetic and Ionic for ὑπέροχον, accus. sing. masc. of

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ὑπέρροχος, *ον*, "superior," "distinguished above."—From ὑπερέχω, poetic and Ionic for ὑπερέχω.

LINE 209. Αἰσχυνέμεν, Epic, Doric, and Æolic for αἰσχύνειν, pres. inf. act. of αἰσχύνω, "to disgrace," "to bring shame upon:" fut. *υνῶ*.—From αἰσχος, "shame," "disgrace."

LINE 213. Κατέπηξεν, 3 sing. 1 aor. indic. act. of καταπήγνυμι, "to fix down:" fut. καταπήξω: 1 aor. κατέπηξα.—From κατά and πήγνυμι, "to fix."

LINE 217. Ἐρύξας, nom. sing. masc. 1 aor. part. act. of ἐρύκω, "to detain:" fut. *ξω*: 1 aor. ἤρυξα.—Akin to ἐρύω.

LINE 218. Πόρον, Epic and Ionic for ἔπορον, 3 plur. 2 aor. indic. act. from πόρω. Consult *Glossary* on line 168, *s. v.* πόρεν.

LINE 222. Τυτθόν, accus. sing. masc. of τυτθός, *όν*; later, also, ἡ, *όν*, "little," "small," "young."—Probably akin to τιτθός, τίτθη.

LINE 223. Κάλλιφ', *i. e.*, κάλλιπε, Epic for κατέλιπε, 3 sing. 2 aor. indic. act. of καταλείπω, "to leave behind:" fut. *ψω*: 2 aor. κατέλιπον.—From κατά and λείπω.

Θήβησιν, Epic and Ionic for Θήβαις, dat. plur. of Θῆβαι, *ων*, αἱ, "Thebes." Some, however, write it Θήβησιν, without the subscript *ι*, and regard it as an adverb.

LINE 228. Πόρη, 3 sing. 2 aor. subj. act. from πόρω. Consult *Glossary* on line 168, *s. v.* πόρεν.

LINE 229. Ἐναιρέμεν, Epic, Doric, and Æolic for ἐναίρειν, pres. inf. act. of ἐναίρω, "to slay," "to kill:" fut. ἐναρῶ: 2 aor. ἤναρον. According to Buttmann, no compound with αἶρω, but derived from ἐνεροι, akin to ἐναρα, ἐναρίζω, and so, strictly, "to send to the nether world." (*Lexil.*, *s. v.* ἀνήνοθεν, 10.)

LINE 230. Ἐπαμείβομεν, with the shortened mood-vowel for ἐπαμεῖψομεν, 1 plur. 1 aor. subj. act. of ἐπαμείβω, "to exchange:" fut. *ψω*: 1 aor. ἐπήμειψα.—From ἐπί and ἀμείβω.

Γινῶσιν, 3 plur. 2 aor. subj. act. of γιγνώσκω, "to know:" fut. γινωσμαι: perf. ἔγνωκα: 2 aor. ἔγνων. Consult, as regards the root *Glossary* on book i., 199.

LINE 233. Λαβέτην, 3 dual, 2 aor. indic. act. of λαμβάνω, "to seize," "to grasp" fut. λήψομαι: 2 aor. ἔλαβον. Lengthened from a root *ΛΑΒ-*.

Πιστώσαντο, Epic and Ionic for ἐπιστώσαντο, 3 plur. 1 aor. indic. mid. of πιστόω, "to make faithful or trustworthy," "to exact a pledge or warrant from one:" fut. ὥσω. In the middle, "to give one another pledges," "to give mutual pledges:" fut. πιστάσσομαι: 1 aor. ἐπίσωσάμην. From πιστός, "faithful," "trustworthy."

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LINE 234. Ἐξέλετο, Epic and Ionic for ἐξείλετο, 3 sing. 2 aor. indie middle of ἐξαιρέω, "to take away:" fut. ἐξαιρήσω : 2 aor. mid. ἐξειλόμην.

LINE 235. Ἀμείβεν, Epic and Ionic for ἡμείβεν, 3 sing. imperf. indic. act. of ἀμείβω, "to exchange:" fut. ψω : 1 aor. ἡμειψα.—Akin to ἀμφί, Latin *amb-*. (Buttmann, *Lexil.*, s. v. ἔρμα, 2.)

LINE 236. Ἐννεαβοίων, gen. plur. neut. (τευχέων being understood) of ἐννεάβοιος, ον, "worth nine oxen."—From ἐννέα and βοῦς.

LINE 238. Θεόν, Epic and Ionic for ἔθεον, 3 plur. imperf. indic. act. of θέω, "to run:" fut. θεύσομαι.

LINE 239. Εἰρόμεναι, nom. plur. fem. pres. part. of the middle deponent εἰρομαι, "to question about," "to inquire about:" fut. εἰρήσομαι. This verb εἰρομαι is commonly said to be Epic and Ionic for ἔρομαι, but it is more correct to call εἰρομαι merely a collateral form of ἔρομαι.

Ἔτας, accus. plur. of ἔτης, ον, ὅ, "a relative." Consult note.

LINE 240. Πόσιας, accus. plur. of πόσις, ιος, ὅ, "a husband." Observe that the genitive in Attic, also, is πόσιος, not πόσεως. The dative, however, is πόσει, Epic πόσει : voc. πόσις or πόσι. In plur. πόσεις. For the etymology, consult *Glossary* on book iii., 329.

LINE 241. Ἐφῆπτο, 3 sing. pluperf. indic. of ἐφάπτομαι. Compare *Glossary* on book ii., 15, s. v. ἐφηπται.

LINE 243. Ξεστῆς, Epic and Ionic for ξεσταῖς, dat. plur. fem. of ξεστός, ἡ, ὄν, "scraped," "smoothed," "polished."—From ξέω. "to scrape," "to smooth," "to polish."

Αἰθούσῃσι, Epic and Ionic for αἰθούσαις, dat. plur. of αἶθουσα, ης, ἡ, "a corridor," "a portico." The term is properly an adjective, στοά being understood, and refers to the circumstance of the corridor's usually looking east or south, to catch the sun.—From αἶθω, "to light up," "to glow," &c.

Τετυγμένον, accus. sing. masc. of τετυγμένος, perf. part. pass. of τεύχω, "to construct:" fut. ξω : perf. τέτευχα : perf. pass. τέτυγμαι. Compare *Glossary* on book i., 110, s. v. τεύχει.

LINE 244. Ἐνεσαν, Epic and Ionic for ἐνῆσαν, 3 plur. imperf. indic. act. of ἐνεμι, "to be in."

LINE 245. Δεδμημένοι, nom. plur. masc. perf. part. pass. of δέμω, "to build:" perf. pass. δέδμημαι. The fut. act. δεμῶ, and perf. act. δέδμηκα, are nowhere found.—Akin to δέω, δαμάω, root of δόμος. Latin *domus*, &c

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LINE 246. Κοιμῶντο, Epic and Ionic for ἐκοιμῶντο, 3 plur. imperf. indic. mid. of κοιμάω. Compare *Glossary* on book i., 476, s. v. κοιμήσαντο.

Μνηστῆς, Epic and Ionic for μνησταῖς, dat. plur. fem. of μνηστός, ἡ, ὄν, "wedded." Literally, "wooed," "courted;" and hence "won and wedded." In Homer, always ἄλοχος μνηστή, "a wedded wife." —From μνάομαι, "to woo to wife."

LINE 248. Τέγες, nom. plur. masc. of τέγες, ὄν, "roofed," "inclosed." —From τέγος, "a roof," "a covering."

LINE 250. Αἰδοίης, Epic and Ionic for αἰδοίαις, dat. plur. fem. of αἰδοῖος, α, ὄν; also, ὄς, ὄν, "modest." Primitive meaning, "regarded with awe or reverence," "august," "venerable." In Homer and Hesiod, said only of persons as superiors or elders, persons under divine protection; especially of the wife or mistress of the house; and so, in general, of women, "deserving respect," "tender;" and hence "bashful," "modest." —From αἰδώς.

LINE 251. Ἡπιόδωρος, nom. sing. fem. of ἡπιόδωρος, ὄν, "that gives soothing gifts," "soothing by gifts," "fond." —From ἡπιος, "soft," "gentle," &c., and δῶρον, "a gift."

LINE 253. Φῦ, Epic and Ionic for ἔφν, 3 sing. 2 aor. indic. act. of φύω. Compare *Glossary* on book i., 513, s. v. ἐμπεφυῖα; and consult note, *ad loc.*

LINE 255. Τείρουσι, 3 plur. pres. indic. act. of τείρω, "to harass." Literally, "to rub," "to rub away." Found only in the pres. and imperf. active and passive.

Δυσώνυμοι, nom. plur. masc. of δυσώνυμος, ὄν, "bearing an ill name," "hateful to hear named," "abominable." —From δύς and ὄνομα.

LINE 258. Μελιθέα, Epic and Ionic for μελιθεῖ, accus. sing. masc. of μελιθής, ἑς, "honey-sweet." —From μέλι and ἡδύς.

Ἐνείκω, Epic and Ionic for ἐνέγκω, 1 sing. 1 aor. subj. act. οἱ φέρω, "to bring:" fut. οἴσω: 1 aor. ἤνεγκα, Epic and Ionic ἤνεικα.

LINE 259. Σπείσης, 2 sing. 1 aor. subj. act. of σπένδω, "to pour out a libation:" fut. σπείσω: 1 aor. ἔσπεισα.

LINE 260. Ὀνήσῃαι, with the shortened mood-vowel, for ὀνησῆαι, and this Epic and Ionic for ὀνήση, 2 sing. 1 aor. subj. mid. of ὀνίνημι, "to profit, advantage, help," and hence "to refresh:" in the middle, "to have profit, advantage," "to enjoy help," and hence "to be refreshed:" fut. ὀνήσω: 1 aor. ὤνησα: middle, ὀνίναμαι: fut. ὀνήσομαι: 1 aor. ὤνησάμην. — A reduplication from the root ON- which appears in the derivative tenses and forms.

Πίγηθι, Epic, Doric, and Æolic for πίγης, 2 sing. 2 aor. subj. act

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of πίνω, "to drink:" fut. πίνουμαι, and, after Aristotle, πινουμαι (found, indeed, as early as Xenophon): 2 aor. ἐπιον. Other tenses are formed from a root ΠΙΟ-; as, perf. πέπωκα: perf. pass. πέπομαι: 1 aor. pass. ἐπόθην, &c. Homer uses all the active tenses except the perfect; but of the passive, only the present and imperfect.

Κεκμηῶτι, Epic syncopated form for κεκμηκότι, dat. sing. LINE 261. perf. part. act. of κάμνω, "to work one's self weary," "to become exhausted," &c.: fut. καμοῦμαι: perf. κέκμηκα, which Homer mostly uses in the Epic syncopated participle κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also accus. plur. κεκμηότας.—Lengthened from a root ΚΑΜ-, which appears in the other tenses.

Ἀέξει, 3 sing. pres. ind. act. of ἀέξω, Ionic and poetic for αὔξω, αὐξάνω (Latin *augco*). Used by the old poets only in the present and imperfect: later poets, however (as those of the Anthology), formed a future ἀεξήσω, and 1 aor. ἥεξσα, "to increase," "to strengthen," "to enlarge," &c.

Ἐτησιν, Epic and Ionic for ἔταις. Consult Glossary on LINE 262. line 239.

Λεῖρε, 2 sing. pres. imper. act. of αἰρώ, Ionic and poetic LINE 264. for the Attic αἶρω, "to raise:" fut. ἀερῶ, contracted ἀρῶ: 1 aor. ἤειρα: 1 aor. subj. ἀέρση: 1 aor. mid. ἤειράμην, ἡράμην, ἀράμην. The other moods are usually from 2 aor. ἄρεσθαι: 1 aor. pass. ἡέρθην, &c.

Ἀπογνύωσθης, 2 sing. 1 aor. subj. act. of ἀπογνύω, "to en- LINE 265. errate," "to enfeeble." Properly, "to take from one the proper use of his limbs."—From ἀπό, and γνῖον, "a limb."

Λάθωμαι, 1 sing. 2 aor. subj. mid. of λανθάνω, "to escape notice," &c.: in the middle, "to forget:" fut. λήσω: 2 aor. act. ἔλαθον: 2 aor. mid. ἐλαθόμην.—Lengthened from a root ΛΑΘ-, which appears in the 2 aor., and also in the Latin *lateo*.

Ἀνίπτοισιν, Epic and Ionic for ἀνίπτοις, dat. plur. fem. LINE 266. of ἀνίπτος, ον, "unwashed."—From ἀ, priv., and νίπτω, "to wash."

Ἀζομαι, 1 sing. pres. indic. of the middle deponent LINE 267. ἄζομαι, "to dread." Compare Glossary on book iv., 487. s. v. ἄζομένη.

Λύθρῳ, dat. sing. of λύθρον τό, or λύθρος, ον, ό, "filth," LINE 268. "defilement," especially of blood. Homer uses only the dative, so that the nominative remains uncertain. When the word stands alone in Homer, it is explained as *blood streaming from wounds, gore*; but when coupled with αἷμα, the reference then is to

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blood and dust from battle. The medical writers, as Hippocrates, use it for impure blood; and Euphorion simply for *dust*.—Akin to *λύμη*.

Πεπαλαγμένον, accus. sing. masc. perf. part. pass. of *παλάσσω*, “to stain,” “to besprinkle:” fut. ξω: perf. pass. πεπάλαγμαι.—From *πάλλω*, “to hake,” for a thing is sprinkled or scattered by shaking or swinging it about.

Εὐχετάσθαι, Epic lengthened form for *εὐχετᾶσθαι*, pres. inf. of the middle deponent *εὐχετάομαι*, poetic for *εὐχομαι*, “to pray to.” Only found in the present and imperfect.

LINE 270. Θυέεσσιν, Epic and Ionic for *θύεσιν*, dat. plur. of *θύος*, εος, τό, “an offering of incense.” (Consult note.)—From *θύω*, “to offer up.”

Ἀολλίσσασα, nom. sing. fem. 1 aor. part. act. of *ἀολλίζω*, “to gather together,” “to convene:” fut. σω.—From *ἀολλής*, “all together,” “in crowds,” &c.—Probably from *ἀ*, copulative, and *εἶλα*, *ἐόλημαι*, “to crowd together,” &c.

LINE 280. Καλέσσω, Epic and Ionic for *καλέσω*, 1 sing. 1 aor. subj. act. of *καλέω*, “to call,” “to summon,” &c.: fut. καλέσω: 1 aor. ἐκάλεσα, &c.

LINE 285. Ἀτέρπον, gen. sing. fem. of *ἄτερπος*, ον, “joyless.”—From *ἀ*, priv., and *τέρπω*.

᾽Οἷζυος, gen. sing. of *οἷζύς*, υος, ῆ, “sorrow,” “woe,” “distress;” in Attic, *οἷζύς*, as a dissyllable.—From *οἷ*, the cry of woe.

Ἐκλελάθεσθαι, Epic reduplicated form of the 2 aor. inf. mid. of *ἐκλυνθάνω*, “to quite forget,” “to forget entirely:” fut. ἐκλήσω: 2 aor. ἐξέλαθον, with Epic reduplication, ἐξελέλαθον: 2 aor. mid. ἐξελαθόμην, with Epic reduplication, ἐξελελαθόμην.—From *ἐκ* and *λανθάνω*.

LINE 286. Μολοῦσα, nom. sing. fem. 2 aor. part. act. assigned to *ἐμολον*, “I went.” No present *μολέω* occurs, except in very late and bad authorities. Compare *Glossary* on book iv., 11. s. v. *παρμέμβλωκε*.

LINE 287. Ἀόλλισαν, Epic and Ionic for *ῥόλλισαν*, 3 plur. 1 aor. indic. act. of *ἀολλίζω*, “to gather together,” “to convene.” Compare *Glossary* on line 270, s. v. *ἀολλίσσασα*.

LINE 288. Κατεβήσετο. Consult *Glossary* on book i., 428, s. v. *ἀπεβήσετο*.

LINE 289. Παμποίκιοι, nom. plur. masc. of *παμποίκιος*, ον, “all variegated.”—From *πᾶς*, *πᾶσα*, *πᾶσι*, and *παικίλος*, “variegated.”

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LINE 290. Σιδοιῶν, gen. plur. fem. of Σιδόνιος, η, ον, "*Sidonias*" and this Epic and Ionic for Σιδώνιος, α, ον.—From Σιδών "*Sidon*."

LINE 291. Σιδωνίηθεν, Epic and Ionic for Σιδωνίηθεν, adv., "*from Sidon*."—From Σιδών, "*Sidon*."

Ἐπιπλῶς, nom. sing. masc. Epic and Ionic 2 aor. part. act. of ἐπιπλώω, "*to sail over*" (for ἐπιπλέω): fut. ὠσω: perf. ἐπιπέπλωκα. 1 aor. ἐπέπλωσα: 2 aor. ἐπέπλων, ως, ω: part. ἐπιπλῶς, gen. ἐπιπλῶντος. (Bullmann, *Irreg. Verbs*, p. 21, ed. Fishl.)—From ἐπί and πλώω, Epic and Ionic for πλέω, "*to sail*."

LINE 292. Εὐπατέρειαν, accus. sing. of εὐπατέρεια, ας, ἡ, "*of illustrious sire*," "*daughter of a noble sire*."—From εὖ and πατήρ.

LINE 294. Ποικίλμασιν, dat. plur. of ποικίλμα, οτας, τό, "*variegated work*," "*a variegated figure*," "*rich and variegated embroidery*."—From ποικίλλω, "*to variegate*," "*to embroider*," &c.

LINE 295. Ἀπέλαμπεν, 3 sing. imperf. indic. act. of ἀπολάμπω, "*to gladden*," "*to shine forth on the view*:" fut. ψω: 1 aor. ἀπέλαμψα.—From ἀπό and λάμπω.

Νείατος, nom. sing. masc. of νείατος, η, ον, Epic and Ionic for νεάτος, η, ον, "*the last*," "*lowest*," "*undermost*." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

LINE 296. Μετεσσεύοντο, 3 plur. imperf. indic. of the middle deponent μετασεύομαι, "*to hurry along with*."—From μετά and σεύω, with regard to which last compare *Glossary* on book iii., 26, s. v. σεύονται.

LINE 298. Ὀίξε, Epic for ὤξε, 3 sing. 1 aor. indic. act. of οἶγννμι, "*to open*:" fut. οἶξω: 1 aor. ὤξα, but the Epic writers usually divide the diphthong in the augmented forms, as in the present instance. The compound ἀνοίγω, ἀνοίγννμι, is much more frequent than the simple οἶγννμι.—Lengthened from the radical οἶγω.

LINE 299. Κισσηίς, nom. sing. of Κισσηίς, ἰδος, ἡ, "*daughter of Cisseus*." A female patronymic applied to Theano, the priestess of Minerva in Troy. (Consult note.)—From Κισσεύς, ἔως, Ionic ἥος, ὁ, "*Cisseus*," a Thracian prince.

LINE 300. Ἰέρειαν, accus. sing. of ἰέρεια, ας, ἡ, "*a priestess*." A feminine from ἱερεύς. It occurs not only in Homer, but also in the Attic writers, especially the tragedians, who likewise use the form ἱέρια.

LINE 301. Ὀλολυγῇ, dat. sing. of ὀλολυγή, ἥς, ἡ, "*any loud crying*," especially of women invoking a deity. The sense of

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howling, like the Latin *ululatus*, is rare; indeed, in Euripides (*Med.*, 1176) it is expressly opposed to a *wailing* cry.—From ἰολύζω.

LINE 305. Ἐρυσίπολι, voc. sing. fem. of ἐρυσίπολις ‘*protecting a state or city*.’—From ἐρύομαι and πόλις.

LINE 306. Ἄζον, 2 sing. 1 aor. imper. act. of ἄγνυμι, “*to break* :” fut. ἄξω : 1 aor. ἔαξα, Epic ἤξα, Homeric participle ἄξας perf. ἔαγα.

LINE 307. Πρηνέα, Epic and Ionic for πρηνῇ, accus. sing. of πρηνής, ἔς, “*headlong*,” “*prone*.” Compare Glossary on book ii., 414, s. v. πρηνές.

LINE 309. Ἱερεύσομεν, with the shortened mood-vowel, for ἱερεύσωμεν, 1 plur. 1 aor. subj. act. of ἱερεύω, “*to sacrifice*,” &c.

LINE 311. Ἀνένευε, 3 sing. imperf. indic. act. of ἀνανεύω; strictly, “*to throw the head back*,” in token of denial, which we express by *shaking the head*; opposed to κατανέω; hence “*to refuse*,” “*to deny*.”—From ἀνά and νέω.

LINE 314. Ἐτενξε, 3 sing. 1 aor. indic. act. of τεύχω, “*to build*,” “*to construct* :” fut. ξω : 1 aor. ἔτενξα. Compare Glossary on book i., 110, s. v. τεύχει.

LINE 315. Τέκτονες, nom. plur. of τέκτων, ονος, ό, “*any worker in wood*,” especially “*a carpenter, joiner, builder*.” In the present instance joined with ἄνδρες, and having, therefore, a kind of adjectival force, “*workmen*.”—From τέκτω, 2 aor. inf. τεκεῖν.

LINE 319. Ἐνδεκάπηχυν, accus. sing. neut. of ἐνδεκάπηχυς, υ, gen. εος, “*eleven cubits long*.”—From ἔνδεκα and πῆχυς, “*a cubit*.”

LINE 320. Πόρκης, nom. sing. of πόρκης, ον, ό, “*a ring*,” “*a hoop*,” especially of gold, which passed round the place where the iron head of a spear was fastened to the shaft.

LINE 321. Ἐποντα, accus. sing. pres. part. act. of the old verb ἔπω, “*to be about or with*,” “*to be busy about*,” &c. : fut. ἔψω : 2 aor. ἔσπον (not ἔσπον) : inf. σπεῖν : part. σπών. The active of this verb belongs solely to the old poetry, only some compounds having established themselves in prose. The middle, ἔπομαι, “*to follow*,” is very frequent in prose.

LINE 322. Ἀφώοντα, Epic lengthened form for ἀφῶντα, accus. sing. pres. part. act. of ἀφάω, “*to handle, feel, examine* :” fut. ἥσω.—Akin to ἄπτω.

LINE 323. Δμωῆσι, Epic and Ionic for δμωαῖς, dat. plur. of δμωή, ῆς, ῆ; strictly, “*she that is tamed or enslaved*,” and so “*a fe*.”

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male slave taken in war." Hence, in general, "*a female slave attendant*." Of frequent occurrence in Homer, who only has the plural, and that usually joined with γυναῖκες.—From δαμάω, "*to subdue*."

LINE 326. Ἐνθεο, Epic and Ionic for ἐνέθου, 2 sing. 2 aor. indic. mid. of ἐντίθημι.

LINE 327. Φθινύσονται, 3 plur. pres. indic. act. of φθινύθω, "*to perish*," "*to waste away*." Poetic form for φθίνω, the more usual present for φθίω, "*to perish*," &c.

LINE 329. Ἀμφιδέδηκε, 3 sing. 2 perf. indic. act. of ἀμφιδάω, "*to light up or kindle around*." In the perfect and pluperfect, "*to burn or blaze around*."—From ἀμφί and δαίω.

LINE 330. Μεθιέντα, accus. sing. pres. part. act. of μεθίημι, "*to relax*."

LINE 331. Ἄνα, the preposition ἀνά, written with anastrophe, for ἀνάστηθι, "*up*," "*arise*." Usually ἀλλ' ἄνα. In this signification of the preposition, the last syllable is never elided. The apocopated ἄν' is always for ἀνέστη.

Θέρηται, 3 sing. pres. subj. pass. of θέρω, "*to warm, heat, burn*." Homer uses the passive only, with a future middle, θέρσομαι: 2 aor. ἐθήρην: subj. θερέω for θέρω. Hence θέρος, θερίζω, θέρμω, θερμός, &c. As θ was changed, in Æolic and Doric, into φ, it is plain that to this family belong the Latin *ferveo* and *febris*; probably, too, *torreo*, with the English *dry*, German *dörren*, *dorren*, &c.

LINE 335. Νεμέσσι, Epic and Ionic for νεμέσι, dat. sing. of νέμεσις, εως, ἥ; in the dative, νεμέσει, contracted νεμέσει, for which the Ionians have gen. νεμέσιος, dat. νεμέσι, contr. νεμέσι, "*indignation*." Compare Glossary on book ii., 223, s. v. νεμέσσηθεν.

LINE 336. Ἡμην, 1 sing. imperf. indic. of ἡμαι, "*I sit*." Consult Glossary on book i., 512, s. v. ἦστο.

Ἀχεῖ, Epic and Ionic for ἄχει, dat. sing. of ἄχος, εος, τό, "*grief*," &c. Compare Glossary on book i., 103, s. v. ἀχυνόμενος.

Προτραπέσθαι, 2 aor. inf. mid. of προτρέπω, "*to make another turn toward*:" in the middle, "*to turn one's self toward*," &c.: fut. προτρέψομαι: 2 aor. προετραπόμην.—From πρό and τρέπω.

LINE 338. Ὠρμησε, 3 sing. 1 aor. indic. act. of ὀρμῶ, "*to urge on*," &c. In the middle, "*to rush*," &c.—From ὀρμή, "*any violent pressure onward*," &c.

LINE 339. Ἐπαμείβεται, 3 sing. pres. indic. mid. of ἐπαμείβω, "*to exchange*," "*to interchange*," &c.; in the middle, "*to change from one to another*," "*to come alternately*:" fut. επαμειβόμεαι: 1 aor. ἐπημενύαμην.—From ἐπί and ἀμείβω.

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LINE 340. Δύω, 1 sing. 2 aor. subj. act. of δύω or δύνω, "to enter," "to put on:" fut. δύσω: 2 aor. ἔδυν.

LINE 344. Δᾱερ, voc. sing. of δαήρ, ἔρος, ὅ, "a brother-in-law." Consult *Glossary* on book iii., 180.

Κακομηάνου, gen. sing. of κακομήχανος, ον, "contriving evil," "mischief-devising."—From κακός and μηχανή.

Ὅκρνοέσσης, gen. sing. fem. of ὀκρνώεις, ὄεσσα, ὄεν, "cold," "chilling," "making one shudder;" hence "fearful," "dreadful." Properly, with ο euphonic, for κρνώεις, "icy-cold," "chilling."

LINE 346. Θύελλα, nom. sing. of θύελλα, ης, ἥ, "a storm" of the most violent kind, "a hurricane."—From θύω, "to rush," &c., as ἄελλα from ἄω, ἄημι.

LINE 348. Ἀπόρρσε, 3 sing. of an old Epic 2 aor. indic., found only in the 3 person; as, subjunctive ἔρρη, optative ἔρρειε, "to hurry," "to sweep away;" said of running water. Of uncertain derivation. Buttmann (*Lexil.*, s. v.) supposes it to come from ἔρδω, as an Ionic collateral form of ἄρδω.

LINE 349. Τεκμήραντο, Epic and Ionic for ἐτεκμήραντο, 3 plur. 1 aor. indic. of the middle deponent τεκμαίρομαι, "to set as an end or boundary;" hence "to ordain, decree," especially of the Deity or Fate: fut. τεκμαρῶ: 1 aor. ἐτέκμηρα: 1 aor. mid. ἐτεκμηράμην.—From τέκμαρ, "a fixed mark, end, or boundary."

LINE 352. Ὅπίσσω, Epic and poetic for ὀπίσω, adv., 1, of place, "behind," "backward:" 2, of time (as in the present instance), "hereafter," "afterward." This is, generally speaking, the force of ὀπίσσω, as regards time, but not always, as Passow and others contend. In book i., 343, the reference is to the past, not, as Passow maintains, to the more remote, as contrasted with the immediate future, which would weaken the force of the passage. The same remark will apply to book iii., 109. (Compare *Thes. Græc. Ling.*, ed. Hase, col. 2092, seq.)

LINE 353. Ἐπαυρήσεσθαι, fut. inf. mid. of ἐπαυρίσκομαι, "to enjoy," "to reap the fruit of:" fut. ἐπαυρήσομαι. Compare *Glossary* on book i., 410, s. v. ἐπαύρωνται.

LINE 354. Ἐξεο, Epic and Ionic for ἔξου, 2 sing. pres. imper. mid. of ἔξω. Consult *Glossary* on book i., 48, s. v. ἔξετο.

Δίφρω, dat. sing. of δίφρος, ου, ὅ, and later ἥ, "a seat." Compare *Glossary* on book iii., 424.

LINE 357. Ὅπίσσω, "hereafter." Consult *Glossary* on line 352.

LINE 358. Ἀοίδιμοι, nom. plur. masc. of ἀοίδιμος, ον, "a subject of song." Generally in a good sense, "famous in song:"

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here, however (and the only time it occurs in Homer), in a bad sense.—From *αοιδή*, “song,” &c.

LINE 363. Ὀρνυθι, 2 sing. pres. imper. act. of ὀρνυμι, “to arouse.” Compare *Glossary* on book iv., 421, s. v. ὀρνυμένον.

LINE 364. Καταμάρψῃ, 3 sing. 1 aor. subj. act. of καταμάρπτω, “to grasp,” “to catch hold of,” and hence “to overtake:” fut. ψω: 1 aor. κατέμαρψα.—From κατά and μάρπτω.

LINE 366. Οἰκῆας, accus. plur. of οἰκεύς, ἦος, ὅ, Epic and Ionic for οἰκεύς, ἑως, ὅ, “an inmate of one’s house,” “a member of one’s family.”—From οἶκος.

LINE 367. Ὑπότροπος, nom. sing. masc. of ὑπότροπος, ον, “turning back,” “returning.”—From ὑποτρέπω.

Ἴξομαι, 1 sing. fut. indic. of ἰκνέομαι, “to come:” fut. ἱξομαι: perf. ἱγμαι, &c.

LINE 368. Δαυόωσιν, Epic lengthened form for δάμωσιν, 3 plur. 2 aor. subj. pass. of δαμάω, “to subdue.” Compare *Glossary* on book i., 61, s. v. δαμά.

LINE 370. Εὐναιετάνοντας, accus. plur. of εὐναιετάνων, ονσα, ον, “well-dwelt in,” “well-inhabited,” and hence “lying well,” “well-situated.” No such verb as εὐναιετάω occurs.—From εὖ and ναιε-τάω, with regard to which consult *Glossary* on book iii., 387, s. v. ναιεταώσῃ.

LINE 372. Εὐπέπλω, dat. sing. fem. of εὐπεπλος, ον, “with a beautiful peplus;” hence, generally, “well-clad,” &c.—From εὖ and πέπλος, with regard to which last consult note on book v., 315.

LINE 373. Γοώωσα, Epic lengthened form for γοῶσα, nom. sing. fem. pres. part. act. of γοάω, “to moan,” “to wail:” fut. ἦσω.—From γόος, “any sign of grief,” “weeping,” “wailing,” &c.

Μυρομένη, nom. sing. fem. pres. part. mid. of μύρω, “to flow, run, trickle,” &c. In the middle, “to melt into tears;” and hence, generally, “to shed tears,” “to weep.”—From this verb comes, by reduplication, μορμύρω, Lat. *murmuro*. Later writers employ, instead of it, μυρολγέω and μυρωδέω, like θρηνηδέω. Hence Latin *mareo*.

LINE 374. Τέτμεν, Epic and Ionic for ἔτετμεν. Consult *Glossary* on book iv., 293.

LINE 375. Οὐδόν, accus. sing. of οὐδός, οὔ, ὅ, Epic and Ionic for ὀδός, οὔ, ὅ, “a threshold,” especially “the threshold of a house.” Observe that ὁ οὐδός must be carefully distinguished from ἡ οὐδός, which last is Ionic for ἡ ὀδός, “a way,” and that, though ὁ ὀδός and ἡ ὀδός are kindred words, yet it is quite wrong to think that ὁ οὐδός is Ionic for ἡ ὀδός, “a way.”—Akin to οὐδας, τό, “the ground,” “earth;” strictly, the surface of the earth

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LINE 378. Γαλόων, gen. plur. of γάλως, ἡ, gen. γάλω, nom. plur. γαλόφ, &c., for which the Attics employ γάλως, gen. γάλω, &c., "a sister-in-law." Compare the Latin *glos*. The original form appears to have been γάλοφος. (Benfey, *Wurzellex.*, ii., 150.)

Εἰνατέρων, gen. of εἰνατέρες, αἱ, "brothers' wives," or "wives of brothers-in-law." No singular εἰνατεῖρ is found. The corresponding masculine is ἀέλιοι; but in an epitaph *ap. Orell., Inscr. Lat.*, ii., p. 421, ἡνατέρ, ὁ, is the husband of the deceased's sister. The Latin term *janitrix* is supposed to be akin to this. (Compare *Scal. ad Catull.*, 67, 3; *Modest. Dig.*, 38, 10, 4, § 6.) Pott and Benfey refer both the Greek and Latin forms to the Sanscrit *jāmātri*, "a son-in-law."

LINE 380. Ἐϋπλόκαμον, accus. sing. fem. of εὐπλόκαμος, ον, Epic and Ionic for εὐπλόκαμος, ον, "fair-locked," "fair-haired." —From εὖ and πλόκαμος, "a braid," "a lock of hair," &c.

LINE 381. Ταμίη, nom. sing. of ταμίη, ης, ἡ, Epic and Ionic for ταμ-ία, ας, ἡ, "a housekeeper." —Either from τέμνω, ταμ-εῖν "one who cuts for each his share," or akin to the Latin *dare*, δαίω.

LINE 390. Ἀπέσσυτο, 3 sing. syncopated 2 aor. mid. of ἀποσεύω "to chase away;" in the middle, "to rush away." Compare *Glossary* on book iii., 26, s. v. σεύονται.

LINE 393. Διεξιμέναι, Epic, &c., for διεξιέναι, pres. inf. act. of διέξιμι, "to go out."

LINE 394. Πολύδωρος, nom. sing. fem. of πολύδωρος, ον, "richly endowed," "with ample dowry," "richly dowered." It occurs also, in an active sense, "giving many presents," "open-handed." —From πολὺς and δῶρον, "a gift," "a present."

LINE 396. Πλάκω, dat. sing. of Πλάκος, ον, ἡ, "Placus," a mountain of Mysia. Consult note.

Ὑληέσση, dat. sing. fem. of ὑλήεις, ἦεσσα, ἦεν, "woody," "wooded." —From ὕλη, "a wood."

LINE 397. Ὑποπλακίη, Epic and Ionic for Ὑποπλακία, dat. sing. fem. of Ὑποπλάκιος, α (Epic and Ionic η), ον, "Hypoplacian." —From ὑπό and Πλάκος. Consult note.

Κιλίκεσσι, Epic and Ionic for Κίλιξι, dat. plur. of Κίλιξ, ικος, ὁ, "a Cilician." In the plural, Κίλικες, ων, οἱ, "the Cilicians;" and, as an adjective, "Cilician." Cilicia proper lay on the sea-coast of Asia Minor, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphylia. As regards the Cilicians here meant, consult note.

LINE 400. Ἀταλάφρωνα, accus. sing. masc. of ἀταλάφρων, ον, "of

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tender mind," said of a child in the nurse's arms.—From ἀταλῶν "tender," and φρήν.

Αὐτως. Consult note on book i., 133.

LINE 401. Ἑκτορίδην, accus. sing. of Ἑκτορίδης, ον, ὁ, "son of Hector."—From Ἑκτωρ, ορος, ὁ, "Hector."

Ἀλίγκιον, accus. sing. masc. of ἀλίγκιος, α, ον, "like unto," "resembling."—Of uncertain derivation; perhaps akin to ἡλιξ, ἡλικος.

LINE 402. Καλέεσκε, 3 sing. Epic iterative imperf. indic. act. for ἐκάλει, from καλέω, "to call," &c.

LINE 403. Ἀστυάνακτα, accus. sing. of Ἀστυάναξ, ακτος, ὁ, "Astyanax," son of Hector and Andromache. (Consult note.)—From ἄστυ and ἄναξ.

Ἐρύετο, 3 sing. imperf. indic. mid. of ἔρνω, "to draw;" in the middle, "to defend." Compare Glossary on book iv., 138, s. v. ἔρνω.

LINE 407. Φθίσει, 3 sing. fut. indic. act. of φθίω or φθίνω, "to decline," "to decay;" but in the fut. φθίσω, and aorist ἔφθισα, always transitive, "to destroy," i. e., to make to decline or decay. Observe that φθίνω is the only form used in prose.—Akin to φθείρω.

LINE 408. Ἀμμορον, accus. sing. fem. of ἄμμορος, ον, Epic and Ionic for ἄμοιρος, ον, "without lot or share," "destitute."—From ἄ, priv., and μοῖρα, "lot," "portion."

LINE 412. Θαλπωρή, nom. sing. of θαλπωρή, ἡς, ἡ; strictly, "a warming," but in Homer always used figuratively, "a cheering," "a comfort," "a solace," &c.—From θάλλω, "to warm."

LINE 414. Ἀμόν, accus. sing. fem. of ἀμός, ἡ, ὄν, Epic and Æolic for ἡμέτερος, α, ον, "our," "ours," and, the plural idea being used for the singular, "my," "mine."

LINE 416. Ὑψίπυλον, accus. sing. fem. of ὑψίπυλος, ον, "high-gated," "of lofty gates."—From ὕψι, "high," "aloft," "on high," and πύλη, "a gate."

LINE 418. Κατέκηε, Epic for κατέκαυσε, 3 sing. 1 aor. indic. act. of κατακαίω, "to burn:" fut. κατακαύσω: 1 aor. κατέκαυσα, Epic κατέκηα.—From κατά and καίω.

LINE 419. Ἐχεεν, 3 sing. 1 aor. indic. act. of χέω, "to pour," &c.; and hence, like χόω, "to throw out earth, so as to form a mound," "to heap up:" fut. χεύσω: 1 aor. ἔχεα, for which Homer often has the merely Epic form ἔχενα, with and without augment. Compare Glossary on book iv., 269.

Πιελέας, accus. plur. of πετέλης, ης, ἡ, Epic and Ionic for πετέλι

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ας, ἡ, "an elm." (Consult note.)—Perhaps akin to *patula*, "the spreading tree." (Lobeck, *Paralipom.*, 337.)

LINE 420. Ὀρεστιάδες, nom. plur. of ὀρεστιάς, ἄδος, ἡ, "a woman of the mountains," "a female mountaineer," &c.; hence Νύμφαι ὀρεστιάδες, equivalent to Ὀρειάδες.—From ὄρος, "a mountain."

LINE 422. Ἴϙ, Epic and Ionic for ἐνι, dat. sing. neut. of (ἴος) ἱα, ἶον Epic and Ionic for εἷς, μία, "one." Observe that of the neuter only Ἴϙ, for ἐνι, occurs, namely, in the present passage.

Κίον, Epic and Ionic for ἔκιον, 3 plur. imperf. indic. act. of κίω, "to go."—Akin to ἰω, the root of εἶμι, and probably a strengthened form of the same. Only a poetic verb.

LINE 424. Εἰλιπόδεσσι, Epic and Ionic for εἰλίπουνσι, dat. plur. of εἰλίπους, πουν, τό, gen. ποδος, "feet-trailing," "trailing-footed." (Consult note.)—From εἶλω, "to roll," "to plait," &c., and πούς.

LINE 430. Παρακοίτης, nom. sing. of παρακοίτης, ον, ὁ, "a husband," "a spouse." The corresponding feminine term, παράκοιτις, occurs in book iv., 60.—From παρά and κοίτη.

LINE 432. Θήης, Epic lengthened form for θῆς, 2 sing. 2 aor. subj act. of τίθημι, &c.

Ὀρφανικόν, accus. sing. masc. of ὀρφανικός, ἡ, ὄν, another form for ὀρφανός, ἡ, ὄν, "orphaned," "fatherless," "an orphaned one." A later shortened form of ὀρφανός is ὀρφός, whence the Latin *orbus*. Compare the German *Erbe*. The root appears to be the same with that of the Greek ἀρπάζω, the Latin *rapio*, &c.

LINE 433. Ἐρινεόν, accus. sing. of ἐρινεός, οὔ, ὁ, "the wild fig-tree," the Latin *caprificus*.

LINE 434. Ἀμβατός, nom. sing. fem. of ἀμβατός, ὄν, Epic and Ionic for ἀναβατός, ὄν, "that may be mounted or scaled," "easy to be scaled," "accessible."—From ἀναβαίνω.

Ἐπίδρομον, nom. sing. neut. of ἐπίδρομος, ον, "that may be overrun, reached, or attained;" hence "exposed to assaults."—From ἐπὶ-ρέχω, 2 aor. inf. ἐπιδραμεῖν.

Ἐπλετο, 3 sing. imperf. indic. mid. of πέλω, "to be," &c. Consult note on book i., 418, s. v. ἔπλεο, and *Glossary* on the same.

LINE 435. Ἐπειρήσαντο, 3 plur. 1 aor. indic. mid. of πειράω, "to make trial of," "to make an attempt upon," &c.

LINE 436. Ἀγακλυτός, accus. sing. masc. of ἀγακλυτός, ὄν, "very illustrious," "highly renowned."—From ἄγαν and κλυτός.

LINE 442. Τρωάδας, accus. plur. of Τρώας, ἄδος, ἡ, "a Trojan woman." The feminine form of Τρώς, ὤς

Book 6. Line 442-474.

Ἐλκεσιπέπλους, accus. plur. fem. of ἐλκεσίπεπλος, οἱ, ' *a ling the robe,*' " *of trailing robe.*" (Consult note.)—From ἐλκω and πέπλος.

Μεσσηΐδος, gen. sing. of Μεσσηΐς, ἴδος, ἡ, "*Messēis,*" a
LINE 457. fountain near Pelasgic Argos in Thessaly.

Ὑπερείης, gen. sing. of Ὑπερείη, ης, ἡ, Epic and Ionic for Ὑπέρεια, ας, ἡ, "*Hyperēa,*" a fountain near Pelasgic Argos in Thessaly.

Ἀεκαζομένη, nom. sing. fem. of ἀεκαζόμενος, η, ον, "*reluctant,*" " *unwilling.*" Properly a participle, but no verb, ἀεκάζω or ἀεκάζομαι, appears.—Akin to ἀέκων, contr. ἄκων, "*unwilling.*"

Ἀριστεύεσκε, 3 sing. iterative form of the imperf. indic. act. for ἡρίστευε, from ἀριστεύω, "*to be the best or bravest :*"
LINE 460. fut. σω, &c.—From ἀριστος.

Χῆτεϊ, Epic and Ionic for χῆτει, dat. sing. of χῆτος, εος, LINE 463. τό, "*want,*" "*need,*" &c.—From a root XA-, whence, also, χάτος, χατέω, χατίζω, all implying want, &c.

Δούλιον, accus. sing. neut. of δούλιος, α, ον, "*slavish,*" "*servile.*" In Homer only occurring in the phrase δούλιον ἡμαρ, "*the day of slavery,*" i. e., on which one is enslaved.

Τεθνηῶτα, Epic and Ionic for τεθνεῶτα, accus. sing. perf. LINE 464. part. act. of θνήσκω, syncopated from τεθνηκότα, &c.

Χυτή, nom. sing. fem. of χυτός, ἡ, όν, "*poured,*" "*shed,*" and, of dry things, "*heaped up,*" &c.—Verbal adjective from χέω, "*to pour,*" &c.

Ἐλκηθμοῖο, Epic and Ionic for ἐλκηθμοῦ, gen. sing. of ἐλκηθμός, οὔ, ό, "*a dragging or pulling roughly.*" Here, however, in a passive sense, "*a being dragged away.*"—From ἐλκέω, ἥσω, a strengthened form of ἐλκω, "*to drag,*" &c.

Ὀρέξατο, Epic and Ionic for ὠρέξατο, 3 sing. 1 aor. indic. mid. of ὀρέγω, "*to stretch,*" "*to stretch out :*" fut. ξω : 1 aor. ὤρεξα. In the middle, "*to stretch one's self out,*" "*to reach out toward :*" 1 aor. ὠρεξάμην.—Clearly akin to the Latin *rego, erigo, porrigo* ; German *reichen, rechnen* : English *reach*, &c.

Ἀτυχθεΐς, nom. sing. masc. 1 aor. part. pass. of ἀτύζομαι. LINE 468. Compare *Glossary* on line 38, s. v. ἀτύζομένω.

Ἴππιοχαίτην, accus. sing. of ἱππιοχαίτης, ον, ό, "*of horse-hair,*" "*shaggy with horse-hair.*"—From ἵππιος, "*of belonging to a horse,*" and χαίτη, "*a mane.*"

Νεύοντα, accus. sing. pres. part. act. of νεύω, "*to nod :*"
LINE 470. fut. σω.—Akin to the Latin *nuo*, &c.

LINE 474. Κύσε, Epic and Ionic for ἐκνυσε, 3 sing. 1 aor. indic.

Book 6. Line 474-501.

act. of κυνέω, "to kiss:" fut. κυνήσομαι or κύσω, Epic κύσσα: 1 aor. ἐκνσα, Epic κύσα and κύσσα.

Πῆλε, Epic and Ionic for ἐπηλε, 3 sing. 1 aor. indic. act. of πάλλω, "to dandle," &c.

LINE 477. Ἀριπρεπέα, Epic and Ionic for ἀριπρεπῆ, accus. sing. of ἀριπρεπής, ἐς, "eminently distinguished."—From the inseparable prefix ἀρι, "very," "eminently," &c., and πρέπει.

LINE 480. Ἐναρα, accus. plur. of ἐναρα, ὦν, τά, "the spoils" of a slain foe.—Akin to ἐναίρω, "to slay."

LINE 481. Χαρείη, 3 sing. 2 aor. opt. pass. of χαίρω, "to rejoice."

LINE 483. Κηώδεϊ, Epic and Ionic for κηώδει, dat. sing. masc. of κηώδης, ἐς, "smelling as of burning incense;" in general, "fragrant," "sweet-scented."—Usually derived from κῶω, καίω, "to burn," and ὀζω, "to smell;" but both the synonymous form κηώεις, and the analogous θυώδης, make it probable that there was an old substantive κῆος, equivalent in meaning to θύος, "incense," which was to καίω, as in Latin *fragro* to *flagro*.

LINE 486. Ἀκαχίζεο, Epic and Ionic for ἀκαχίζου, 2 sing. pres. imper. pass. of ἀκαχίζω, "to trouble," "to grieve another." In the passive, "to be troubled," "to be grieved."

LINE 488. Πεφυγμένον, accus. sing. masc. perf. part. pass. (in an active sense) of φεύγω, "to escape:" fut. φεύξομαι and φευξοῦμαι: perf. πέφυγα: perf. pass. in an active sense πέφυγμαι.

LINE 491. Ἡλακάτην, accus. sing. of ἡλακάτη, ἡς, ἡ, "a distaff," the Latin *colus*. Homer has it only in this sense. At a later period, however, it was used to signify the spindle, and also many things spindle-shaped; as a shaft, stalk, arrow, &c.—Perhaps akin to ἡλάσκω, "to wander, roam about," &c., so that the distaff got this name from being turned around.

LINE 496. Ἐντροπαλιζομένη, nom. sing. fem. of ἐντροπαλιζόμενος, ἡ. ὦν, pres. part. of the deponent ἐντροπαλιζομαι, "to keep turning around," "to keep looking back from time to time."—A frequentative from ἐντρέπω.

LINE 499. Ἐνῶρσεν, 3 sing. 1 aor. indic. act. of ἐνόρυνμι, "to excite in," "to arouse or stir up in:" fut. ἐνόρσω: 1 aor. ἐνῶρσα.—From ἐν and ὀρυνμι.

LINE 500. Γόον, Epic and Ionic for ἔγοον, 3 plur. Epic irregular 2 aor. of γοάω, "to bewail:" fut. ἤσω. Some, less correctly, regard ἔγοον as an imperfect.

LINE 501. Ἐφάντο, 3 plur. imperf. indic. mid of φημί, "to say." In the middle, φάμαι, "to say unto one's self," "to think" Imperf. ἐφάμην

Book 6. Line 504-513.

LINE 504. Κατέδυν, 3 sing. 2 aor. indic. act. of καταδύω or καταδύνω, "to go down," "to go under," "to enter," and hence "to put on:" fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

LINE 505. Σεύατο, Epic and Ionic for ἐσσεύατο, 3 sing. 1 aor. indic. mid. of σεύω. Compare Glossary on book iii., 26, s. v. σεύωνται.

LINE 506. Στατός, nom. sing. masc. of στατός, ἡ, όν, verbal adjective from ἵστημι, "placed," hence "standing;" and στατός ἵππος, "a stalled horse."

Ἀκοστήσας, nom. sing. masc. 1 aor. part. act., probably from a verb ἀκοστώ, "to feed on barley," although no such verb actually appears, but only the aorist participle.—Probably from ἀκοστή, "barley." (Consult *Bullmann, Lexil.*, p. 75, seqq., ed. Fishlake.)

LINE 507. Ἀπορρήξας, nom. sing. masc. 1 aor. part. act. of ἀπορρήγνυμι, "to break off:" fut. ἀπορρήξω: 1 aor. ἀπέρρηξα.—From ἀπό and ρήγνυμι.

Θείη, Epic and Ionic for θέη, 3 sing. pres. subj. act. of θέω, "to run:" fut. θεύσομαι.

Κροαίνων, nom. sing. masc. pres. part. act. of κροαίνω, poetic form for κρούω, said especially of a horse, "to stamp," "to strike with the hoof."

LINE 508. Ἐυρρέϊος, Epic gen. sing. contracted for ἐυρρέεος, from εὐρεής, ἐς, "fair-flowing."—From εὖ and ρέω, "to flow."

LINE 509. Κυδιών, Epic lengthened form for κυδιών, nom. sing. masc. pres. part. act. of κυδιάω, "to exult," "to pride one's self," "to vaunt."—From κῦδος, "glory," "renown," &c.

LINE 510. Ἀγλαῖηφι, Epic for ἀγλαίη, and this Epic and Ionic for ἀγλαία, dat. sing. of ἀγλαία, ας, ἡ, "beauty," "splendor," &c.—Akin to αἶγλη and ἄγαλμα.

LINE 511. Ρίμφα, adv., "lightly," "swiftly," especially of some thing thrown or put in any quick motion.—Probably from ρίπτω, ἔρ-ρίμμαι.

Ἥθεα, accus. plur. of ἥθος, εος, τό, "an accustomed seat;" hence, in the plural, "seats," "haunts," "abodes," but in Homer only of the haunts of beasts. Used of the abodes of men first in Hesiod (*Op.*, 166, 523).—Probably a lengthened form of ἔθος.

LINE 513. Ἥλεκτωρ, nom. sing. of ἡλέκτωρ, ορος, ό, "the beaming sun." Used also as an adjective, "beaming."—Akin to ἡλεκτρον, "amber," and also a metallic substance, compounded of four parts gold and one silver.

Book 6. Line 514-528.

LINE 514. Καρχαλώων, Epic lengthened form for καρχαλῶν, nom. sing. pres. part. act. of καρχαλάω, "to laugh aloud," and hence "to exult." Compare Glossary on book iii., 43.

LINE 516. Ὀάριζε, Epic and Ionic for ὠάριζε, 3 sing. imperf. indic. act. of ἐπρίζω, "to converse with one," "to hold familiar intercourse with one:" fut. σῶ: 1 aor. ὠάρισα.—From ὄαρος, "familiar converse."

LINE 518. Ἡθεῖε, voc. sing. of ἡθεῖος, εἶα, εἶον, "trusty," "dear," "honored." It appears to be a term used by a younger brother to an elder, and probably is intended to express at once brotherly love and respect.—According to some, from θεῖος, "god-like," "excellent;" better, however, from ἦθος, and conveying, therefore, the general idea of "known," "trusty," &c.

Ἑσσύμενον, accus. sing. masc. of ἐσσύμενος, η, ον, part. of σεύει (according to signification and accent, a present, but reduplicated as if a perf. part.), "being in haste," "hastening." Compare Glossary on book iii., 26, s. v. σεύονται.

LINE 519. Ἐναίσιμον, accus. sing. neut. of ἐναίσιμος, taken adverbially, "in due time." Compare Glossary on line 521, s. v. ἐναίσιμος.

LINE 521. Ἐναίσιμος, ον, "fated," "sent by destiny," especially in a good sense, "seasonable," "in good or due time."—2. "In harmony with fate or law," and hence "right," "seemly," "just," "reasonable."

LINE 522. Ἀτιμήσεις, 3 sing. Æol. 1 aor. opt. act. of ἀτιμάω, "to cast discredit on," "to slight," "to deem unworthy of a favor."

LINE 523. Μεθιείς, Epic and Ionic for μεθίης, 2 sing. pres. indic. act. of μεθίημι, "to relax," "to remit," &c.: fut. μεθήσω, &c.

LINE 524. Ἀγνυται, 3 sing. pres. indic. of the middle deponent ἄγνυμαι, "to grieve," "to trouble one's self." Only used in the present and imperfect.—From ἄγος, "grief," &c.

LINE 526. Ἴομεν, with shortened mood-vowel, for ἴωμεν, 1 plur. pres. subj. act. of εἶμι, "to go."

LINE 527. Δῶη, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι. Compare Glossary on book i., 324, s. v. δώησιν.

Ἀειγενέτησιν, Epic and Ionic for ἀειγενέταις. Consult Glossary on book iii., 296, s. v. αἰειγενέτησιν.

LINE 528. Ἐλεύθερον, accus. sing. masc. of ἐλεύθερος, α, ον, "free." Homer has this word only in two phrases in the Iliad, namely, ἐλεύθερον ἡμᾶρ, "the day of freedom," i. e., freedom, and κρητὴρ ἐλεύθερος, "the mixer commemorative of deliverance."

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